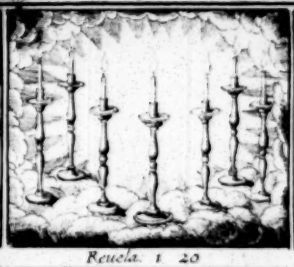


Reuela. 1 20



Reuela. 1 20



Reuela. 5 1



Reuela 7. 14.

THE REVELATION of S. Iohn Illuſtrated with an Analyſis & Scholions

Wherein the ſenſe is opened by the Scripture & the euent of things fore told ſhewed by Hiſtories

The fourth Edition Corrected & Amended with Supply of many things formerly left out.

By Thomas Brightman.

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Reuela. 8. 2.



Reuela. 16. 1.

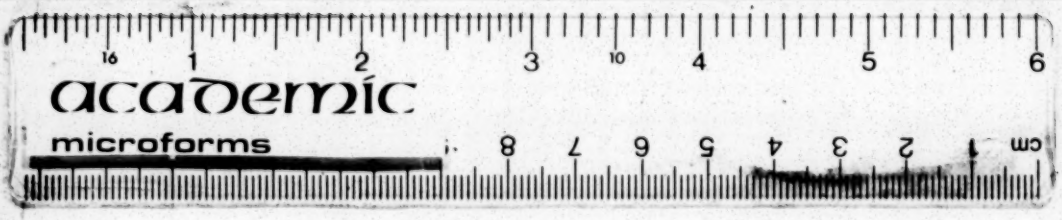


Reuela. 17 3.

Reuela: 19. 19.



And I saw the Beast and the kings of the Earth and their Armies gathered together to make warr against him that sate on the horse and against his armie. Rev. 19.


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THE WORKES

OF THAT

Famous, Reverend, and Learned Divine,

Mr. THO: BRIGHTMAN:

VIZ.

A REVELATION of the

APOCALYPS:

Containing an Expoſition of the whole book of

The Revelation of Saint JOHN,

Illuſtrated with Analyſis and Scholions.

Wherein the ſenſe is opened by the SCRIPTURE, and the event of things foretold, ſhewed by HISTORY.

Whereunto is added,

A moſt comfortable *EXPOSITION* of the laſt and moſt difficult part of the Propheſie of

DANIEL,

Wherein the reſtoring of the Jews, and their calling to the Faith of Chriſt, after the utter overthrow of their three laſt Enemies, is ſet forth in lively colours.

Together with a Commentary on the whole Book of

Canticles, or *Song of Salomon.*

London, Printed by *John Field* for *Thomas Slater* and are to be ſold at the Swan in Duck-lane. 1644.

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To the holy Reformed Churches of Britany, Germany and Fra Grace and Peace from God the *Father, and our Lord Ieſus Chriſt.*



THou canſt not at all marvell (moſt holy Spouſe of Chriſt) that here is offered unto thee a new Interpretation of this Book of the Revelation, ſeeing in ſo great variety of Interpretations old and new, it is a matter with one conſent acknowledged, that the Revelation doth ſtill require neceſſarily a Revelation; and this voyce of the Lord is ſounding continually in thine eares: *The Lord hath ſpoken, who can but propheſie, Amos* 3. 8. For the *Lord* hath not onely ſpoken by dreams and viſions of old, but he ſpeaketh alſo every day, even as often as he inlightneth the mindes of his ſervants, that they may be able to ſearch out the hidden truth of his word, and to bring it forth into the open world. Now he with whom the Lord doth in this manner communicate his counſells, cannot but ſee a neceſſity lying upon him, to declare abroad unto others what he hath received. For ſhould a candle be lighted to be put under a buſhell? Or ſhould common danger be diſcovered to any one man in private, for his owne cauſe alone? and not rather for this end; that he being ſet as it were in a watch tower, ſhould give warning to all others of avoyding and preventing with all ſpeed the evill and deſtruction that is ruſhing in upon them? *Wiſely doe the foure Leapers conclude, that they ſhould be culpable and liable to ſome puniſhment, if they ſhould have concealed but till the morning that joyfull newes,* 2 Kings 7. 9. Then if one ſhould conceale an imminent deſtruction, what puniſhment were he worthy of? even ſo much the more grievous, by how much the worſe it is for one to be utterly undone, then to be deprived of joy the ſpace of a few houres. Wherefore when as I had learned out of this book of the Revelation, both that a moſt grievous tryall was ſtraightwayes to come upon the whole Chriſtian world, *ſo as the ſword of the Lord was to be made drunk with blood in the heavens, and all the hoſt of them was to be ſhaken*; as alſo that you the Chriſtian Churches of *Germany, France* and *Britanie*, were by Epiſtles written by name unto, moſt mercifully admoniſhed concerning this tempeſt: I, that by Gods providence had found theſe Epiſtles caſt abroad, and underſtood by the Inſcriptions to what Churches they were ſent, durſt not but give them unto you, leſt by intercepting, and keeping them cloſe to my ſelfe, I ſhould both treacherouſly indinger your ſafety, and alſo make my ſelfe worthily guilty of high treaſon againſt Gods Majeſty. There is no godly man that liveth, or hath lived of a long time, whoſe minde may not certainly give him, by that contempt of Gods worſhip, mocking of his holy word, extream careleſſineſſe and ambition of Paſtors, and the altogether diſſolute and wicked lives of all men of every order and condition, which are to be ſeen every where, that ſome horrible calamity will ſtraight-wayes enſue. But theſe Epiſtles doe not by a doubtfull conjecture gheſſe at the matter, but in expreſſe termes doe teach, that there it an unmeaſurable gulfe as it were full of miſeries already prepared, and that we which live at this day doe ſtand in the very brink of it. Thou (O *Spouſe*) look I pray thee upon the *ſeale*, take notice of the *words*, *hand* and *ſtile* of the *writer*.

Thou knoweſt beſt the voyce of thy *Husband*, if they be Letters ſent thee from him, as they make open ſhew to be, it is more then time for thee to caſt away all that filth which by too too long ſecurity thou haſt gathered, leſt if thou continue to be over negligent herein, thou ſhouldeſt be purged preſently with the fire of the founder, to

thy great hazard and harm. And yet think not that I bring only mournfull and weeping matter; behold withall I bring thee matter of exceeding joy, and of a most glorious triumph. For after this ſtorme blown over, there ſhall follow preſently glad ſome days, and moſt greatly to be wiſhed. For what can be more joyfull to a moſt chaſte ſpouſe, that is thruſt out of doors by the *whore of Rome* (which yet boaſteth her ſelfe as if ſhe were Chriſts true wife) that hath been for ſo many ages vexed withall manner of injuries and reproaches by her, than to ſee *this impudent harlot* at length ſit in the noſtrills, ſtript of her garments and tires, beſmeared with dirt and rotten eggs, and at laſt burnt up and conſumed with fire? Hearken therefore diligently a while, and receive out of this Propheſie, not ſome obſcure ſignes, but moſt evident arguments, that thy *husband* is about to ariſe even now for the avenging of thy grief, and that he may give over this whore into thy hands, to poure out upon her the whole rage of thy jealouſie. And that thou mayſt more fully rejoyce, receive withall, tidings of the finall *deſtruction of the Turks*, preſently after the *ſubverſion of Rome*. For ſhe muſt firſt be defaced, as being the onely matter and fewell of their Barbarous Tyranny, whoſe ſtrengths ſhall be quite cut in pieces, and their power brought to nought, after that the Chriſtian world ſhall be purged from the wicked abhominations of *Rome*, by the laſt and univerſal ſlaughter thereof, as this Revelation declareth. And leſt any thing ſhould yet be wanting to the full heap of joy, here thou mayſt know, that the *calling of the Jewes* to be a Chriſtian Nation, is hereunto joyned, and with all, a moſt happy tranquility from thence to the end of the world. Matters indeed exceeding great and admirable, whereof the one part, was after ſome ſort, long agoe publiſhed to the Chriſtian Church, ſo far forth as was behooffull for thoſe times, which were ſo far off from the event of this propheſie, for whom, as ſhe draweth nearer the ſame, the more full knowledge is reſerved: the other part is ſo ſtrange and unexpected, that I could never find, no not any probable ſuſpition thereof gathered out of this Revelation by any man. All which effects, notwithſtanding this new hundred of the ages which we are entred into, ſhall bring unto us, as our Interpretation, (if I be not deceived) doth make plain. For now is the laſt act begun of a moſt long and dolefull Tragedy, which ſhall wholly over-flow with ſcourges, ſlaughters, deſtructions; but after this Theater is once removed, there ſhall come in room of it a moſt delightful ſpectacle of perpetuall peace, joyned with abundance of all good things. And thou haſt (*moſt deare ſpouſe of Chriſt*) the whole remainder of the race of thy war-fare, ſtand now upon the Hitches, and after a long toſſing up and downe, at length behold the land. Hitherto the cloud beheld a far off hath deceived thee, but now ſee the ſhore, & take notice of the mouth of the haven: whether I be worthy or no to have the reward of a good news-bringer, I leave it to the judgement of thine eyes. For I am ſo far from thinking I ſhould ſtand to the judgment of an umpirage of Rome alone, that I hope I ſhall by neceſſary arguments demonſtrate, ſhe is quite deſtitute of eyes by Gods judgement, to the intent ſhe might at unawares fall into everlaſting deſtruction.

Let her therefore think and judge what ſhe liſteth, ſhe ſhall ſhortly know what it is to deceive her ſelf and others with her jugling conveyances. Thou in the meane time, (*O true and right hearted Spouſe*) thinke upon this ſtorm hanging over thy head, and prepare thy ſelfe againſt it come, make leſſe thy ſayles, that the wind may have leſſe force over them, labour hard at the ſtern and pump of the ſhip, leſt thou miſcarry in the very entrance into the haven, which God forbid. And now ſee how exceeding acceptable this book of the Revelation ought to be unto thee, not only becauſe of theſe events of moſt great moment which are to come, but alſo in reſpect of the hiſtory of things paſt, unto which if thou wilt caſt thine eyes, thou ſhalt ſee the perpetuall

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track in which thou haſt ſet thy foot-ſteps, even from the Apoſtles times, ſo lively deſcribed, that thou canſt require no more lightſome and notable Hiſtory; and withall thou maiſt enjoy a moſt pleaſant remembrance of thoſe dangers thou haſt eſcaped, which wil afford thee ſo many clear arguments of Gods incomprehenſible providence, wiſdom, love, and truth, preſerving thee ſafe in moſt extreame ſtraights and dangers. Surely this addition, with the reſt of the Apoſtolike writings, being joyned to the old Teſtament, do ſufficiently furniſh thee with the hiſtories of the world, from the firſt beginning of it to the laſt end, in which regard this invaluable Treaſure ought to be moſt deare to every one. And theſe were the cauſes on your part (*O ye Chriſtian Churches*) why I have ſet forth in publike this work; there are ſome cauſes alſo on the part of the Popiſh Church which moved me hereunto, namely pitty and indignation. *Pitty*, becauſe I ſaw that many being rude and ignorant of the ſacred truth, did as yet worſhip Antichriſt for a God. Theſe were to be fetched out of the jawes of hell, if it ſo ſeemed good unto God. For which end we doe as it were beare ſuch a cleare torch-light of truth before them, that they muſt needs ſee, if ſo be they will open their eyes, that the *Pope of Rome* is that man of ſin, unto whom, if they continue thus to cleave, they cannot be ſaved. But mine *anger and indignation* braſt out againſt the *Ieſuites*. For when as I had by chance light upon *Ribera*, who had made a Commentary upon this ſame holy Revelation; *Is it even ſo* (ſaid I) *doe the Papiſts take heart again, ſo as that book which of a long time* before they would ſcarce ſuffer any man to touch, they dare now take in hand to *intreat fully upon it?* What? was it but a vain image or bug, at the ſight whereof they were wont to tremble a few years ſince, even in the dim light, that now they dare be bold to look wiſhly upon this glaſſe in this clear ſun-ſhine, and dare proclaime to the world, that any other thing rather is poynted at in it than their Pope of *Rome?* O we ſluggiſh and lazy creatures, if we ſuffer that! I thought it fit therefore that the croking of theſe fellowes ſhould be ſomewhat repreſſed, thinking it worth my labour to make the Ieſuites ſee, how wickedly they rage, how fooliſhly they trifle, how they underſtand nothing of the myſteries, how it cannot be poſſible that they ſhould have any wit or reach at all in this matter. That ſo, if they be deſirous of the truth, as they diſſemblingly pretend, they might take me for a helper at leaſt to ſearch it out; but if they ſhall ſtill ſtubbornly deſpiſe it when it is offered them, a helper forward of their condemnation with my ſuffrage. And howſoever it be that they will not hold their peace, for I know they wil fill heaven and earth a while longer with their ruffling and ruſtling noiſe, yet I hope I have here brought that power & evidence of light & truth, that being left deſtitute of all ſhew of arguments, henceforth they ſhall doe nothing, but belch out meer blaſphemies againſt God and men. Thou (*o holy Mother*) for thy kindnes and tenderneſs ſake to all thine, pardon I pray thee my weaknes, wherein ſoever I have offended: Above all, regard not, neither care for the rudeneſſe of my ſpeech. The truth alone is that which thou and I propound to our ſelves, ſuffer me after my ſtammering faſhion to talk with thee my Mother. Here I bring ſuch Mandrakes as I could come by, which I found in the field: there are no herbes in my basket for ſuch dainty fellows, as make more account of fine words, than ſound matter, unleſs perhaps their heads aking with the ſmel of too many elegancies, they may fetch hence if it pleaſe them, the perfume of brimſtone and Goats-beard, wherewith, like to the *Sabæans*, they may be rowzed from their dead ſleep, and may awake their dull ſences. I beſeech Ieſus Chriſt, that you (*o Chriſtian Churches*) may by underſtanding proceed in godlines, and that by true and earneſt repentance, you may either quite turn away the evill hanging over you, or may at length be ſo defended by his power, that you may ſtand invincible in all ſtorms and troubles whatſoever.

A Citizen and foſter childe of yours moſt unworthy, THOS BRIGHTMAN.

A Generall view of the whole Revelation.

CHapt. 1. verſ. 1. *The Preface declares the Argument of the Book,* 4 verſe. *An Epiſtle given in common to the ſeven Churches, after the Inſcription, declareth who gave the Proiechſie, who received it, the things heard and ſeen, by which he confirmeth his authority.*

Chap. 2. *The Epiſtles are given ſeverally.* 1. *The decaying of the Epheſians is comprehended.* 8. *The Smyrneans are ſtrengthened againſt the aſſault of their enemies.* 12. *They of Pergamus are reproved for permitting* Balaam *and the Nicolaits.* 18. *They of Thyatira are found fault with for tollerating* Iezabel.

Chap. 3. 1. *The hypocriſie of the Sardians is ſhortly and ſharply taxed.* 7. *The pietie of the Philedelphians is commended.* 14 *The luke-warmneſſe and boaſting of the Laodiceans is vehemently rebuked.*

Ch. 4. *The common Propheſie ſetteth down a generall Type of the holy Church, which is remarkable by the* Center, God, *verſe* 2, 3. *The* Circumference, *the faithfull, verſe* 4. *Gods protection, verſe* 5. *Gifts, Doctrine, Rites, verſ.* 5, 6. *Miniſters, verſ.* 6, 7, 8. *And finally, by the purity of Gods publike worſhip, verſe* 9, 10, 11.

Ch. 5. *A Propheſie of things ſpecially declared, whereof, firſt the dignity is ſhewed.* 1. *By the weakneſſe of the creature.* 6. *By the worthineſſe of the Lamb.* 8. *By his extolling of them all.*

Ch. 6 *The firſt ſpeciall events are the ſeals.* 1. *The truth is firſt of all opened, and overcommeth, under Trajane, Hadrian, and Antonius Pius. At the voyce of the firſt Beaſt, Quadratus, Ariſtides and Juſtine Martyr.* 3. *At the voyce of the ſecond beaſt (viz.) the ſame Juſtine, Melito of Sardis and Apolinarius, commeth forth the red horſe under Marcus Antonius Verus, confounding all things with wars.* 5. *The third ſeale being opened, the third beaſt Tertullian cryeth out under Severus the Emperour, when the black horſe ſcourgeth the world with famine and barrenneſſe.* 7. *The fourth Seale is opened, and then ſpeaks the fourth beaſt, Cyprian, Decius being Emperour, when the pale horſe waſted all with war, famine, Peſtilence, wilde beaſts.* 9. *The fift is opened, and ſome intermiſſion of the publike perſecution given under Claudius, Quintilius, Aurelian, and the reſt till the* 19. *yeare of Dioclesian.* 12. *The ſixt is opened, when Dioclesian and Maximian Herculius rage, till at length they were caſt out of their Empire by the power of the Lamb, for feare of whom thoſe Tyrants fled and hid themſelves.*

Ch. 7. *The ſeventh ſeale offereth, firſt, a generall type of all the ages following.* 1. *When wicked men were ready to trouble all the world with contention, ambition, hereſie, war, they are reſtrained by* Conſtantine *the great, till he had ſealed the elect, by providing for the faithfull, (who were few, and living in obſcurity) in that great calamitie of the Church which ſtraight-wayes followed.* 9. *Which ruefull time being at laſt paſt over, the proſperity and happineſſe of the faithfull grew great.*

Ch. 8. *Secondly, to this ſeventh ſeale belongeth the ſilence that was in heaven: that is, peace procured by Conſtantine.* 2. *The Trumpets are prepared, and Conſtantine calleth the Nicene Councel to cut off troubles, which yet by it are more increaſed.* 6. *The Angels ſound the Trumpets, at the ſound of the firſt whereof, the contention of the Arians about the word* Conſſentiall *aroſe.* 8. *At the ſecond, the burning mountain of* Ambition *is caſt into the ſea, by the decree concerning the primacy and dignity of Biſhops.* 10. *At the third, the ſtar falleth from heaven, the Arian hereſie being defended by Conſtantius and Valens.* 12. *At the fourth, the third part of the Sun (the* Church of Africk*) is ſmitten by the Vandals.* 13. *The world is warned concerning more grievous Trumpets to enſue by Gregory the great.*

Ch. 9. 1. *At the fift ſounding, the bottomleſſe pit is opened, and ſwarms of Locuſts crawll out: that is, of religious perſons in the Weſt, of Sarazens in the Eaſt.* 13. *At the ſixt, the Turke invade the world, which is puniſhed for the Romiſh Idolatry.*

Ch. 10.

Ch. 10. 1. *At what time the Turks rise up, the study of the truth in many in the western parts is kindled.* 9. *By whose endeavour the interpretation of Scripture is restored again to the earth.*

Ch. 11. 1. *Prophesie being restored, there was a more full knowledge of the age past, namely, that the Church from Constantines time, for* 1260. *years, was hidden in the secret part of the Temple, the Romans in the mean time boasting of the holy City, and out-most court.* 7. *And that at the end of those years the Bishop of Rome shall wage war against the Church, shall cut the throat of the Scriptures with his Council of Trent; yet make very carkasses of them triumph over them for three years and a halfe, should also by the help of force and armes from Charles the fift, tread upon the Saints in Germany, who yet after three years and a halfe, lived againe in the men of Magdeburgh and Mauritius, stroke the enemies with a great fear, and overthrew the tenth part of the Empire of Rome.* 15. *The seventh Angel soundeth, and about the year* 1558. *Christ getteth himself new Kingdoms, England, Ireland, Scotland, embracing the Gospell.*

Ch. 12. *The first part of the seventh Trumpet giveth yet a more full light into the state of the age past; the Century-writers of Magdeburgh being raysed up by God. The whole matter is repeated from the beginning, and we are taught* 3 1. *That the first Church of the Apostles was most pure, yet most of all afflicted by the Dragon, that is, the Roman heathenish Emperours, who endeavoured with all their might, that no way might be given to any Christian to the highest Empire.* 5. *At length that* Constantine *the great was born the male childe of the Church, at whose birth, though the first purity fled into the wildernesse from the eyes of men, yet this Constantine threw downe the Dragon from heaven, the heathenish Emperours being driven out, and put from ever reigning again in or against the Church.* 13. *That all hostile power being taken from the Dragon, he persecuted the Church under the Christian name by Constantius and Valens.* 15. *And that he sought to over-whelme her, fleeing from him, with an inundation of Barbarians rushing in upon the west.* 17. *Which flood being dryed up, he stirred up the war of the Sarazens.*

Ch. 13. 1. *The Dragon being cast out of heaven by Constantine, he substituted the Beast to be his Vicar there, which Beast is the Pope of* Rome, *who sprung up at once with Constantine, was made great by the Nicene Councell, was wounded by the Gothes invading Italy, was healed by Justinian and Phocas, and thenceforth made greater than ever before.* 11. *The second Beast is the same Pope of Rome, inlarged in his dimensions by Pipine and Charles the great, who gave him a new kind of springing up, whence he grew extream wicked.*

Ch. 14. *For* 1000. *years from Constantine, the Church abiding in most secret places, was hidden together with Christ, but did no great matter famous and remarkable by the world.* 6. *Those* 1000 *yeares being ended, Wickliff preached the Gospell in the World.* 8. *John Husse and Jerom of Prague succeeded him, who threatned the fall of Rome.* 9. *After these followeth Martin Luther inveighing most bitterly against the Pope of Rome.* 14. *After that there is a harvest made in Germany by* Frederike *of Saxony, the rest of the Protestant Princes and the free Cities.* 17. *And after that, A vintage in England by* Thomas Cromwel *and* Thomas Cranmer.

Ch. 15. *Hitherto reacheth the first part of the seventh Trumpet concerning things past.* 1. *A preparation of things to come, is of the seven Angels with their Vialls.* 2. *The Reformed Churches dissent among themselves, yet all triumph over the Pope of Rome being vanquished.* 5. *The Temple is opened, and knowledge increaseth, and the Citizens of the Church are made the Ministers of the last plagues, the issue whereof, the new people of the Jewes expect, before they come to the faith.*

Ch. 16. *The Vialls are poured out. The first by our most gracious Queen* Elizabeth *and other Protestant Princes, by meanes whereof the popish true are filled full of ulcerous envy.*

ency. 3. The second by Martin Chemnicius, upon the Councell of Trent, whereby the sea of popish doctrine was made full of filthy matter, and Carrion like contagion by the Jesuites, the Masters of controversies. 4. The third, by William Cecill upon the Jesuites, who are the Fountaines of popish Doctrine, untill when our times proceed. The rest of the Vials are to come, yet shortly to be powred out. 8. The fourth upon the Sun, that is, the Scriptures, with the light whereof men shall be tormented, and shall break out into great anger and contentions. 10. The fift upon the City of Rome, the Throne of the beast. 12. The sixt upon Euphrates, whereby a way shall be prepared for the Jewes of the East, that after they have imbraced the faith of the Gospell, they should return into their owne Country, when there shall be a great preparation of war, partly by the Turke against these new Christians in the East, partly by the Pope in the West. 17. The seventh upon the ayre, whereby the mystery shall be made perfect, the Turkish and Popish name being both quite destroyed, the Church also being stablished in as great happinesse as can bee looked for upon the earth.

Ch. 17. 1. The first execution of the fift Viall upon the Throne of the Beast, wherein it shall be demonstrated by most certain arguments, by some man of no great account in the world, both that Rome is the seat of Antichrist, and that it became that seat since the Roman Emperours were banished thence.

Ch. 18. The second execution of the fift Viall, is the finall destruction of the City of Rome by three Angels. 1. The first descending out of heaven. 4. The second exhorting the Romans to fight, and describing both the lamentation of the wicked, as also the joy of the faithfull. 21. The third confirming this everlasting destruction by a great Mill-stone cast into the sea.

Ch. 19. The joy of the Saints is described because of the destruction of Rome. 5. The sixt Viall is explayned, and the calling of the Jewes is taught. A preparation likewise of War, partly in respect of Christ the Captaine, and Souldiers, partly in respect of the enemies. 20. The seventh Viall is declared by the destruction of the false Prophet the Pope of Rome, the western enemie and his armies.

Ch. 20. 1. The whole History of the Dragon is repeated, such as he was in the heathen Emperours before his imprisonment. 2. Such as he was in prison, whereinto hee was cast by Constantine, and bound for a hundred yeares, all which space there was a contention between the elect and the Pope of Rome, and after that was at length ended, the first Resurrection is brought to passe, many from all places in the West, with all their endeavour seeking to attaine to the sincere Religion. 7. Together with this Resurrection Satan is loosed, and the Turke with the Scythians Gog and Magog, who now destroying a great part of the earth, shall at length turne their forces against the holy City: that is, the Jewes that shall believe, in which Battell the Turkish name shall be quite defaced.. 11. The second Resurrection is brought to passe by the second and full calling of the Jewes.

Ch. 21. The last part of the seventh Viall describeth the happinesse of the Church after all the enemies of it be vanquished, by the new Jerusalem descending out of heaven, being of a most glorious workmanship.

Ch. 22. 7. It is declared how this happinesse shall abound both with drinke and with meat to the use of others, and shall remaine for ever. 6. The conclusion confirmeth the whole Prophesie, with many most effectuall Arguments.

A Revelation of the *Apocalypse.*

The first CHAPTER.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly be done: which he sent, and shewed by his Angel unto his servant John.

2 Who bare record of the word of God, and of the Testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is he* that readeth, and they that hear the words of this Prophesie, and keep those things which are written therein; for the time is at hand.

4 John, to the seven Churches which are in Asia, Grace *be* with you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits, which are before his Throne.

5 And from Jesus Christ, which is that faithfull witnesse, *and* the first begotten of the dead, and Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his blood.

6 And made us Kings and Priests unto God, even his Father, to him *be* glory & dominion for evermore, Amen.

7 Behold, he cometh with clouds, and every eye shall see him; *yea*, even they which pierced him through: & all kindreds of the earth shall wail before him, even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, *even* the Almighty.

9 I Iohn, even your brother and companion in tribulation, and in the Kingdom and patience of Ieſus Chriſt: was in the Iſle called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 And I was *raviſhed* in ſpirit on the Lords day, and heard behinde me a great voice, as it had been of a trumpet.

11 Saying, I am Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt, write in a book, and ſend it unto the ſeven Churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 Then I turned back to ſee the voyce that ſpake with me, and when I was turned, I ſaw ſeven golden Candleſticks.

13 And in the midſt of the ſeven Candleſticks, one like unto the Son of Man, clothed with a garment down to the feet, and girded about the paps with a golden girdle.

14 His head, and hairs *were* white as white wooll, and as ſnow, and his eyes *were* as a flame of fire.

15 And his feet like unto fine Braſſe, burning as in a fornace; and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtarres, and out of his mouth went a ſharpe two edged-ſword, and his face *ſhone* as the ſun ſhineth in his ſtrength.

17 And when I ſaw him, I fell at his feet as dead; then he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt;

18 And am alive, but I was dead: and behold I am alive for evermore, Amen: and I have the keys of hell and of death.

19 Write the things which thou haſt ſeen, & the things which are, and the things which ſhall come hereafter.

20 The myſtery of the ſeven ſtars which thou ſaweſt in my right hand: and the ſeven golden candleſticks, *is this*,

The

The ſeven ſtars, are the Angels of the ſeven Churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven Churches.

A PRAYER.

FOraſmuch as I am to take in hand a matter that is beyond the power of man, I beſeech thee (O Father of Lights, together with thy Son the principall Prophet, and the holy Ghoſt the guide of Truth) to make plain and manifeſt before my face the way which to this day was never ſufficiently known of mortall men. Our minde is half blinde in things that are even before our feet; how little, or nothing at all rather doth it underſtand of high and hidden myſteries? Hereupon how great danger is there, either to thruſt our ſelves raſhly into thy ſecrets, or elſe to paſſe by things that be true, and to adde of our own head things abſurd & contrary to the truth? Notwithſtanding thou that haſt given thy word for a lanthern to our feet, thou who calleſt the moſt ſimple to ſearch thy hidden myſteries, and chooſeſt commonly Fiſhermen before the wiſe of this world; do thou (I ſay) vouchſafe to aſſiſt me in my poverty and weakneſſe, grant me a happy paſſage among theſe hard rocky matters, keep me from running at any time upon the ſteep Rocks of

Pride; neither yet let mee ſtick in the ſhallow fords of blinde Ignorance, but let me by thy conduct go on forthright till I approach to the truth, and then after I have found it, let me ſo holily and religiouſly love, honour and keep it, that I may neither conceal it through diſhoneſt fear, nor yet corrupt and ſophiſticate it for hatred or favour of any man, but may purely and ſincerely bring it forth into light to the glory of thy moſt great Name, and conſolation of thy Church yet grievouſly mourning: Grant this through our Lord Jeſus Chriſt, Amen.

The Logicall reſolving of it into the parts thereof.

THe Book of the Revelation *after the* Preface, *is wholly cloſed up into an* Epiſtle. *The* Preface *is in the three firſt Verſes, and declareth the* Argument, *the* Authors, *both* principall *and* miniſteriall, *and the* fruit *of the Book. The* Epiſtle *is ſpent in an Inſcription, A Propheticall Narration, and a Concluſion. The Inſcription is notable for the* perſon of the writer, *and of thoſe to* whom *it is written, but eſpecially of him, from whom health is wiſhed. Of which* one God, *the Fathers eternall truth, the* holy *ſpirits manifold grace, verſ. 4. The Sons partly threefold office, verſ. 5. partly exceeding great benefit redounding to the Elect, both preſent, verſ. 6. as alſo to be looked for at his glorious coming is deſcribed and greatly extolled; which coming of Chriſt, the Tribes of the Earth ſhall intertain with exceeding great lamentation, while yet the Saints do vehemently wiſh for it, as is expreſſed in thoſe words,* Yea, Amen, *verſ. 7. The Propheticall Narration concerneth either particular Churches, or the whole, and thoſe either* joyntly *in the reſt of this chapter, or elſe* ſeverally *in the two next. The matters which are joyntly declared ſerve to this end, that the ſeven Churches might know, that John took not in hand to write this Book upon his own head and pleaſure, but called and commanded thereto by God, unto which the* perſon calling

may

may adde full credit; which can be no other but God himſelf, verſ. 8. *Alſo the perſon called, verſ.*9.10. *Laſtly, the manner of calling him, by* hearing, *verſ.*11. *by* ſeeing, *verſ.*12. *A* viſion *whereof is ſet before us, verſ.* 12, 13. 14, 15, 16. *and a certain conſequence whereof is declared, on the part of John, an* aſtoniſhment, *on Chriſts part,* a conſolation, *verſ.* 17, 18. *then a* commandement to write, *verſ.*19. *and an* Interpretation of the viſion, *verſ.* 20.

THE EXPOSITION.

VErſ. 1. *A Revelation.* The Argument of this Book ſignifying a *Revelation made by God,* from which all the veils of obſcurity are taken away, which did before keep it from the ſight of mortall men. Which kinde of matters were wont to be called of old, *Viſions* and *Prophecies*; but in the writings of the Apoſtles, the word *Revelation* is more uſed; *I will come* (ſaith Paul) *to Viſions and Revelations of the Lord,* 2 Cor. 12. 1. And again, *Leſt I ſhould be out of meaſure lift up with excellency of Revelations,* verſ.7. *So every one of you hath a Pſalm, hath Doctrine, hath a Tongue, hath a Revelation,* 1 Cor.14.26. Beſides the knowledge of the Goſpel is attributed to a *Revelation,* as to the underſtanding whereof wee have no more power till it be opened unto us, then we have to underſtand things to come. *I give thee thanks (O Father) that thou haſt hidden theſe things from the wiſe, and haſt revealed them to babes,* ſaith Chriſt, Mat.11.25. Now then is this the meaning of this word, that no new thing is brought in the preaching of the Goſpel, but as the Goſpel is an unſealed and diſcloſed Law, ſo when the veils are removed, that onely is pointed out cleerly, which before lay hidden under the old coverings: Indeed ſo it may ſeem, unleſſe this word were uſed alſo in and belonging to the old Teſtament. *The ſaying* (ſaith Balaam) *of him that heareth the Words of God, that ſeeth the viſion of the Almighty, falling down, yet whoſe eyes were opened or revealed,* Num. 24.4. So the man of God ſaith to *Eli* in the name of the Lord, *I have revealed my ſelf to the houſe of thy Father,* 1 Sam. 2.27. Wherefore there can no Argument be drawn hence to make for this matter. This may be certain, that this manner of ſpeaking here and there uſed doth ſhew, that it neither was at the beginning, nor as yet is, in the power of mortall wit, to attain by ſearching to ſuch myſteries as theſe, and that yet through the grace of our Lord Jeſus Chriſt, all things are made eaſie to be paſſed through, ſo far as may be behooffull for his Church. *Thou therefore moſt excellent day-ſtar, and Light-bringer, open our eyes, that we may behold thy marvellous things.*

Of

Of Jeſus Chriſt: Who is one of the principall Authors of the Revelation, the Mediator betweene God and men. From the ſame Chriſt have alwayes proceeded all the old Prophecies; *But in theſe laſt dayes God hath ſpoken to us in his Son*, after a certain, ſingular and peculiar manner, Heb. 1. 1. Whence there is a difference between the ancient inſcription of Prophecies, and that of this. There, *The viſion of Iſaias, The viſion of Obadiah, The book of the viſion of Nahum, The Prophecie which Habbakuk ſaw*; But never till now, *The viſion, or Revelation of Jeſus Chriſt*. It muſt needs be a Prophecie full of Majeſty, which is ſo notable in the Title of it before all others, neither is it to be doubted, but that according to the nature of the light of the Goſpel, all things are here delivered more diſtinctly and exquiſitely, then ever before.

Which God gave him; Namely the Father, the Author and head-ſpring of all things. Now he gave theſe things to *Jeſus Chriſt*, as he was Mediatour, not as his *coeſſentiall Sonne*. For theſe things do rather teach the order, wherein God imparteth knowledge to his Church, then the beginning of knowledge in reſpect of his Sonne, as *Theodor. Beza* doth moſt learnedly explaine it. He is the Pipe whereby whatſoever may be for our behoofe, is derived unto us men from that endleſſe depth of goodneſſe. Although *to give* with an infinitive mood after it, ſignifieth often *to permit*; as, *thou ſhalt not give thy Holy one to ſee corruption*, that is, thou ſhalt not ſuffer him, Pſal. 16. 10. And *Edom refuſed to give to paſſe by him*, that is, to permit, Num. 21. 21. After which manner *Demoſthenes* ſpeaketh, joyning the word of permitting with all, *Give and permit unto me to diſcourſe of theſe things before you. But it falleth all to one, whither We judge it to ſignifie the beginning of knowledge or power: Therefore I thinke beſt to reſt in the firſt anſwer.*

To declare it unto his ſervants: The underſtanding therefore of theſe things is peculiarly proper to theſe men. *Hence away farre enough, ye Prophane minded men.* What have you to doe, (*ô Jeſuits*) once to touch this Booke? Theſe are myſteries ſealed and cloſed up from you, make ſhew of whatſoever diligence ye will of interpreting. Here is nothing to doe for the ſworne vaſſals of Antichriſt. Leave off to trouble your ſelves, to deceive others. If ye do indeed deſire to underſtand theſe things, renounce that Lord ye ſerve, to the intent that he whoſe name ye do now bely, may impart theſe ſecrets to you, returning againe into his family, after you have like a company of dead men, been ſo long ſtrangers from it.

Which

Which muſt ſhortly come to paſſe : A declaration of what things the *Revelation* conſiſteth; not of ſuch as have been paſt of old, but which are to be done hence forward. Now he ſaith *the time is at hand*, becauſe the matters ſhould be begun by and by, and ſhould flow from thence with a perpetuall courſe without interruption, although the finall conſummation ſhould be afterward for many ages.

And he ſignified, That is, *Which he alſo ſignified, When he had ſent it by his Angell unto his ſervant John.* The Inſtrumentall cauſes are recorded, two in number, The *Angell*, and *John* ; Chriſt uſeth the Angels Miniſtery, not becauſe he diſdaineth himſelf to ſpeake to us, (for he offers himſelf to be ſeen of us in his own perſon in this Chapter) but becauſe, both our weakneſs cannot indure the beholding of ſo great a Majeſtie, as appeareth by and by after in *John*, who *falleth down dead at the ſight of him*, ver. 17. As alſo that he might ſhew that he hath rule over Angels and all other things.

2. *Who hath teſtified:* Here *John* deſcribeth himſelf cleerly unto us, teaching, that he is no other then that *John* that was the Apoſtle, whoſe two certain and proper notes are here ſet down, the one, *his teſtimony that he gave to the Word of God, and to Jeſus Chriſt* ; the other, *his credit, as being an eye-witneſſe of the things he teſtified.* For Chriſt out of all his Diſciples choſe Twelve, who might continually converſe together with him, and might be preſent at all his miracles and conferences, as *of the which they ſhould be witneſſes afterwards to the ends of the earth*, Act. 1. 8. By which double note *Luke* deſcribeth the ſame men writing thus ; *Who at the beginning were themſelves beholders and miniſters of the Word*, Act 1. 2. By which Arguments alſo *John* himſelfe challengeth authority to himſelfe elſwhere ; *That which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of that Word of life* ; 1 Iohn 1. 1. Neither are the things ſeen which are here remembred, the viſions of this Booke which follow, but the deeds and miracles of Chriſt, at the doing whereof *John* was once preſent. Otherwiſe how could thoſe things have gotten credit to the writer, (which is the only thing that the mentioning of theſe things in this place reſpecteth) which never as yet was made known to the Church? Wherefore this *John* who wrote this Booke of the Revelation, was the *Apoſtle*, as to whom agree thoſe ſame markes, by which the Apoſtles were known, and famous before others in the Church; neither is there any other *John*, to whom the ſame things can be imployed. And indeed with very good conſideration, did he thus declare himſelf, ſeeing it

did

did very much avayle to the authority of the Prophecy, that men ſhould be well perſwaded of the authority of him that wrote it. I marvell therefore that *Dyonyſius of Alexandria* did ſo little conſider of theſe things, that he ſhould diſpute ſo eagerly againſt this. But others have very learnedly confuted his vaine conjectures. To let him therefore paſſe, hence it may be perceived, that thoſe words which Aretas ſaith are added here in ſome Bookes, and which we ſee to be thruſt in by Plantine, and Montanus out of the Complutenſis Booke, *And whatſoever he heard, and which are, and which muſt be done after thoſe things*, have crept in hither untowardly, and not in their proper place. For things never known, have no authority themſelves, much leſſe can they bring any to another.

3. *Bleſſed is he that readeth*: Thus farre the Authors; *The Fruit of the Prophecy*, is the bleſſednesſe of them that reade, or attend to others that read it, if ſo be they will obey ſuch things that are writen in it. Knowledge and workes are to be joyned together, yet in that order, that knowledge go before, ſo at length ſhall we come to this bleſſednesſe. Such fruit can no word, but only that which is inſpired from God, beſtow upon men. But who are thoſe *bleſſed ones* that read? What, are thoſe they that ſhall be alive in that laſt three yeers ſpace, wherein Antichriſt ſhall rage, immediately before Chriſt ſhall come to judgement, as the Papiſts dreame? Indeed *Francis of Ribera* the the Ieſuit, thruſt his whole Prophecy almoſt into theſe ſtraits, wiſely indeed to ſave his Popes head, but as touching the truth, exceeding perverſly. For why, were men thatlived by the ſpace of theſe 1500. yeeres which are now paſt, ſince the writing of the Apocalypſe, altogether devoyd of this felicity? Or can any man be happy, by reading or obſerving ſuch things, as do nothing at all concerne them? If all theſe things herein contained be crowded up to that time he dreameth of, they can never ſurely be *happie*. But rather they have been curious to no purpoſe nor commodity, who have to this day either ſearched out theſe things, or been dilligent to performe things herein commanded. Which ſelf ſame thing muſt needs befall thoſe that come after, we know not for how many ages. But the whole entreating upon this Booke, will convince this device to be either extreame falſe, or fooliſh. Let us know in the meane time, that ſuch fruit is here commended, as is common to all ages ſince this divine Revelation came abroad into the world, as which teacheth the eſtate of every age to the laſt end ſeverally, as ſhall be made manifeſt by this expoſition of ours by Gods help.

For

For the time is neere: That is, wherein theſe things ſhould be put in execution. Now ſeeing the whole Prophecy doth rather foreſhew a conflict, then ſet a Crown upon our heads, the reaſon ſeemes to be drawn from the neerneſſe of the danger. As if he ſhould ſay, bleſſed are they that are fenced with ſome ſtrong munition againſt imminent evils; but wonderfull great evils, ſuch as this Prophecy is full of, are nigh, even at the doors; therefore happy are they that attend to and hold faithfully the way to eſcape them.

4. *John to the ſeven Churches*. Thus farre the Preface. The Epiſtle followeth, whoſe writers perſon is ſufficiently known by things already ſpoken. The perſons to whom it is written, are the *ſeven Churches* in *Aſia*; namely all Churches in generall that be in all places whatſoever, as *Aretas* and *Beda*, and all Interpreters, as I ſuppoſe, do with one conſent determine, and that aright. For neither do the matters herein rehearſed ſuffer us to ſtay onely in theſe *ſeven*. We ſhall heare in the ſeverall Epiſtles often admonition that all would hearken to ſuch things as are written to the Churches. Beſides it belongeth to *theſe ſeven*, to take notice aſwell of *things to come* as of *things preſent*, both of which things (as he declareth below *verſ.* 19.) He had cõmandement to write and to ſend unto them. And the laſt clauſe of the whole Booke, which wiſheth the *grace of Chriſt to them all*, ſheweth that this whole Prophecy was ſent inſtead of an Epiſtle to the *ſeven Churches*, Chap. 22. 21. Now what had it concerned or profited theſe *ſeven Churches*, which ſhould remaine in ſafety but for a ſhort time after, to underſtand of matters to come after for many ages, which ſhould not belong at all to them? Moreover the number of *ſeven* is an univerſall number, by whoſe revolution, all times are framed, all ages being in like manner whirled about upon this Pole, as the whole frame of Heaven is turned about upon the ſeven ſtarres of Charles-waine. For which cauſe this number, as being full of myſterie, is uſed throughout the whole Book afterwards in the deſcription of every thing. And yet are not all Churches ſo to be comprehended, as if nothing at all were indeed ſent to thoſe Churches, which are by name below noted out, but together with the ſignification of the myſtery, the truth of the ſtory is to be retained. Seeing therefore theſe *ſeven* Churches do extend further then their names ſhew for, is the eſtate of all times till the laſt coming of Chriſt to be conſidered in them? No verely, but only of that age, wherein the Church converſed among the Gentiles; which ſhall be made plaine out of the things that follow. In the meane time, ſo expreſs mentio-

ning of the *Churches of Aſia* ſeems to intimate, that the congregations of the Iewes are not to be mingled with theſe. Which hath made me in my generall ſurvey to diſtinguiſh the whole Prophecy into that which is proper to the particular Churches, and that which is common to them all.

Grace be with you and peace from him that is, &c. Now he cometh to the ſalutation, wherein the third perſon of the Inſcription is declared. This Fountaine of *grace* and *peace* he maketh one true God three in perſon. The *firſt* of which perſons, theſe words deſcribe. *Areas* thinketh that theſe three times belong in ſpeciall to the three perſons, becauſe the father, ſaith he, elſwhere, is called he *that is*, as Exod. 3.14. *The ſon*, he *that was*, Ioh. 1.1. *The holy ghoſt*, he *that cometh*, Ioh. 16. 8, 13. But that ſo cleer a diſtinction which preſently followeth gain-ſaieth it, which challengeth this circumlocution of that *Ehei*, Exod. 3. 13. Which is common indeed to the whole *deity*, as proper here to the perſon of the *father alone*. Whence alſo we are given to wit, that this threefold difference of time, reſpecteth the unchangable and conſtant truth of God in his promiſes. For the ſame is the force of this circumlocution, as of that compendious deſcription of God, Exod. 3.14. Which we know was then uſed to teach *Moſes*, that the time was then come, wherein the promiſe of old made to *Abraham* cõcerning the deliverance of his ſeed out of Egypt, ſhould be performed. Whence alſo it was, that God was not known to the Fathers by the name *Iehovah*, becauſe they had not as yet attained to the promiſe. Certaine others will have this to be the name of the eſſence, whereof a created minde can perceive no part, as if God ſhould take ſuch names to himſelf, for his own ſake alone, not for ours; and ſo this is the meaning, as if he ſhould ſay, *from God the Father that is moſt true and conſtant in all his things, who giveth in preſent moſt plentifull proofs of his truth, by ſending his ſon at length into the world; who of old times never failed in any things which he promiſed, who laſtly hath given us ſuch hope of performing things yet to come, that he is every day carefull to performe them, thus haſtening the full perfection of his whole truth.* For this force have the words: *who cometh, or is in coming*, as if they ſhould ſignifie a preſent-future thing, that I may ſo call it. For that which is coming is not yet preſent, neither yet is it altogether abſent. It is therefore far more ſignificant then if he had ſaid, *he that is about to come*, as it is commonly tranſlated. For this *he that cometh*, declareth that he will no longer defeare his promiſes, but that he is even now labouring to performe them,

which

which is a notable comfort to them, who are ready to wax faint by reason of the tediousnesse of the delay. But what will some say, is truth only given to the *Father*? It is indeed common alike to them all, but seeing the office of the *Son* and of the *Holy Ghost* is exercised in executing decrees, it is so spoken of, as if it were proper to him alone, whom the order of *working* maketh the *Author* of promises, and the Fountain of benefits and mercies. The impiety of the Gentiles hath imitated this distribution in their *Oracle out of a Triver*, which they say *Apollo* used, because of those three opportunities of matters; which he was very skilfull in, as who *knew things present, things to be, and that have been before*, as it is in the Interpreter of Aristophanes in Pluto. *Tripos.*

And from the seven Spirits. The second Fountain of peace is the *Holy Ghost*, as who doth most plentifully inrich & furnish the Church with all kinde of gifts, for which cause this circumlocution is used. For he can be no creature, who together *With the Father and the Son, is a giver and an Author of peace and grace.* Touching which point see what the learned *Iunius* hath. Neither can this argue him to be a creature, as the Jesuit would have it, because he is said to stand in the sight of the Throne, after the maner of those that rather are administring spirits unto God, then that he should be God himself. For by this reason, the son should be God neither, as who being the Lambe, came and tooke the Booke out of the right hand of him that sitteth upon the Throne; as it is below, Chap. 5.7. And more plainly in Dan. 7.13. *And before him (viz. sitting upon the Throne) they set him*, that is, *the Son of Man*. Is now the *Son* therefore to be put out of the Deity? Wherefore we must know, that throughout this Booke, mention is made both here and elsewhere, both in generall of *God*, as the highest and chiefest *governour*, for which cause he hath a Throne given him, as also of the *Son* and *Holy Ghost* as ministring unto him, as by whose more neerly-joyned help all things are made and done. Wherefore they are said to *stand before the Throne*, as it were in a readinesse, and as though they did waite for the beck and bidding of their *highest governors*. So the *Revelation Was given to the Son above*, vers. 1. and therefore the *Holy Ghost* in this place seemeth rather to be noted out by his gifts which he workes in the Saints, then by his proper name. But matters that serve only for order, are not to be drawn to the abolishing of the natures.

5. *And from Iesus Christ, Who is that faithfull Witnesse*, the defect of the relative being supplyed, which is most common in this Booke,

after the manner of the Hebrews. Theſe words belong to the third *Fountaine*, which is *Chriſt*, whom we call the *third*, according to that place he hath here, not in the *order of perſons*. He was put off to this place, becauſe there was a longer ſtay to be made in his deſcription; and the thankſgiving was to be begun at him, as by whoſe merit alone, we are made partaker of all good things. Now firſt he mentioneth his propheticall office, calling him a faithfull witneſſe, that is, one that hath taught faithfully, truely and plainly the whole will of God, as far as was requiſite for mans ſalvation. For the whole Doctrine of the Goſpel is wont to be called a witnes, as it is in *Joh.* 3. 11. and 5. 31, 32. and 18. 37. 1 *Tim.* 6. 13. Now can there be any vain or falſe matter within that teſtimony which floweth from ſo *faithfull a Witneſſe?* Or doth it agree with his faithfulneſſe to conceale any thing from us, as the which is not to be fetched from any other place, but from out of the *cloſet of the Biſhop of Romes breſt?* Chiefly ſeeing he hath no where, no not in one word intimated any ſuch ſtorehouſe, whence to fetch it? But theſe be the dotages of witneſſes, as vain and as little to be truſted, if it may be, as this heavenly and moſt true witneſſe is true.

The firſt born from the dead: Theſe words belong to his Prieſthood, wherein he overcame death by death, and made a full ſatisfaction for ſins. For this is to be *firſt born from the dead*, himſelfe firſt of all to riſe againe after he had vanquiſhed death, whom death would never have let go, if he had had the leaſt right to keepe him ſtill with himſelf. For which cauſe the Apoſtle ſaith that *he roſe againe for our juſtification, Rom.* 4. 25. now he ſeemeth to be called *the firſt born from the dead*; after a conciſe manner of ſpeech, and by way of diſtribution, which more fully ſhould be ſet down thus, *the firſt born of them that riſe againe from the dead*; In which words two things are ſignified; Firſt, *that he is the Prince and head of thoſe that riſe againe*, as the Apoſtle explaineth it, Col. 1. 18. *And he is the beginning and the firſt born from the dead, that he might be chief among them all*; And therefore alſo is he called *the firſt fruits of them that ſlept*, 1. Cor. 15. 20. The ſecond, that he ſhall at laſt raiſe up others alſo from the grave by his own power, even as he himſelf ſpeaketh; *I will raiſe him up at the laſt day, Iohn* 6. 39, 40. Which two things belong to the elect alone. For neither is he the head of the Reprobates, neither will he raiſe them up at the laſt day, that is, in glory as the elect, but onely, the force of that curſe (*at what day thou ſhalt eate thereof, thou ſhalt certainly dye,*) Gen. 2. 17. ſhall reſtore their bodies unto them, in which

which they ſhall ſuffer everlaſting torments. Whence it cometh to paſs, that ſeeing this kinde of reſtoring is onely for and unto death, it hath hardly given it the name of a reſurrection in the Scriptures. And therefore the *Holy Ghoſt* doth ſeem not to ſpeak collectively, *the firſt born of the dead*, but diſtributively, *the firſt born from the dead*, that is, of thoſe that riſe from the dead, as was ſaid before, with a manifeſt difference between the Elect and Reprobate that are dead.

And the Prince over the Kings of the earth: The Kingly office of Chriſt is now ſet down, as to whom whatſoever is either in heaven or earth is ſubiected, according to that, *all power is given unto me in heaven and earth*, Pſal. 28. 18. But it was enough for him in this place, to mention onely his Dominion over Kings, above all and every of whom, he is now infinitely greater and higher, who when he was converſant on the earth, ſeemed to be beneath the baſeſt of ſervants. Neither do theſe words onely ſhew a preheminence above, but alſo a ſoveraign power over all Kings, as whom he repreſſeth as it were with the rains of a bridle, which he can pull in as he liſt, ſo as they cannot move themſelves but as he liſtth, howſoever he once of old gave himſelfe over to their lawleſſe luſt.

Who hath loved us: So much of his office; The preſent benefit which the Saints enjoy, is ſet down & declared in and with a thankſgiving. The want of a relative maketh the ſentence to gape, and not ſit cloſe, which if it were full, ſhould be thus; *To him that loved us, &c.* Which relative is expreſſed in the next verſe, *to him be glory, &c.* But ſeeing the repeating of it ſhould be ſo neceſſary in ſo long a circumſtance of words, he omitted it in the beginning, that he might not twice beat upon the ſame thing, which ſeeing it is once to be ſpoken of, he doth oftentimes conceal it, where it ſhould come in more then once. Now Francis of Ribera crieth out, *that the place is corrupted*, and that *the latine editions are out of doubt far more perfect then thoſe Greek ones which are now extant.* But by the Jeſuites leave, neither is the place corrupted; and if that were granted, yet ſhould he fooliſhly conclude hence the excellency of the Latine editions. Here is a marvellous conſent of all the Greek copies; *Arretas* readeth it thus, and hath expounded it, and ſaw how every thing did hang together. The order (ſaith he,) of the ſentence after this manner cometh from the laſt to the firſt, *To him be glory and dominion, who loved us, and hath waſhed us in his blood.* But this is hard ſaith the Jeſuite; therefore by his Attick dainty ears, let *John* be hiſſed out,

as ſpeaking incongruouſly, who uſeth nothing more then after the manner of his own nation, both to be wanting and abounding in relatives. In the 1. verſe it was ſo, *and he hath ſignified*, for, *Which he alſo hath ſignified*; in the 5. *And from Jeſus Chriſt that faithfull Witneſſe*; For, *Which is that faithfull Witneſſe*; In the next verſe following, *And hath made us Kings*; For, *and Who hath made us Kings*; and ſo afterwards very often. But let the place be corrupted; ſhall the praiſe be taken away from a moſt fair Virgin for one blemiſh, and ſhall it be given to another, that is all over the body ill favoured and miſhapen? *But our Interpreter* (ſaith he) *hath alwaies followed true and corrected copies, as he is alwaies wont to do*; I no doubt, in that place alſo where he tranſlateth, *and he ſtood*, for *and I ſtood*, Chap. 12. 17. *And no man could ſpeak of the ſong*, for *and no man could learn the ſong*, Chap. 14. 3. And *the King of Ages*, for *the King of Saints*, Chap. 15. 3. and in the ſame place, *clothed in clean ſtone*, for *in clean or pure Linen*, verſ. 6. *Thou that art, and Which waſt holy*, for *thou that art, and Which waſt, and Which ſhalt be*, Chap. 16. 5. In the ſame place, *I heard another ſaying*, for *another out of the Altar*, verſ. 7. *One hour after the Beaſt*, for *one hour with the Beaſt*, Chap. 17. 12. *Veſſels of precious ſtone*, for *of coſtly Wood*, Chap. 18. 12. Let theſe few things give a taſte of many others. What, did the Jeſuite ſee the things, and yet not bluſh to affirm that the old Interpreter had alwaies followed corrected copies? But it may be theſe be faults of the Printer, perhaps ſome of them are; But what have we to do with the Printers, as if the contention were, not about the Greek and Latine copies now extant, but about the firſt Edition of the Latine Tranſlation, which at this day is no where to be found? Beſides theſe faults are both ancient, and they are alſo now confirmed by the authority of the *Councel of Trent*, which hath ordained and decreed, that among many Latine Tranſlations, this ſelf ſame old and vulgar one, which hath been allowed in the Church by the long cuſtom of ſo many ages, ſhould be accounted authenticall, neither ſhould be rejected for any pretence whatſoever. It had been eaſie to have deluded the authority of the Councell, if by caſting the fault upon the Printers, it had been lawfull to have departed from the vulgar edition. Thou ſeeſt then that thou muſt make good theſe faults, and that the credit of the old Interpreter is very indiſcreetly bragged of, (that I may not ſay impudently; Though indeed it was neceſſary for thee to deal in ſuch manner, in regard of that humble ſervice, wherewith thou art bound to Rome.

6 *And*

6 *And hath made:* That is, *Who hath alſo made*, by a defect of the relative, as we ſaid right now. All theſe things tend to this end, to teach, that Chriſt hath not all thoſe good things, with which we have heard, in the nex words before, that he is indued for himſelf alone, but that he doth powr them out upon the Elect, to the intent they might be made happy by their partaking of them.

Kings and Prieſts unto God. Some read Kingdom and Prieſts, as alſo the vulgar. It much matters not for the ſence, yet the conjoyning of perſons among themſelves, is more likely, then of things and perſons. The Elect are Kings by the participation of the Kingdom of Chriſt, wherein we have overcome the Law, Death, Sin, we triumph alſo daily over the World, by trampling it under foot by faith, 1 Joh. 5. 4, 5. By him likewiſe are we Prieſts, as who being dead in him, have God favourably unto us, have alſo an entrance made and laid open, to ſpeak boldly unto him. But he doth warily adde, that we are made Kings and Prieſts to God, leſt wee ſhould think that this honour is given unto us, either to trouble the civill State, or elſe to intermingle Church-government with civill.

To him be glory: This is all that we can render for exceeding great benefits, to deſire that he may be moſt renowned among all men with his own juſt praiſes. And this giving of thanks ſeems to be taken up becauſe of the preſent gift of God, powred upon the Gentiles by the knowledge of Chriſt.

7. *Behold he cometh with cloudes.* The benefit to come, that is to be looked for at his glorious coming. To come with clouds, is to manifeſt himſelf with ſtorme and tempeſt, and with a mighty and fearfull apparition of great lightening, to revenge himſelf upon the wicked, and to deliver thoſe that be his. After which manner alſo ſpeaketh *Daniel* touching the ſame coming; *I ſaw in viſions of the night, that behold there came with the clouds of Heaven, one like to the Son of Man*, chap. 7 13. For ſo the notable judgements of God are wont to be deſcribed, in which he poureth out the vehemēt heat of his fury upon his enemies, to make us now think that all creatures do fight for God, as alſo that he will make Heaven and Earth to ſerve him for the ayding of thoſe that be his; and moreover, that the Reprobate cannot by any meanes eſcape. In like manner the Pſalmiſt being delivered out of the hands of his enemies, doth magnifie God for his power ſhewed forth from Heaven in delivering him, Pſal. 18. 13, 14, 15. In Matthew, he is ſaid *to come upon the clouds*, chap. 24. 30. But perhaps in the ſame ſence, as in Pſal. 18. 11. *And he ſate upon the Cherubins, and did flye, &c*

But,

But yet the Angels avouch *that he ſhall ſo come, even as they ſaw him going up into Heaven*, Act. 1. 11. Now there was no ſuch dreadfull matter, only a cloud tooke him away from their eyes, but without ſtriking them with any feare. But this likeneſſe ſeemeth to be referred to the truth of his human nature, wherein he ſhall come againe to be beheld of all men, after the ſame manner as he went into Heaven, and not to the glorious ſhew and Majeſty of his coming; or els the Angels ſpeake in reſpect of the godly to whom his coming ſhall be moſt joyfull, at the which the Reprobates ſhall wiſh though in vain, that they might be overwhelmed with mountaines. Although, out of thoſe things that follow, it ſhall be plaine, that here is no mention made of the laſt coming, but only that here is an alluſion made unto it, for the likeneſſe of it.

And they ſhall waile for him. This is the wailing of Repentance, not of deſperation, as is cleer out of Zachary, whence theſe words are taken; *& they ſhall looke upon him whom they have pierced, & they ſhall lament over him, as if they lamented for their only Son*, &c. chap. 12. 20. But ſeeing it will be too late repentance, when they ſhall ſtand before the judgmẽt ſeat in the general day of judgmẽt, theſe words here ſeem, as if they could by no meaning be underſtood of the laſt judgment; even as neither can that *coming with clouds*, which he ſpake of right now, but rather of that exceeding glory, which ſhall be made manifeſt to the world in the calling of the *Iews*. Theſe are they that pierced him through of old; but at laſt they *ſhall looke wiſhfully upon him, and all the Tribes of the Earth*, that is, the whole nations of the Iews, ſhall with abundance of tears bewaile the lewdneſſe of their fore-fathers in putting Chriſt to death. This is certain, that *this Booke of the Revelation* ſtaieth his diſcourſe in the converſion of theſe Iews, as afterwards God willing ſhall be made manifeſt. And becauſe the glory of Chriſt ſhall be then very great, as being a moſt lively reſemblance of that which ſhall ſhine out in the laſt judgment, the ſetting forth of this is fetched in to adorn that, and that not in this place alone, but as it may ſeem, in many other alſo.

All the Tribes. Theſe are proper to the Iews, among whom of old the promiſed land was diſtributed, Tribe by Tribe. The matter could not be declared with more exact words. Oftentimes the Tribes are taken metaphorically, but here not ſo at all, ſeeing Zachary hath by name mentioned the Tribes of the Iews; *The earth* (ſaith he) *ſhall mourn, every family apart, the family of the houſe of David apart, the family of the houſe of Levi apart, all the reſt of the families, every family*

mily apart; They that mourn here, are they that pierced him through, but the *tribes* are of them that mourn, and therefore of them that pierced him, namely of the Iews, whoſe this wicked fact properly was. Therefore theſe words of the Apoſtle carry this ſenſe, as if he ſhould ſay, *behold hee cometh with clouds, and all men of what kind ſoever ſhall ſee him, even they that pierced him, that is, the Iews, whoſe Anceſtours did liſt up Chriſt upon the Croſſe, and gored his ſide with a ſpear, theſe men being diſperſed every where among all Nations, ſhall be at laſt converted to the true faith, and ſhall mourn with an earneſt ſorrow, both for their foreſathers horrible wickednesſe, as alſo for their own ſo long obſtinacy. Even ſo Amen.* And ſo the ſum of all is this, that the benefit coming by Chriſt is here celebrated, partly preſent, in the calling of the Gentiles, (for that which he ſpake before of *Kings* and *Prieſts*, is referred to the *ſeven* Churches of *Aſia*, that is, to all nations of the Gentiles that imbrace Chriſt for the preſent, for which cauſe he giveth him the praiſe of glory and power) partly *to come*, in the calling of the Iews, which we have declared unto us here, both in their repentance, as alſo in the deſire, & wiſh of al the godly.

Even ſo Amen. The fervent deſire of the Godly wiſhing for this comming, is expreſſed in Greek and Hebrew, becauſe this ſhall be the wiſh of all nations. The former particle belongeth properly to him that affirmeth, ſignifying the certainty of a matter, wherein notwithſtanding there may be underſtood the verb of wiſhing; *Let it be done*, or ſome other ſuch word. For ſo in the end of this Book, *even ſo come Lord Jeſus*; it is as if he ſhould ſay, I beſeech thee ſo to come as thou haſt promiſed, chap. 22. 20. It is likely that both particles are uſed in the ſame ſenſe, elſe the diverſity both of the tongues and of the ſignification, would not note out any joynt deſire of all people, for which end this double propriety of ſpeech ſeems to be taken up. *Amen*, is a word, not only of one that aſcertains a matter, but of him alſo that prayeth, and ſtriveth vehemently by prayer for the coming to paſſe and good ſucceſſe of a matter, as *Jer.* 28. 6. *Amen, the Lord doe ſo*: the latter words by way of expoſition explayneth the former.

8. *I am Alpha and Omega.* Hitherto the *Inſcription* of the Epiſtle, now he ſetteth upon the *Narration* it ſelf, wher firſt to give authority to the writing taken in hand, the threefold property of the perſon that calleth is ſet down, *his very great power of creating, truth in his promiſes, and his ſoveraignty of governing.* This power is firſt metaphorically expreſſed, then with theſe words; For *the beginning and the*

end do interpret the meaning of A. and O. of which, that, is the firſt letter of the Greek Alphabet, this, the laſt, by a figurative ſpeech they are applyed to any beginning and end. They are words that do plainly ſignifie certain order and relation of Chriſt to the creatures. For which cauſe, they cannot properly note out an Eternity, which is an abſolute matter, and not to be meaſured by the creature in any reſpect. This is therefore the meaning, I am *Alpha* and *Omega*, that is, the efficent cauſe of all things, and the end alſo, whither all things are referred; who have at the firſt created all things, and that for mine own glory alone. It is a compendious expreſsing of that which the wiſe man ſaith: *The Lord hath made all things for himſelf, even the wicked man for the day of evill*, Prov. 16. 4. The conſtant *truth* of God in his promiſes, is declared by the diſtribution of the three-fold time, as we have ſhewed, verſ. 4. His *omnipotency* in the end of the verſe ſeems to belong to that ſupreme power of governing all things at his pleaſure, wherein his incomprehenſible Majeſtie ſhineth forth no leſſe, then it did in the firſt framing of all things. For this ſheweth that his ſtrength was not quite ſpent in his firſt work, but that it doth continue in the vigour of it for ever without any imparing, as the which never waxeth faint with any weariſomneſſe, neither oppreſſed with any over-great weight of buſineſſes, but beyond all force of a created minde, doth hold out infinitely more then enough for diſpatch of all matters. Such is he from whom the commandment to write proceedeth, being the moſt powerfull Creator, the moſt faithfull Promiſer, and the higheſt Governour of all things.

9 *I John:* The perſon alſo of him that is called hath great moment for the credit of this Book. *I John the Apoſtle, brother, and fellow in affliction, being baniſhed into Pathmos for the Word of God, inſpired from God in ſpirit on the Lords day.* What would this man relate, that were not of moſt certain truth?

And in the ſuffering of Ieſus Chriſt. The vulgar, *and in the patience of Jeſus Chriſt*, ſo alſo, *Montanus*: The interpreter of *Aretas*, *by Chriſt Ieſus.* The ſence is little or nothing changed from thence, whether we read by way of conſtruction, as *Theod. Beza*, or as theſe men do by a praepoſition. All tend hither, that the communion of the faithfull, (be it either in the Croſſe or the Crown) doth depend upon Chriſt alone, as the ground and foundation thereof. But we muſt take heed leſt with the Jeſuit, we interpret theſe words, *in Chriſt Jeſus, for Chriſt Ieſus, or becauſe of Chriſt Ieſus*, to expreſſe the finall cauſe of the ſufferings. For ſo the communicating of the King-

dom

dom among the faithfull, ſhall be thought to be forth of Chriſt, as if they did not all grow together in him, but were compact together among themſelves into ſome outward thing apart from him.

Patmos. It is an Iſle of the *Icarian Sea*, thirty miles about in compaſſe, at this day called *Palmoſa*, as the later Geographers will have it; But in *Strabo* there is nothing of it memorabe, beſides the name. He is wont to make diligent relation and deſcription of the very Groves where Palmes grow, if there be any ſuch, much rather would have have recorded ſuch great ſtore of them, as ſhould have made an Iland famous; and thence we may juſtly ſuſpect that name, unleſſe the latter age perhaps ſhould have made it more happy by ſuch fertileneſſe. *Munſter* thinketh, that *Patmos* is that *Poſſidium* wherof *Ptolomy* writes in his Geographicall Tables, Book 5. Chap. 2. But *Poſſidium* there *is a promontory of the Iſle Chios, hard by the City of Chios, whence they ſail round about the Iſle, and are ſituate on the right hand of it. Strabo* in his 14. Book. Now *Patmos* together with the *Coraſſians* lyeth to the weſt of *Icaria*, theſe to the weſt of *Samos. Strabo* in his 10. Book. But you may obſerve, that *John* hath not expreſſely made mention of his baniſhing into this Iſle, but onely of his being there, as who would ſhew his modeſty in induring, not his boaſting in aggravating in any proud manner his calamity.

For the Word of God: That is, which had been preached by him, not to be preached. For *John* went not thither, of his own accord to to preach, but becauſe he had preached at *Epheſus*, and elſewhere in *Aſia*, he was exiled thither by the tyranny of *Domitian*, as *Irenæus* reporteth, together with others. The *Iſle* it ſelf ſeems to be almoſt deſert, and without inhabitants, chiefly ſeeing *Icaria*, on which it bordereth, that is far more in account, did yeeld the uſe and fruits of their paſtures to ſtrangers, by reaſon of the ſcarcity of inhabitants, as *Strabo* declareth.

10. *Now I Was taken in the Spirit,* The Greek is, *I Was in the Spirit*, that is, I began to be moved and carryed by the Spirit, to ſee and underſtand thoſe things which far paſſe the wit of man, as of old time, the old Prophets, being guided by this ſelf ſame Spirit, did no leſſe certainly pronounce of things to come, then of things either preſent or paſt. In like manner ſpeaketh *Mark* of another manner of Spirit, *And there Was in their Synagogue a man in an unclean ſpirit*; Chap. 1. 23. And again, *there met him a man out of the graves in an unclean ſpirit*, Chap. 5. 2. But after a quite contrary manner of working, not onely in reſpect of the holineſſe

and purity of Gods Spirit, but alſo for his ſweet and mild motions ſake; wheras the toſſings and ſhakings wherewith the moſt wicked Spirits do torment men, are violent and horrible; whence it is that thoſe that are poſſeſſed, and pulled by ſuch a ſpirit, are for the moſt part hurt, either in all or ſome of their ſenſes. But they whom the Holy Ghoſt doth extraordinarily inſtruct, are more ſtrengthened in in all the powers of the ſoul. Both kinds of ſpirits make them obedient whom they do come into, but the one by bowing then moſt gently, the other by compelling then moſt cruelly, as examples of both do make plain.

On the Lords day. See what *Theod. Beza* hath of this point. It is very like that there *was no holy* meeting in the *Iſle* as upon this day, otherwiſe *Iohn* would never have walked up and down alone on the ſhore, and ſo wholy have given his mind to receive heavenly viſions, as beneath we ſee, chap. 12. 18. Neither is it here recorded, that theſe viſions were received at diſtinct ſpaces of time, as the reſt of the Prophets were wont to do, as often as occaſion ſerved, but they ſeem all to have been given him the ſame day, and ſo by perpetuall order to have flowed, that there was no intermiſſion after once hee had leave and power given him to ſee them, which thing alſo the commandement to write to the Churches ſeemeth to require. For if any ſpace had come between, he would have written to the Churches of matters, member by member, and peece-meale, not expecting for thoſe things that ſhould follow; unleſſe perhaps hee had been otherwiſe expreſly admoniſhed, which is not read to have been done in this prophecy. But all things are couched into one Epiſtle, and are not divided ſeverally into ſundry Epiſtles. Now wee ſee here how *Iohns* ſolitary and ſuccourleſſe eſtate is paſſing wel recompenced, by means whereof, when perhaps he wanted others whom hee himſelfe might teach, he gate God himſelfe to be his Teacher: and thus after he had thus diſpatched theſe things, he goeth forward to the manner of his calling, out of which it is yet more manifeſt that this office was impoſed by God upon him.

And I heard behind me. This voice behind, is wont to ſhadow out the free mercy of God, which calleth us when we are ſecure, paſſing by, negligent, and not once thinking of any ſuch matter, to receive and perceive moſt worthy things. In the Prophet *Eſay*, there is mention made among other proofs of Gods favour, of this as a principall one, *and thine ears* (ſaithhe) *ſhall hear a word behind thee, ſaying, this is the way, walk in it*; Ch. 30. 21. Wherfore neither did *Iohn*, though wholy attending

attending on divine contemplations, prevent the heavenly grace, but as if he had been one of the vulgar ſort, heareth a voice behind him, as it were admoniſhing him of the common inconſiderateneſs of us all. We are all of us unfit to comprehend heavenly things, untill at unawares we be indued from above with power to underſtand them, as the which not any worthineſs of ours obtaineth for us, but Gods meer mercy giveth unto us. Now it was *a great voice, as it had been of a Trumpet*, leſt we ſhould think, that ſomething muttered with a more low voice, might perhaps eſcape the hearing or knowledge of *John*; Here could nothing be concealed from him, or paſs from his ears, which did ring through with ſo loud, high, and ſhrill a voice; which is a great argument of the certainty of thoſe things that are to be related.

11. *Saying, I am Alpha and Omega.* Theſe words we had above, in the 8. verſ. but there then they were the words of *John*, deſcribing the perſon of him whoſe authority he followed, in writing this prophecy, here they are the words of Chriſt himſelfe, pronouncing the ſame things with his own voice. Therefore *John* uſing this manner of ſpeech above, did not draw it forth of the ſhop of his own brain, but learned it from God, from whom nothing that is not moſt holy can come. *Aratas*, the vulgar and Complutenſis read not theſe things; but yet they ſeem to be raſhly daſhed out by ſome man, perhaps becauſe they were repeated after the interpoſition of ſo few things. Nevertheleſs, there ought to have been a diſtinction made between *John* and Chriſt, neither ought thoſe words to have been thought ſuperfluous, which teach what Author there was of uſing them before.

Write what thou ſeeſt in a Book. That is, that which thou art ſtraightways to ſee, and likewiſe alſo to hear. This expreſſe commandement to write, and that with naming to whom he ſhould write, ſheweth, that this Embaſſage was not voluntary, but deputed and aſſigned to him from God.

Which are in Aſia, Epheſus, &c. Above in the 4 verſe, it was ſaid in generall only in Aſia; but now ſeeing theſe Cities are named, we underſtand, that not the whole continent is deſigned, which is called by this name, and is much ſpoken of for a third part of the world. But a little part of it only, which is ſo properly called of the common ſort: which lying in a place almoſt like an Iland by the *Euxine*, *Ægeum* and *Pamphilian* ſea, is bounded on the Northſide with *Bithinia*, on the Weſt with *Helleſpontus* and the *Ægean* ſea, on the South with *Licia*, on the Eaſt partly with *Licia*, partly with *Pamphilia* and

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Galatia. In this part of the world flouriſhed once, theſe ſeven moſt renowned cities, being put in this place in ſtead of the whole church among the Gentiles. As touching *Epheſus*, it is a moſt noble Citie lying by the ſhore of the *Icarian* Sea, not farre from a river in *Lydia* called *Cayſter*, the head-Citie of *Ionia*, the greateſt marting place of all *Aſia* within the Mountain *Taurus*, much prayſed and ſpoken of for the Temple of *Diana*; moſt noble in renown among Chriſtians, for *Pauls* three years holy labours there, Act. 19 20. and 20.31. *For that divine Epiſtle of his written to that people, for Timothy that was given them to be their Paſtour, and for the moſt happy watering it had in latter times for many years by the Apoſtle John*; *Smyrna*, a Citie alſo of *Ionia* by the ſea-ſide, on the Northſide of *Epheſus*, diſtant from thence 320. furlongs, an under-citie of the *Epheſians*, with whom of ancient time they dwelt together, that was ſometimes of great wealth and power, and hath a Juriſdiction in certain nigh-adjoyning Cities, even as *Epheſus* alſo, wherein the meetings of the cities that are ſubject unto it were made, as *Plinie* writeth, Book. 5. Chap. 29. *Pergamus*, is a citie of *Æolia* on the North of *Smyrna*, very renowned, and having the Principalitie among the *Mediterranean* cities, ſometimes the ſeat of the Kings of *Attalia*, which at length came into the *Romans* hands, who were made heirs of it by will from *Attalus* the laſt of that name and race, who turned the countrey into a Province, and called it *Aſia*, by the name of the *Continent*, as devouring doubtleſſe in hope that whole part of the world by this ſmall beginning, as if *Attalus* had bequeathed unto them by Teſtament, not only *Pergamus*, but all *Aſia* alſo, whence, if I be not deceived, came the firſt diſtinction of the leſſer *Aſia*. *Thyatira* is the furthermoſt citie of the *Myſians*, a Colony of the *Macedonians* towards the South of *Pergamus*, to whoſe juriſdiction alſo it belongeth. Of old it was called of *Seleucus* the ſonne of *Nicator Thygateyra*, becauſe of the joyfull news that was brought him of a daughter borne unto him. *Lydia* the Purple-ſeller, of whom mention is made, Act. 16. 14. was a Citizen of this Citie, though a dweller at *Philippi* as it ſeemeth. *Sardis* is diſtant from *Pergamus Southward* about ſix hundreth furlongs; It was ſometimes the Court of the *Lydians*, and was made happy by reaſon of the rich Mountain *Tmolus*, and the gold-bringing River *Pactolus*, which tlideth by the territories thereof; In the latter ages it was of great power and dignity, being made the head-citie of juriſdiction, which taketh the name thence, and is called *Sardinia*; Plin. Book 5. 29.

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Philadelphia, of which mention is made in this place (for there are three of this name) is belonging to *Lidia*, or rather that county which is called *Cecumena*, that is *burnt up*, in the confines of *Lidia* and *Miſia*, a City that of old time, even when it did flouriſh moſt of all, had but few Citizens in it, becauſe of the perillous dwelling which the often earthquakes made there, moſt of them live in the Country, yet a man may worthily marvell at theſe few, ſaith *Strabo*, who by reaſon of the love they bear to the place, are ſecure of danger, and careleſſe of their own ſafety; or rather may one marvell what the builders of the City meant, to found it in ſuch a place. *Laodicea*, lying by the river *Lycus*, was one of the greateſt Cities of *Phrygia*, which bordereth on *Caria*, neer unto the *Coloſſians*, to whom *Paul* being bound at *Rome*, wrote, commanding that the Epiſtle ſhould be openly read in the Church of *Laodicea*, the letters of which Church likewiſe he bids ſhould be read of the *Coloſſians*, Coloſſ. 4. 16. It was a City once of great riches, partly through the kindneſſe of the Citizens, who by their wills had given it a great a bundance of wealth, partly by means of the ſale of Wooll, which was excellent both for ſoftneſſe and Crowlike blackneſſe, for which cauſes it was much in requeſt among the neighbour Countrys. Such are theſe ſeven Cities to which this Prophecy was given by name, thus ſummarily deſcribed. One may here perhaps marvell, where *Rome* was at this time, to which, for ſaving further labour, this Epiſtle might have been written in ſtead of all other Churches, as which boaſteth her ſelf to be the head of all. Truly Chriſts memory might ſeem to fail him, who hath paſſed by his vicar, not once calling on him by any one Epiſtle, who yet was to have been onely ſpoken to. But the reaſon why he wrote not to him, is at hand; He knew he could not erre, neither had need of an admoniſher. Let this omiſſion therefore be one of the prerogatives of that holy Sea.

12. *Then I turned me to ſee, &c.* To ſee is ſometimes taken for perceiving, by that figure by which the kinde is put for the generall; *as* Exodus 20. verſe 18. *The Whole people ſaw the Thunders and Lightnings, and the ſound of the Trumpet, &c.* That is, perceived. But yet it abideth here in the proper ſignification, ſeeing he had perceived the matter enough before by hearing, he now turned himſelf to uſe the benefit of the other ſence of ſeeing: And therefore the other word is transferred from the native ſignification of it, by voice, noting out the man whoſe he thought the voice to be. *And when I was turned, I*

ſaw

ſaw ſeven golden Candleſticks. So much of his hearing. The things ſeen, are partly things, partly a perſon. The things are ſeven golden Candleſticks, the interpretation whereof, we ſhall learn afterwards, verſ. 20. In the mean time let us obſerve, that every godly endeavour doth receive ſome fruit greater then a man can hope for; *John* turned himſelf to behold the man, and behold over and beſides ſeven Candleſticks, which he had not the leaſt ſuſpition of.

13. *And in the middeſt of the Candleſticks.* The perſon that he ſaw was *Chriſt* himſelf, as we underſtand out of the 17, and 18. verſ. Who is ſaid to be *like to the ſon of man*, becauſe he made himſelf able to be beheld, having aſſumed a new form, not that naturall one which he took of the virgin, and wherein he ſits full of glory at the right hand of the father, which may be the reaſon why the articles are not prefixed, as the manner is in other places, according to the obſervation of *Theo. Beza.* This form is taken upon him agreeably to the preſent condition of the Church; and therefore another then this is taken, where another eſtate of the ſpouſe is deſcribed, chap. 19. 11, 12 &c. even as alſo it is done elſwhere commonly. For *Chriſt* is alwayes one and the ſame unchangeable, neither doth he for his own ſake change his figure ſo often, being ſuch as *in Whom no change nor ſhadow of change falleth*: but ſeeing according to his diverſe adminiſtration, it fareth alſo diverſly with him as it doth with his *Spouſe*, to the end he might both teſtifie this fellowſhip & familiarity with her, as alſo ſhew that he is not unmindfull of her, howſoever times change, he taketh upon him a ſhape agreeing with the things themſelves. He ſuffereth when ſhe ſuffereth, & together with her doth he triumph; what marvel is it then if in ſo neer a ſocietie he faſhion himſelfe like unto her. According to this doth *Ireneus* interpret this diverſe figure of Chriſt; *Thus the Word of God* (ſaith he) *alwayes carrieth in himſelf as it were the portraiture of things to come, and did as it were ſhew unto men a draught of the ſundry diſpoſements of his father, thus teaching us the things of God.* Book 4. chap. 37. Neither doth it make a little hereunto, that he appeareth in this habit in the mids of the Candleſticks, thereby plainly declaring, that this manner of adorning himſelf doth not agree abſolutely unto himſelf, but ſo far forth as he is converſant in the Churches of theſe and theſe times. Wherefore in ſuch viſions as theſe, we ought not ſo much to inquire of what faſhon *Chriſt* is in himſelf, as what kinde of governing his *Church* he uſeth, and of what faſhion his *Spouſe* is ariſing thence, which he ſetteth forth to be beheld in himſelf as in a glaſſe. To come therefore to the explaining

ing of the things one by one: The garment down to the feet, is the perfect righteousnesse of Christ imputed, wherewith the *Spouse* is covered throughout from the head to the heel, so as no filthy nakednesse of hers can appear. For this clothing is not necessary for Christ, but serveth to cover his *Spouse*, which yet Christ weareth on his own body, declaring how beautifull she should be at these times in this respect: Neither is lesse often then significantly the righteousnesse of Faith noted out by a Garment. *Blessed is the man (saith the Psalmist) whose sin is covered*, Psal. 32. 1. And *the guest that wanteth this Garment, is cast into utter darknesse*, Matth. 22. 12. And afterwards in this Book, *they are pronounced blessed, that watch and keep their garments, lest they walk naked and their filthinesse be seen*, chap 16. 15. And so elsewhere oftentimes. Now what can more fitly resemble the righteousnesse of Faith, which abhorreth our inherent righteousnesse as a menstruous cloth, neither can rest in any other thing, save onely in this raiment of Christs righteousnesse.

And girded about the paps with a golden girdle. Namely, made of threds laid over with gold. But was this girdle made of these threds alone? *Surely the Priests girdle was made of needle work, pictured with Red Purple, Violet and silken flowers*, Exod. 28. 39. Whose woof was of silk alone as *Josephus* saith, the third Book of his Antiquities, chap. 8. And this girdle was common to all the Priests; There was another of the *High Priests*, differing from the other in this one thing, that it was *Woven with gold*, as in the same place *Iosephus* writeth. Therefore this *girdle is Golden*, not because it is wholly made of gold, but because the high Priests girdle was notably distinguished by this tinselling with gold. Neither is this girdle proper to *Christ* but to the *Spouse*; for which cause this self same girdle is given to the Angels beneath, chap. 15. 6. As which we do obtain by Christ alone, who hath made all the Elect not onely *Priests*, but hath even brought them to the honour of the high Priest. Seeing therefore this girdle is ours, it signifieth the most precious faith that is in the heart. Now it is *golden*, because what can be more golden and precious then true Faith? Yea, *whose triall is far more precious then gold that perisheth*, 1 Pet. 1. 7. *This girding is at the paps*, because unlesse faith hath her seat in the heart, it is no faith. And therefore those seven Angels are girded after this manner, chap. 15. 6. Which girding otherwise is wont to be about the loynes, chiefly under the Law, when the faith was not so clearly delivered, but the lusts were restrained by the tutoring of ceremonies and rites. But the *Spouse* having obtained more plentifull

grace at this time, ſhould remove the girdle from the loins to the paps, thus neerly and ſtraitly tying and binding theſe garments to her ſelfe by true faith of heart, that ſo they might not ſlip or hang looſly and ſcatteringly about her.

14. *His head and haires. Garments* and girdle are common to all the members, in the *head* and *the hayre* there is a certain diſtribution of parts, whereof the one reſpecteth thoſe that have Rule and Authority in the Chriſtian Congregations, and are as it were heads unto them. The *hairs* note out the common ſort, which dependeth on the holy Teachers, drawing nouriſhment and garniſhing from them, giving them likewiſe comelineſſe and defence. *Both of them are White*, that is, flouriſhing in the ſeven Churches, or rather in the firſt of the ſeven Churches with a ſingular purity: for we ſhall ſee that this order of the members hath reference after a ſort to the order of the Churches. Although thoſe things which are here ſpoken of in the laſt place, are given in the Epiſtles to the firſt. Which inverting of the order, teacheth that theſe properties do ſo chiefly agree to ſome of them, that they may be applyed as occaſion ſerveth to others alſo.

But this *Whiteneſſe* is of *Wooll* and *Snow*; of that, for the ſimplicity of conditions, wherewith the *ſaints* are indued, who are every where called ſheep, and not unworthily, ſeeing *our Head is a Lambe*; of this, becauſe this purity and whiteneſſe is not *naturall*, but that which ſhe hath *coming from another*. For Wooll naturally is defiled with greaſe, and is full of duſt and many other pollutions, but being waſhed thoroughly in the moſt chryſtall Fountain of Chriſts Righteouſneſſe it paſſeth the ſnow, or whatſoever excelleth in the glory of whiteneſſe. So much doth there lie in this, to ſeek, for Righteouſneſſe, not in our ſelves, but in another, that the Holy Ghoſt doth not ſatisfy himſelf in the ſimilitude of a Garment alone, but he joyneth unto it this of the ſnow, and many other waies he hath to expreſſe it in other places, ſhewing how faine he would, and how much it concerneth us, that on every ſide this doctrine ſhould ſound in our eares.

And his eyes as a flame of fire. Preventing the darkneſſe, as from the which no miſt can take away ſight, which kinde of eyes did chiefly ſhine out in the firſt of the Seven Churches, in which we ſhall ſee the truth to have gliſtered ſo cleerely, that no fraud of the heretikes could obſcure it. All their vain ſhewes were conſumed like ſtubble with theſe fiery eyes, or elſe like waxen vayles did ſtraightwaies

wayes melt, and bewray openly their hidden deceit.

15. *His feet like unto fine brasse*: Why doth he passe so quickly from the *head* and *eyes* to the *feet*, specially seeing his voice, hands, mouth, face, followeth? It is not done rashly, but the members are described in that order as may most fitly agree with the Churches. Now therefore he teacheth answerably to the first, what is the condition of the *next Churches*, where the faithfull are the *feet*, and those like to *fine Brasse*: after another way and manner were they *head*, and *hairs* and *eyes*. One member could not signifie the whole estate of the *Spouse*, for which cause more are added, and so much the rather because he that appeared to *John* was like to *the son of man*. As touching fine brasse, *Theod: Beza* doth well to retain the greek word in his Translation. The word *Orichalcum*, among the Latines is of an evident sense, neither can it sufficiently, as I think, expresse the singular elegancy of this brasse digged out of the Mountain *Libanon*; For *Aretas* giveth this reason why it is so called. And we know that the lot of a Countrey fruitfull in metals fell to the share of the *Tribe of Asher*, which had his seat at the bottome of this hill. For so *Moses* speaking of that Coast where this Tribe had his abode, saith, *Iron and brasse shall be thy shoe*, Deut. 33.25. Some there are that had rather have the signification of *Frankincense* to have place here, of which opinion is *Aretas* also, as one that is doubtfull which to take of the two; although he doth not at all set down this signification, as either drawn from the use of the word, or taken out of any sufficient Author, but onely as if the compounding of the word made shew of some such thing. Yet *Antonius Nebrissensis* bringeth somewhat of moment that maketh hereto, writing (as he is cited by *Francis* of *Ribera*) That it is a common title which *Orpheus* useth in his Hymnes; *Chalcolibanus* for *Apollo*, and to the honour of *Latona* and other Gods, that is, as he doth interpret it, *Mal-Frankincense, or a sacrifice of Mal-Frankincense*; as it is in *Virgils* Bucolikes, *burn for a Sacrifice, Fat Vervine and Mal-Frankincense. But I think these words which follow are against this, burning as it were in a furnace.* Similitudes are wont to be fetched from such things as are commonly in use among men; Now we read no where of such lavish pouring out of Frankincense, no not then when *Alexander* himselfe offered Sacrifice, that that should be burnt in a Furnace, or a Chimney, which is wont onely to be offered upon an Altar. The former signification therefore of Metall seems to bee the better, *chiefly* seeing Visions are recorded to have been made

before time after this manner. In *Ezekiel*, *their feet are like ſhining braſſe*, ch. 1. 7. of *gliſtering braſſe alſo*, in Daniel, chap. 10. 6. As touching that in the Poet *Orpheus*, let the learned conſider whither *Chalcolibanus, unto Apollo may* not be an Image made of the braſſe of *Libanon* to the honour of *Apollo*; as if he ſhould ſay, that he would with this verſe of his, as it were make a ſtatue unto *Apollo*, made of moſt precious braſſe? They were wont of old time to conſecrate other things beſides frankincenſe to their Gods, according to which cuſtome *Syneſius* a Chriſtian Poet calleth his Hymnes, Garlands & Noſegaies, *I here make thee a Garland picked from out of theſe open & wholeſom medowes. Hym.* 3. Such therfore is this fine braſſe. Now the feet burning in the furnace, declare the *Spouſe* to be afflicted in the churches of *Smyrna*, and *Pergamus*, and *Thyatira*, which yet ſhould receive no damage by this affliction, but ſhould continue invincible with firmeneſſe like to that of braſſe, ſhould alſo ſhine out more brightly by means of the fire. The vulgar latine readeth *Aurichalcum*, for *Chalcholibanus*. The Ieſuit, as his manner is, that he might cover over the errour with ſome probable reaſon, thinketh that the old interpreter did firſt turn it *Chalcolibanus*, as it is in the Greek, and that afterwards the word was corrupted by the Printers, or ſome rude ſmatterers in the tongues. But what needs this defence; why did not the old interpreter follow here as alwaies he doth the beſt copies, *if the Greek copies* be corrupted? Fondly is that brought to the Rule which is righter then the Rule it ſelf. But the force of truth maketh the man that diſputeth againſt it, like one out of his little wits, to ſpeak contraries.

And his voice like the voice of many waters. This ſimilitude is ordinary, and noteth out almoſt every where a mighty tumult. In this Book it is of a more full ſignification, declaring beſides the greatneſſe of the noiſe, a certain unperceiveable notion of things, that I may ſo call it. Such as is the diſordered and confuſed roaring of waters, that beating together with contrary waves, and ruſhing in upon the ſhore or rocks, make a mighty noiſe, and yet one cannot diſtinctly perceive, what all that noiſe meaneth: Such ſhould be by means of Chriſts government, the voice of Chriſt in thoſe Churches, in which the feet ſhould be like to fine braſſe burning. The truth ſhould be a certain unſavoury thing, without any pleaſant taſte of wiſedom unto the Heathen men, that ſhould keep even in the moſt pure Church of *Epheſus*, neither ſhould it ſound any other wiſe in their ears, then harſh and Barbarous. *Cornelius Tacitus* calleth the doctrine

doctrine of the Goſpell, a certain *peſtilent ſuperſtition*; by this impious blaſphemy, declaring not ſo much his own, as the common hatred of all the Heathen againſt it, Book 15. *Suetonius* telleth how the Chriſtians were afflicted & puniſhed, whom he deſcribeth to be a kinde of men of a ſtrange and noyſome ſuperſtition, in *Neroes* life, chap. 16. *Plinie* a very prudent and learned man, in a certain Epiſtle to *Trajane*, ſingeth the ſame ſong, writing *that himſelf, When as he had by tortures enquired the truth of two Maydens, which were ſaid to be ſervants to certain Chriſtians, found out nothing but a Wicked and an exceſſive ſuperſtition, the contagion whereof had overrun, not the Cities onely, but the Villages and Country-territories beſides.* How rude a beating of waves together, and voyd of all ſenſible matter, ſeemed the noiſe of the truth to theſe men? Their eares were filled with a ſound, whereof they underſtood no meaning. We ſhall ſee notwithſtanding in the next chapter, how theſe men, though heathens, belonged to *Epheſus*. But not onely this kinde of men accounted of the ſaving truth as a Barbarous thing, but many alſo of the Chriſtians, ſo called, in the Churches of *Smyrna*, *Pergamus*, and thoſe that follow next after them. Errours and perverſe opinions did ſo poſſeſſe many of them, that they waxed deaf againſt ſound doctrine, neither perceived they any ſweetneſſe thereof, as ſhall be more plaine in the next chapter.

16. *He had in his right hand ſeven ſtars.* The teachers of the truth (for theſe be the ſtars, as is taught beneath in the 20. verſe) being toſſed and troubled with many evills, ſhould be ſo defended with his powerfull right hand, that they ſhould be made able to prevaile againſt all calamities. This, though it be common to all Churches, yet it is ſeen cheifely in thoſe, *Where the feet burn in the furnace, and the truth is either not heard, or not underſtood*; There ſhall we ſee many put to death, but yet in the room of one, many to ſpring up; neither doth the power of this right hand defending them, thus only appeare, but alſo by making them able to eſcape thoſe ſnares, which the wicked-ones did lay to entrap his Embaſſadors.

And a two edged ſword out of his mouth. This ſword is the moſt powerfull word of God, *more piercing then any two edged ſword*, it ſearcheth the reines, and giveth ſentence againſt *the ungodly and unbeleevers*; neither doth any one jot or leaſt tittle of it vaniſh away. It woundeth and killeth, bringing in thoſe calamities upon ſinners which it denounceth againſt them. Now it proceedeth out of his mouth, becauſe in the Church of *Pergamus*, *Chriſt* ſhould approve

his

his moſt holy ſeverity unto the world by revenging of their ſins; *unleſſe, ſaith he, they repent, I will fight againſt them with the ſword of my mouth*, chap. 2. 16. as there ſhall be ſaid more fully.

And his face as the ſun that ſhineth in his ſtrength. The face or countenance of Chriſt is his worſhip ordained by God, in which he is as cleerly beheld of his ſervants, as thoſe things which we behold right over againſt us. To which purpoſe ſerve theſe exhortations, *ſeeke ye my face*, Pſal. 27. 8. *Seeke ye the Lord and his ſtrength, ſeeke his face evermore*, Pſal. 105. 4. As if he ſhould ſay, truſt alwayes in the Lord, and take earneſt paines in the ſtudy of ſuch things, as wherwith he hath taught us to worſhip him; as long as we are about this endeavour, we are converſant in the ſight of the Lord, but as ſoone as the power thus publikely to worſhip him is taken away, we are exiled from his face; as *Caine*, caſt out from the Church for killing his brother, complaineth, *that he is ſhut out from the face of God.* Gen. 4. 14. Therefore the whole Religion of Chriſt, pertaining either to Doctrine, or to prayers, Sacraments, and diſcipline, ſhould ſhine moſt purely in theſe Churches. For the manner of the order requireth, that his ſhining face, being put in the laſt place, ſhould ſignifie, that the laſt of the ſeven Churches ſhould be famous for the cleer beholding of Chriſt. And among theſe (as we ſhall ſee) *Philadelphia* is the chief, the reſt do ſo behold the open face of Chriſt, that they do rather perceive that he is angry againſt them, then enjoy any part of his favourable countenance. The whole Viſion therfore may be brought to this ſum, that the *firſt* of the ſeven Churches is notable through Chriſts righteouſneſſe, the faith and holineſſe of that people, the marvellous quickneſſe of underſtanding in the teachers, by whoſe fiery eyes the miſts of errours are driven far away; that thoſe in the *middeſt* burn through great affliction, and yet that they make a great noiſe like *the downfall of the waters of Nilus*, though it were unto the moſt, like a vaine daſhing together of waves; that the lattermoſt hath teachers ſound, ſufficient and ſafely kept, the truth powerfull enough to ſubdue the enemies, and great purity of the whole Religion. For it ſhall be ſufficient for this time to diſtinguiſh the Churches into three rankes for plainneſſe ſake; we will follow a more exact diſtribution when we come to entreat ſeverally of them.

17. *I fell for dead at his feet.* Thus was the Type. Among the things that followed upon it, the aſtoniſhment of *John* firſt offereth it ſelf, which is ſuch as hath befallen other holy men in the like caſe. So great is the weakneſſe of our nature, and the conſcience is ſo guilty

guilty of its own corruption, that not ſo much as any ſmall ſhew of Gods Majeſty can be endured at all of it, *Dan.* 8. 9, &c. which is another argument for the credit of the heavenly viſion.

Fear not. A comfortative very neceſſary for *John*, ſeeing otherwiſe he would not have been in caſe to perceive the things he either ſaw or heard, unleſſe he had been refreſhed before, and confirmed againſt fear. And this is uſuall in all holy apparitions. Contrariwiſe the wicked Spirits increaſe fear in men as much as they are able, deſiring to overwhelm them with fear and deſparation. The Arguments of comfort are drawn *from the univerſall power of Chriſt over all creatures, in* this verſe, and by name *from his victory and power over death*, in that that followeth. Thoſe words, *firſt and laſt*, have great force in them to comfort; for why ſhould not *John* take a good heart, ſeeing he biddeth him not to fear, who at the beginning made all things, and can againe bring all things to nothing as he liſt? Unleſſe perhaps *firſt* and *laſt* be referred to his glory and humility, ſeeing he is now firſt among all things created, or rather above all things in honour and Majeſtie, who while he was converſant once in the earth, ſeemed to be moſt debaſed; as if he ſhould ſay, Fear not to behold my glory, which is increaſed above all you are able to conceive, yet not for your deſtruction, but for your ſalvation. And as once thou knewe'ſt me to be moſt humble of all men, ſo in this my infinite glory I keepe ſtill my old minde, neither do I either deſpiſe or neglect you, that are but duſt and earth. Words full of comfort; but in this ſence they ſhould be turned contrariwayes, *I am laſt and firſt*, becauſe his humility went before his glory; neither ſhould it be now placed in the latter place, which was ſwallowed up of his Majeſty that came afterwards; unleſſe perhaps they carry this meaning, *I am now the firſt, who ere whilas was laſt*, or els thus, the order of the words being ſuch; *I that was firſt, ſubſiſting in the beginning with God, equall with the father, at laſt having taken the forme of a ſervant, have become the laſt in the eſtimation of the World*; Both which meanings make for the ſecond interpretation, and make it the more probable.

18. *And behold live.* In ſpeciall manner he remembreth his victory over death, that he might eſtabliſh *Johns* minde againſt the greateſt fear that is in life. Theſe words confirm, that this man who appeared to *John*, was Chriſt. There is never any thing ſpoken in Scripture by any creature in the perſon of God without all ſignification of *his Miniſtery*, leaſt perhaps men ſhould think him to be God,

and

and ſo ſhould give that to a creature which is proper to God.

Amen. This that I ſay is moſt certaine, that I live for ever and ever; for confirming whereof, take here not a naked affirmation onely, but alſo this ſolemn word of ſealing that I ſay, *Amen.* The vulgar readeth not *Amen*; Which yet is to be had in all the Greek bookes; and is repeated afterwards, chap. 3. verſ. 14. to which we muſt hearken rather then to the *Fathers* of *Trent*, who decree this edition onely to be authenticall.

And I have the keyes of Hell and Death. There is a tranſporting of the words in *Aretas*, *Complutenſis* and the vulgar, *And I have the keyes of death and Hell.* And in the coupling together of theſe words, Hell uſeth to be ſet after death, as *death and Hell followed him*, chap. 6. verſ. 8. So *death and Hell were caſt into the lake of fire*, chap. 20. 14. And ſo the order of things requireth, ſeeing Hell is the laſt ſting of death. But ſeeing theſe keyes ſerve as well to open as to ſhut (for in that he liveth which was dead, he hath power to make others to be alive from the dead) this Hell is not that of the damned, (which is never wont to be opened, that any ſhould be fetched thence.) as neither is that afterwards, chap. 20. 13, 14. For how could the Hell of the damned be caſt into the lake of fire? Thus therefore ſeem theſe two to be diſtinguiſhed, that death ſhould be the ſeparating and parting of the ſoule and the body; Hell, that ſtate and condition wherein the body is after this parting.

19. *Write what thou haſt ſeen, and which are.* Here the commandement of *Writing* is repeated, but more largely unfolded. In the 11. verſe it was commanded onely, *Write what thou ſeeſt in a booke*, now he teacheth how far that which he ſaw reached, namely, *to things both preſent, and to come.* For both theſe being joyned together, explain theſe words, *which thou haſt ſeen.* And in the ſeverall Epiſtles to which the parts of this viſion are applyed, according to their diverſe condition, we ſhall finde fore-tellings of things to come; ſo that theſe words, *Which thou haſt ſeen*, cannot be reſtrained onely to things preſent. Seeing therefore the ſeven Epiſtles to the ſeven Churches, contain as well *things to come as preſent*, the whole Prophecy is not rightly divided into *things preſent and to come.* For theſe members meet together, as afterwards we ſhall ſee in the opening of each thing one by one. Let us hold this then which the words openly teach, that this viſion which is proper to the ſeven Churches, is of things both preſent and to come. The obſerving of which ſmall matter, hath opened a way unto me to underſtand theſe parti-

particular Epiſtles, as I ſuppoſe, which I leave to the judgment of the godly.

20. *The Myſtery of the ſeven ſtars:* In the laſt place is the interpretation, which teacheth only concerning two things, the *ſtars* and *the Candleſticks.* Why giveth he no explanation of the other parts? Becauſe theſe few were enough for the opening of his purpoſe in the whole. For after the ſame manner are the reſt to be applyed to the eſtate of the Church. And the *holy Ghoſt* would in ſuch ſort help our infirmitie, that he would leave ſome parts of it to be ſearched out by our diligence. Although thoſe parts of the viſion which remaine unopened, will eaſily be ſeen out of the Epiſtles, which teach through the condition of the ſeverall churches, what meaning the reſt have, which are now paſſed over in ſilence, as ſhall be ſhewed in their places. As touching the words; The word *myſtery* is in the fourth caſe following the word *Write*, which is to be repeated in common; as if he ſhould ſay, *Write the myſtery of the ſeven ſtars*; and likewiſe in the clauſe following, *and Write the ſeven Candleſticks.* Defectively; for *Write the myſtery of the ſeven golden Candleſticks.* Now he interpreteth the Stars to be Angels. *The ſeven ſtars* (ſaith he) *are the Angels of the ſeven Churches.* That is, ſignifie the ſeven Angels. Which I would have them marke, who ſtick tooth and naile to the letter elſwhere. Neither are theſe Angels ſpirituall ſubſtances, but men that are Paſtours and Biſhops, to whom the Scriptures give this name; as *although the Angell of the Lord had aſcended up out of Gilgall to Bochim*, Iudg. 2. 1. So in the Prophet Haggee. *Then ſpake Haggee the Angel of the Lord*, chap. 1. 13. And *Malachie* ſpeaking of the Prieſts; *For he is the Angel of the Lord of Hoſtes*, chap. 2. 7. How great then is the worth of true Paſtours, who are both ſtars fixed in no other firmament then Chriſts right hand, as alſo Angels? What matter is it with what opprobrious names the wicked mocke them, ſeeing they have this place and account with God?

And thoſe ſeven Candleſticks are the ſeven Churches. They are excellently compared to *Candleſticks*, as in which the light of the truth ſhineth for ever, being lighted by Chriſt the high Prieſt, morning and evening continually. This ſimilitude is taken from the *Candleſticke* of the *Tabernacle*, which was made of *pure gold, With a worke, the parts whereof clave faſt together without any ſeperation, conſiſting of one ſhanke and ſeven branches.* The multitude of the *branches*, ſignifieth the multitude of the particular Churches, both of the Iewes and of the Gentiles, their common originall from *one ſhanke*, ſignifieth the moſt

neer conioyning of all the particular Churches, all which come forth of that one Church of the *Iewes*, as it were out of *the ſhaft: Which ſhaft was more beautified then the reſt of the branches, with one bowl, an almond and a litte flour*, becauſe, as it ſeemeth, the Church of the *Iewes* is to be at length more abundantly filled with the gifts of the holy Ghoſt, then this of ours that be Gentiles, Exod. 25. 31. The *Candleſticks then are the Churches*, but ſuch as do by their moſt coſtly matter ſummarily onely note out the excellent worthineſſe of them; the comlineſſe of every member Chriſt himſelf hath ſeverally repreſented in that figure wherein he was ſeen of *Iohn*.

The ſecond Chapter.

UNto the Angel of the Church of Epheſus write, theſe things ſaith he, that holdeth thoſe ſeven ſtarres in his right hand, which walketh in the midſts of the ſeven candleſticks;

2 I know thy works, and thy labour, and thy patience, that thou canſt not ſuffer the wicked: and haſt tried them, which ſay that they are Apoſtles, and are not, and haſt found them lyars.

3 And thou waſt burdened, and doeſt endure, and for my name haſt laboured, and waſt not wearied.

4 But I have *ſomewhat* againſt thee, that thou haſt left thy firſt love.

5 Be mindfull therefore from whence thou art fallen, and do the firſt works, or elſe I will come againſt thee ſhortly, and remove thy candleſtick out of his place, unleſſe thou doeſt repent.

6 But this thou haſt, that thou hateſt the works of the Nicolaitans, which I alſo hate.

7 Let him that hath an ear, hear what the ſpirit ſaith to the Churches, to him that overcometh I will give to eat of that tree of life, which is in the midſt of the Paradiſe of God.

8 To

8 To the Angel of the Church of Smyrna write, theſe things ſaith he that is the firſt and laſt, who was dead, and is alive.

9 I know thy works, and thy affliction, and poverty (but thou art rich) and the blaſphemy of them that ſay they are Jews, and are not, but the ſynagogue of Sathan.

10 Fear none of thoſe things which thou ſhalt ſuffer: Behold it ſhall come to paſſe, that Satan ſhall caſt ſome of you into priſon, that you may be tryed; and ye ſhall have affliction ten days; Be faithfull unto death, and I will give thee the Crown of life.

11 Let him that hath an ear, hear what the ſpirit ſaith to the Churches; He that ſhall overcome, ſhall not be hurt of the ſecond death.

12 And to the Angel of the Church of Pergamus write, theſe things ſaith he, that hath that ſharpe two edged ſword.

13 I know thy works, and where thou dwelleſt, *to wit*, where Satans throne is, and *that* thou keepeſt my Name, and haſt not denyed my Faith, yea even in thoſe dayes in which Antipas, that my faithfull Martyr was ſlain among you, where Sathan dwelleth:

14 But I have a few things againſt thee, that thou haſt there thoſe that hold the doctrine of Balaam, who taught Balack to lay a ſtumbling block before the children of Iſrael, that they ſhould eat of thoſe things, which were offered to Idols, and *that* they ſhould commit fornication.

15 So alſo haſt thou them, which hold the doctrine of the Nicolaitans, which I hate.

16 Repent: or elſe I will come againſt thee quickly, and fight with them, with that ſword of my mouth.

17 Let him that hath an ear, hear what the ſpirit

ſaith to the Churches: I will give to him that overcometh, to eat of the hidden Manna, and I will give him a white ſtone, and a new name written in ſtone, which no man knoweth, but he that receiveth it.

18 And to the Angell of the Church of Thyatira, write theſe things ſaith the Son of God, which hath eyes as a flame of fire, and whoſe feet are like fine braſſe.

19 I know thy works, and love, and ſervice, and faith, and patience, and thy works, and thy laſt are more then the firſt.

20 But I have a few things againſt thee, that thou ſuffereſt the woman Jezabel, which ſaith ſhe is a Propheteſſe, to teach and deceive my ſervants, that they ſhould commit fornication, and eat of things which are offered to Idols.

21 And I gave her time to repent of her fornication: but ſhe hath not repented.

22 Behold I will caſt her into a bed, and them that commit adultery with her into very great affliction, unleſſe they repent of their works.

23 And I will kill her children with death, and all the Churches ſhall know that I am the ſearcher of the reins and of hearts, and I will give to every one of you according to your works.

24 And to you I ſay, and the reſt of the Tyatirians, whoſoever hold not this doctrine, and who have not known the deepneſſes of Sathan, as they ſay: I will lay no other burden upon you.

25 Yet that which you have, keep till I ſhall come,

26 For if any ſhall overcome, and obſerve my works unto the end, I will give him power over nations.

27 And he ſhall rule them with a rod of iron, and they ſhall be broken in pieces as earthen veſſels, as I alſo have received of my father.

28 And

28 And I will give him the morning ſtar.

29 Let him that hath an ear, hear what the ſpirit ſaith to the Churches.

The Analyſis (*or*) Reſolution.

HItherto hath been ſpoken in common, as much as belongeth to all the ſeven Churches. That which is proper to each of them followeth in an Epiſtle, by name written to each of them. In every one of which there is an Inſcription, a Narration, and a Concluſion. The three firſt are belonging to the Church, as it declyneth to the worſe, that of Epheſus, Smyrna and Pergamus: the other four are of the ſame Church returning to the better, and ſo as the three ſet next together, are oppoſed to the three firſt, and are anſwerable one to the other; that of Thyatyra, to that of Epheſus, that of Sardis to that of Smyrna, that of Philadelphia to that of Pergamus. Laodicea alone hath no equall to match with it. As touching the Church of Epheſus, which holdeth the firſt place, the Inſcription is made by name to the Angel, deſcribing him alſo who ſent the Epiſtle, that he holdeth the ſeven ſtars in his right hand, and walketh among the Candleſticks, verſ. 1. *The Narration tendeth partly to commendations, commending his Labour, Patience, Diſcipline,* verſ. 2. *As alſo his unwearied diligence,* verſ. 3. *Partly to reproof, which ſheweth the ſin, the firſt love loſt,* verſ. 4. *And the remedy, which firſt he propoundeth, teaching in what thing it conſiſteth, in the care of doing the firſt works, and them it ſtirreth up to uſe it, partly by a threatning of removing the* Candleſticke, *unleſſe they uſe it ſpeedily,* verſ. 5. *partly by rehearſing the cauſe for which till now they had been ſpared* verſ. 6. *The Concluſion is both after the manner of an acclamation, requiring attention, as alſo offering rewards, where the reward is power to eat of the tree of life,* verſ. 7. *The reſt of the Epiſtles in this chapter ſhall be reſolved as they follow in their order.*

THE EXPOSITON.

1. *TO the angell.* The Epiſtles are intituled one by one to the *Paſtors*, not that they ſhould keep them to themſelves in private, but that they might communicate them with the reſt *of the Church*, as was ſaid before, cha. 1. 11. *Send to the ſeven Churches which*

Lingua ſtiling Epheſus

Languiſhing Epheſus.

are in Aſia, Epheſus, Smyrna, &c. And at the end of every one, *Let him heare what the ſpirit ſaith, not to the Angell only, but to the churches.* Now they are ſent by name to him, partly becauſe he is the diſpenſer and keeper of doctrine, exhortation, reprehenſion, &c. as the neceſſity of the church doth require, partly becauſe the ſafety of the whole congregation doth depend chiefly upon the ſoundneſs and honeſty of the Paſtours. Neither are they ſent to any one Angel, but to the whole *colledge of Paſtours*, (that I may ſo ſpeak) who all are comprehended under this common word. For there was not one Angell alone at *Epheſus*, but many, neither yet any Prince among theſe, as it is manifeſt by *Paul*, *Who to Miletum ſent for the Elders or Biſhops of Epheſus*, Act. 20. 17, 28. He would have ſpared the multitude, if there had been one over and above the reſt in authority; or at leaſt among the reſt of his admonitions, he would have ſpoken ſome one word of their obedience to their chiefe Biſhop. But ſuch a Prince-hood was not born as yet, it began firſt then after that the *Apoſtles* were taken from the world, ſave only that *Diotrephes* gave us ſome ſhew and taſte of it. Therefore under the name of one Angell, the Epiſtle is written to the whole order of *Paſtours*, for whoſe praiſe or diſpraiſe the chiefe force of every Epiſtle is bent. For ſuch is the condition of the particular congregations for the moſt part, as is the faithfulneſſe and diligence of theſe men. Whence it is that at the end, the exhortation is made to the whole congregation, being applyed to the government of the Teachers. Neither is it to be thought, that theſe letters were ſent ſeverally and dividedly one from the other, but that all together were written in a common Epiſtle, ſuch as we have ſaid this whole prophecy is, and that every Church fetched thence that which belonged ſeverally to it ſelfe. And theſe things are ſuch as are common to all the *ſeven Angels*, to be applyed apart to every one of them.

Of the Church of Epheſus. Of the Citie of *Epheſus*, we have ſpoken in a few words at the eleventh ver. of the firſt chapter: to which we muſt now adde the reaſon of the order, the force of the name, and the *counterpayn* thereof, that the purpoſe of the holy Ghoſt may be the better underſtood. The reaſon of the order may be double; one, becauſe this citie ſetteth before our eyes the *church of the Gentiles* moſt clearly of all the reſt, being moſt like to that *prodigall ſon that went a Whoring, and waſted his patrimony virtouſly in a farre country*, Luc. 15. 13, &c. Whom, we know, Chriſt propounded for a reſemblance of the converſion and calling of the *Gentiles*. For this citie,

tie, beſides the horrible Idolatry, wherein it was, as it were a Torch-bearer to the reſt of the cities, was luxurious paſt all meaſure and hope of recovery, as the which caſt out one *Hermodorus* for no other crime, but becauſe he was a truſty and an honeſt man, adding over and beſides, this ſaying to their fact; *Let none of us be ever good for ought, if he be, let him go to another place and get him other companions.* A ſpeech fit for beaſts, even in the opinion of the heathen, and worthy to be puniſhed with death. Cicero; in his *Tuſculan* queſt: Book 5. *And that death defined with an Halter*; for ſo *Strabo* ſaith: *That all the Epheſians, yong and old, were worthy to be hanged up for ſo ſaying: Behold here therefore this riotous ſonne betaking himſelfe again to his fathers houſe, his father alſo together running to meet him, and falling upon his neck and kiſſing him.* How greatly is the grace of God to be magnified, which hath converted us *Gentiles*, that were a gulfe and dungeon of wickedneſs, (the nature of all which we ſee in *this citie*) into a moſt glorious pallace of ſalvation? We were of old, Princes and Captains of miſchiefe, now we are made chiefe heads of holineſs, even as this was among the ſeven churches; no leſſe excelling for piety, then we were famous before for all deteſtable acts. Certainly this is *that father* in the Goſpel, *Who hath cauſed the chiefe robe to be brought out, and hath killed his fatted calfe for our ſake.* The other reaſon of the order is, that this citie was the principal among all other of that region for embracing the faith, whence it was derived unto the other neighbor places. *For Paul coming to Epheſus, diſputed daily in the ſchool of one Tyrannus, and that for two yeers, ſo that all that dwelt in Aſia, both Jewes and Grecians, heard the word of the Lord Jeſus*, Act. 19. 9. 10. Wherefore worthily *is the beginning of the cities* accounted to be *from thence, whence the beginning of the faith was.* Now we are to explain the force of the name. For it will be cleer in every of theſe Churches, that the *Holy Ghoſt* hath choſen out adviſedly theſe Churches, which by their very names, as it were by certain markes written upon the forehead, ſhould declare their whole condition. We let paſſe that warlike Woman, one of the *Amazones*, whence they ſay it drew the name; that which followeth after verſ. 4. *That thou haſt omitted or let go, they firſt love, ſufficiently teacheth what that was which the Spirit reſpected in this city*; Namely, that *Epheſus* was as it were *Apheſus* of the Greeke *Apheſis*, *omiſſion*; whereupon we call it languiſhing *Epheſus*, as whoſe piety doth by little and little wax cold, ſo as at length it is quite extinguiſhed. How is it to be feared leſt it bear the Image of the *Gentiles* in this thing alſo? As

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As touching the *counterpayn* of it, ſeeing theſe ſeven cities contain the univerſall condition of the church among the *Gentiles*, as it is evident enough by thoſe things which have bin ſaid upon the firſt chapter, in every one of them, not only the citie it ſelfe alone is to be conſidered, but withall likewiſe we muſt joyn ſome *fellow-church*, which may anſwer directly unto it. But what kind of *counterpains* ſhall wee call theſe? For are theſe *ſeven cities* appointed for paterns of all churches of the ſame time, or of a diverſe time? If we ſhall ſay the firſt, ſo that the church diſperſed in every age through the whole world, ſhould agree with theſe ſeven, that is, ſo as one ſhould be the *Epheſian church*, another the *Smyrnean*, a third like *the church of Pergamus*, and ſo of the reſt, it ſhould be alwayes uniform, and ſuch as it was in the firſt times, ſuch a face ſhould it carry at this day, contrary to that which the experience of all times teacheth. It is neceſſary therefore to make them ſeverally *types* one by one, and in that order as they are numbred; but thoſe Churches are the *Counterpaines*, which being divided, either in the different ſpaces of times, or els in the diſtances of places, agree to every one of them in their order: with what bounds they are limited, the correſpondence of things will ſhew ſufficiently. According to this rule we hold that the *counter-ſopie* of the city of *Epheſus*, is the firſt *chriſtian Church* which taking his beginning from the preaching of the Apoſtles, indured untill the time of *Conſtantine the great*; as thoſe things which are taught afterwards will plainly ſhew. This is the principall of all other churches, as *Epheſus* is the firſt of the ſeven cities.

Theſe things ſaith he that holdeth the ſeven ſtars. A deſcription of him that ſendeth the Epiſtle, which is diverſe in each of them; yet taken from the viſion which was ſeen above in the former chapter, the ſundry members of it being applyed according to the diverſe condition of things, which doth abundantly teach, both that that whole viſion which was layd down before, did ſhadow out the adminiſtration of things only, and that it was proper and peculiar, after a ſort, to theſe ſeven Churches. *The ſeven ſtars in his right hand*, declare the notable power of Chriſt in defending the miniſters of this Church. He is indeed as powerfull a keeper, and as faithfull a maintainer of all his faithfull ſervants, in what part ſoever of the world, and in what age ſoever they ſhall be, yet doth he, both in ſome certaine times and places, more evidently make himſelf known to the world, to be the Proctour and Protectour of his Church, and a revenger of their wrongs: then he doth commonly in others, as appeareth both in this

this *citie*, and also in the *Counterpaine of it*. For the City, *Paul*, who was the first that planted the faith there, how many adversaries found he in that place? *I will abide* (saith he) *at Ephesus until Pentecost, for there is a great and an effectuall doore opened unto me, and there are many adversaries*, 1. *Cor.* 16. 9. And yet do we not read that any calamitie happened to him there. In other places he was beaten, and stoned, and left for dead; but here when *Demetrius* raised up trouble against him, he that *holdeth the starrs in his right hand*, did not only keepe *Paul* free from all hurt, but *Caius* also, and *Aristarchus*, and *Alexander*, stilling the stir, through the prudence of the Town-Clerke, Act. 19. The same hand covered *Tychicus* and *Timotheus*, and the rest of the *Angels* of that church who succeeded. Eph. 6. 12. 1. Tim. 1. 3. And no lesse did it cover the ordinary Elders of that church whom *Paul* called unto *Miletum*, being about to give them his last farewell. At last came *John* thither, and there he sate many yeers, establishing all the churches that bordered upon it; Neither did the rage of the *Tyrant* proceed to the putting of him to death, but being at last returned from banishment, he died quietly in this city. So great safety did the vertue of this powerfull and star-bearing hand afford unto his servants. The like power thereof shined forth in preserving of the Pastours throughout the whole time of the primitive church. There was indeed a great number of the faithfull daily slaine, but this was to be admired, that when as it must needs be in the opinion of men, that the christian name should utterly be extinguished, especially the Pastours of Christ, against whom the tyrants did chiefly rage, even then there was such an increase made every day, that commonly and truly it was then said, *that the blood of the Martyrs was the seed of the Church*. Now Christ walketh amiddest the candlesticks, as often as he doth give any open proofe that he is present, and diligently caring for all things which make for the salvation and safety of the faithfull. In what city did he afford an experience of more plentifull grace and favour then in *Ephesus*, to which he gave for teachers, *Paul*, *Apollos*, *Tychicus*, *Timotheus*, *John* the Apostle, besides many other Apostolike men? And where or when did *Christ* since his ascension into heaven, more manifestly converse upon earth, then in those first times, till about the time of *Constantine*? He did so abundantly inrich his church with gifts of all kinds; he did spur on their dulnesse, he did correct their negligence, he did reward their vertue, so as he himself might seem to keepe his circuit about every one of the faithfull, and to view their

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labour narrowly with his own eyes. After the ſame manner is he alwayes amidſt the *Candleſticks*, neither doth he ſit idlely, but he doth continually travell about, and beholdeth every thing that is done, ſo that he hath no need of a *Vicar*; yet becauſe this oftentimes doth not alike appeare to the world by outward arguments, it is here related as if it were a ſingular priviledge to one city and time.

2. *I know thy workes.* Here beginneth the Narration, and firſt of commendation. Now it is common in all the Epiſtles in the beginning of the Narration to profeſſe, that he hath the works of every Angel known and throughly ſearched out, as it were kept by him in his bookes of remembrance. Now therefore there can neither a reward be wanting for vertue, nor yet a juſt puniſhment for wickedneſſe. And as I ſpake even now as touching a *Vicar*, how impiouſly are they double diligent, who as if they were abſolute Lords, arrogate to themſelves, power over their fellow ſervants, ſeeing he knoweth and perceiveth throughly every thing, neither is he in vain converſing amidſt the *candleſtickes*. The commendation of the *Epheſine Angel* concerneth either his office, in this verſe, or his ſtrength which he had againſt outward evils, verſ. 3. His office is placed, either in adminiſtering the *Word*, & thoſe things which uſually are wont to accompany it, to wit, the *Sacraments* and *Prayers*, or els in *exerciſing diſcipline*. As touching that, he ſaith, *I know thy labour and thy long ſufferance*. For ſeeing the labour which is ſpent in preaching *the* word is toilſome and full of troubles, it is wont to be called in the Scriptures *Kopos*, that is, a wearying, or toilſome labour; as, *We beſeech you Brethren, that you would acknowledge them which labour among you, &c.* 1 Theſſ. 5. 12. And, *they are worthy of double honour, that labour in the Word and doctrine*, 1 Tim. 5. 17. Now unto the labour of teaching, patience muſt be joyned as a neceſſary companion; which here the Holy Ghoſt declareth, ſaying, *and thy patience*. As alſo Paul, *The ſervant of God ought not to fight, but he ought to be gentle towards all men; apt to teach, induring wicked men, with meekneſſe inſtructing them which are contrary minded* 2 Tim. 2. 23, 24. This Church then was notable for faithfulneſſe and diligence in teaching. Behold the example of *Paul*, who *for three yeers together did not ceaſe day and night, to admoniſh every one with tears*, Act. 20. 31. Make a conjecture likewiſe by thoſe godly Biſhops, who did ſo greatly and dearly love *Paul*, whom he alſo loved again with no leſſe love, Act. 20. 37, 38. Conſider alſo of *John* and the reſt; but a matter ſo cleer needeth not many words.

As touching the *counterpain* thereof, the matter is alſo every whe

whit as cleer. There was never any time when there was more faithfull diligence, and earneſt endeavour in teaching. That moſt-rous wickedneſſe was not as yet hatched, *that any ſhould be a Paſtour, who did not feed at all, or that any ſhould ſit in the Doctours chair, who ſhould be dumb and lazy, being diſtracted with other buſineſſes. No man was then a Biſhop that had the office of teaching, who did not teach moſt diligently.* That even at *Rome*, where the myſtery of iniquity was to bud forth more ſpeedily, there was no ceſſation as yet from this duty. *The Paſtour of the Church, every Lords-day at leaſt, did plainly and clearly expound ſuch things as were read out of the Books of the Apoſtles or Prophets; he did alſo admoniſh and exhort them to imitate thoſe things which they had heard and read, being ſo holy and good things.* Juſtin. Apology 2. The ſame thing *Clement*, *Origen*, *Tertullian*, and *Cyprian*, do witneſſe. But the matter is as cleer and manifeſt, as it is cleer that the contrary is done at this day. Languiſhing Epheſus.

And that thou canſt not endure evil men. Thus was the care *of teaching*. The manner of their Diſcipline was no leſſe found and entire. Which is firſt of all *generally ſet down*, of what ſort it was, againſt all *evil men*; and then *in ſpeciall*, of what ſort it was againſt the *Clergie* it ſelf, that I may ſo call it, in the next words; *And thou haſt tryed thoſe that ſay they are Apoſtles, &c.* The generall Diſcipline did not in the leaſt maner tollerate men that lived any way wickedly, and that with the offence of others; but according to the nature of their crime, it reproved them either privately, or before many, if private admonition had nothing profited; and then afterwards it did alſo keep them back from the holy things, if they would not hearken to them, that perſwaded them to that which was good and right. And as touching *Epheſus*, it cannot be doubted, but that this holy courſe was kept conſtantly there, ſeeing *Paul taught there three yeers*; who alſo commanded *Timothy* ſo preciſely and diligently every thing that belonged to this matter. The obſervation alſo hereof was famous in the *Primitive church*, as even *Pliny* the Heathen witneſſeth, in an Epiſtle of his unto *Trajane* the Emperour; *The Chriſtians* (ſaith he) *are wont to rize early, and to magnifie Chriſt as if he were their God, and for the preſerving of their Religion, to forbid manſlaughters, adulteries, covetouſneſſe, deceit, and things like to theſe*, Euſeb. in Book 3. 33 ch. of his Eccleſiaſt. Hiſt. out of *Tertullian*. Out of doubt they did not only forbid theſe ſins in *Word by teaching*, but they alſo repreſſed them by *holy diſcipline*. And they did well and wiſely judge, that otherwiſe *Religion* could not be preſerved, unleſſe vices were cut and put down with this ſpi-

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rituall sword. *Justine* witnesseth, *that no man was admitted to the Sacrament of the supper, but he whose life did answer to his profession of godlinesse*, in his 2. Apologie. But *Tertullian* more plainly, writing thus; *In the same place also exhortations, corrections, and the divine censures are in use; for it is proclaymed, with great gravity and earnestnesse by the church, that if any should offend, he should be banished from partaking with the church in prayer in, every one of their holy assemblies and meetings, whither publike or private; every one of the Elders that are most approved, are made the presidents in these censures, which honour they have obtained, not by their mony, but by their good report.* Apologet. ch. 39. Origen in his 35. Treatise on *Matthew* saith thus; *In the churches of Christ such a custome prevailed, that they who were taken manifestly in foule offences, should be cast out from common prayer, least a little leven of those which pray, not out of a pure heart, should corrupt the whole lump and consent of truth.* So in his 7. Homily upon *Josua*; *Christ commandeth, that he who is the third time admonished, and yet will not repent, should be cut off from the body of the church by the presidents of the church; where also he sheweth, that the Priests that spare any one man, and so neglect the Priests severity, do work the destruction of the whole church.* *Cyprians Epistles* are most cleer & notable witnesses, how holily and religiously he observeth this discipline in his church, yea they teach how enteir this discipline stood as yet in *Rome*, as is cleer out of the Epistles of *Cyprian* to the clergy of *Rome*, and to *Cornelius*, as also of these men againe unto *Cyprian*. Passing great was the commendation of that time, which together with the purity of Doctrine, joyned holinesse of maners, by the help of this most wholsom discipline.

And thou hast tried those that say they are Apostles. Here is the other part of the discipline against Ecclesiasticall men, who are not only reproved for their offences in life, but also if they brought in any new thing and contrary to the truth, which after lawfull examination was found out to be disagreeing from the square of the sanctuary, they suffered punishment answerable to their impiety. And the courage of the *Angel* in this point was very great, who would not be afraid from doing his duty with great Titles, but did even call back those men to the holy ballance, who bragged and boasted of themselves, as if they were *Apostles*. Of which kinde of men it is cleer there were some at *Ephesus*, by that charge given to *Timothy*: *To abide at Ephesus, and to charge certaine men, that they should not teach diverse doctrine, neither should attend to fables and infinit genealogies, which breed questions rather then godly edification,* 1 Tim. 1. 3. And the same

same *Paul* warneth the *Bishops of Ephesus, to looke to themselves and to the whole flock; for this I know* (saith he) *that after my departure, ravenous Wolves not sparing the flocke, will breake in upon you, and that out of your selves shall arise, those that shall speak perverse things to draw Disciples after them, Act.* 20. 29, 30. But the diligence of the Pastours took away these vizards and masks from hypocrites; neither would suffer the deceitfull and poysonfull doctrines of these crafty Apostles, to invade the flock to to their destruction. Thus this Church did abide uncorrupted till the comming of *John*, who governed the same for many years, who being afterwards for a time removed, it grew somewhat slack, gave back from her ancient diligence, as we shall forthwith speak. In like sort in the Primitive Church, there was so great a Troop of Hereticks, as the like scarce was in any other times. There arose the *Symonians, Alexandrians, Ebionites, Cerinthians, false Apostles, Gnosticks, Sabellians, Samosatenians, Manicheans, &c.* Of whom some part was thrust through with the dart of the truth by the Apostles themselves; *Paul gave over Hymeneus and Alexander to Satan*, so dealt he with *Phygellus, Hermogenes, and Philetus*, as it seemeth. And he commanded *Titus, that he would avoid an Heretick after one or two admonitions, Tit* 3. 10. But after they were gone to Christ, there arose up many other worthy lights, which drave away diligently all the fog of Heresie; among whom was *Agrippa Castor*, as Eusebius reporteth, *Justine Martyr, Irenæus, Tertullian, Cyprian*, &c. Who all did stoutly fight for the truth against these counterfeit Apostles. Wherefore as both that *citie*, and *that first age* were in great danger, because of the Impudency of those that made shew of themselves through false Titles, as if they had been *Apostles*, so were they no lesse happy through the faithfulnesse and painfulnes of such Champions, who would not be deceived by their vain shew, but bringing the matter to the true touch-stone, made the whole Church to see plainly, that they were most filthy, and vile Varlets, who would have been accounted as most high and principall Masters.

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3. *And thou hast been pressed with a burden, &c.* Hitherto of their faithfulnes in executing their function; Now he speaks of their *vertue of patience* in overcomming outward evils, which were very many and mighty, that came both against *the citie*, and *also against the whole Christian world*. The skirmishs of *Paul* against *Beasts at* Ephesus are renowned, 1 *Cor.* 15. 32. and what rest from troubles could be unto the *Angels* that followed him, who should have a grappling with grevous

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grievous Wolves, that would not spare the flock, *Act.* 20. 29,30. It was therfore the praise of this *Angel*, that he did indure calamity valiantly, which is declared in a threefold degree, that he *bare a burden*, that he *laboured under the burden*, & that yet for all that *he was not tired not*: as if he should say, there lay indeed upon thee a great load of calamity, under the burden whereof thou hast groaned, yet notwithstanding thou hast not cast away thy heart, so as thou shouldest be driven to withdraw thy neck from the yoake, and to betray the truth. It is a manly courage to indure anguish and pains like a man. Many do bear the yoke cheerfully when they feel but little trouble, but to go on constantly amidst the stings of grief, this is the part of a stout minde and of an heavenly fortitude. *Such was this Angel*; So *also was the Primitive Church*; *Nero* and *Domitian* had vehemently afflicted it before *John* wrote these things.

And besides *Nero* and *Domitian*, it had indured the rage of *Trajane*, *Adrian*, *Antonius*, *Severus*, *Decius*, *Diocletian*. There was never such times so full of calamity, when the *Emperours* sold themselves, and became hired slaves to the *Devill* to shed Christian blood, which he thirsteth after alwaies unsatiably, like as men sick of a dropsie thirsteth after drink. Yet notwithstanding, the faithfull did not go back from God, but did constantly hold out even to the most extream combate, and at the last became conquerours, and triumphed over the *Devil* and all their enemies. For what other thing were so many *skars* and *marks* of wounds and maimes, wherewith most of the Bishops were notably set out, when they came together to the *Nicene Councell*, after the tempest of tyrannicall persecution blown over; then so many triumphall *bowes*, and other ensignes of the victory which thay had gotten against their enemies? *Paulus* of *Neocæsaria* was deprived of the use of both his hands, the sinewes of them being shrunk and cut off by the persecutours with burning iron. Others had the right eyes digged out; others, their right hands cut off by the elbow, among whom was *Paphnutius* of *Egypt*. In brief, there was to be seen a company of famous and most glorious Martyrs gathered together. *Theodoret*, Book 1. chap. 7. That Angel was of an invincible courage, whom so great miseries could not break, no nor yet could bend in the least manner. Now therefore, if we shall gather all these things together into one main sum, we shall see a most beautifull portraiture of an excellent Church. For look upon the *Angel* in this labour of teaching, sparing for no trouble of his own, exercising discipline most religiously, indaring no man that should offend the Church with his naughtines,

naughtineſſe, either driving far off the leven of the Heretikes, or elſe with all ſpeed moſt earneſtly labouring to take it quite away; to conclude, above all theſe things, undergoing undauntedly whatſoever the wicked enemies could inflict. Doth any thing here want any repairing or perfect accompliſhment? Nothing truely, had things onely ſtood in this their perfect purity. But godlineſſe languiſheth by little and little, unleſſe it be continually blown up and ſo kindled; and ottentimes a certain naked profeſſion remaineth, where all the force of it is ſtark dead, and lyeth quite put out; as we ſhall preſently ſee it fell out there with this church. Languiſhing. Epheſus.

As touching the words here, Montanus *and the vulgar* do otherwiſe diſtinguiſh this verſe; they daſh out alſo and change ſome things; for ſo they read; *And thou haſt borne, and haſt patience becauſe of my Name, and haſt not been wearied.* So *Aretas*, but with a tranſpoſing of the firſt words; *And thou haſt patience and haſt borne, &c.* But theſe readings want that forcible and ſignificant manner of ſpeaking which our Books have, which do joyne together, burden, trouble, and perſeverance. The ſentence is made far more weak when that verb, *thou haſt been oppreſſed with trouble*, is taken out of the midſt.

4. *But I have againſt thee.* Hitherto hath been the *praiſe* of this church; the *reprehenſion* is becauſe *ſhe had caſt off her firſt love:* The which to have but ſlackned in the lighteſt manner, could not have been without great blame, but to put it quite off, how great a crime, how great wickedneſſe is it? For ſo the word, *Thou haſt left*, ſoundeth, as as if the *Epheſine Angel had been like to thoſe Widows that Waxed Wanton With luſt, Who* (*as* Paul *ſaith*) *were in a damnable ſtate, becauſe they had caſt away their firſt faith*, 1. Tim. 5. 12. And yet this *leaving of love*, was nothing to that horrible wickedneſſe of thoſe widowes. For theirs was an open *Apoſtaſie*, this churches fault was, that their deſire and diligence in and unto duties of piety lay aſleep onely, or rather was none at all, yea was turned into exceeding careleſneſſe, whereas yet they preſerved their profeſſion of the truth. Now *the holy Ghoſt* ſpeaketh of diverſe times wherein this church was, as appeareth by that which he ſaith, that *ſhe had forſaken her firſt love*; and in the next verſe he biddeth them *do the former works*. Out of which we may eaſily ſee, what kind of coldneſſe in love this was, namely, ſuch whereby the *Angel*, who in the firſt times wherein he received the Goſpel, did faithfully diſcharge his office of teaching, did alſo diligently ſee to the manners of every one, applying to them ſuch remedies by church cenſures, as the occaſion of their diſeaſe required, afterwards in his latter

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latter yeers he grew ſo ſlothfull and without life, that he became negligent in that firſt labour of his, ſuffering ſome of his flock to periſh through ignorance, others to be carried away into deſtruction through the weakneſſe of their fleſh, not ſetting upon the right and ſpeedy way to recover them. This was that love, which Chriſt taketh ſo ill that it ſhould be ſo filthily laid aſide by him: For then doth he ſhew himſelf to be truely loved of a man, when his ſheep are fed faithfully and ſincerely; whereunto pertaineth that thrice repeated commandement unto *Peter*: *If thou loveſt mee, feed my ſheep*, *Joh.* 21.16,17. But in this Church, after ſome proceſſe of time, this heat of love waxed cold, or rather altogether vaniſhed away, as is plain by this reproofe. Such is the weakneſs of our minds, no leſſe ready always to ruſh into the deſtruction of ſpiritual life, then our bodies are haſting every moment unto our graves. Why then trke we ſo over great care of *theſe*, ſo little or rather none at al *of the other?* The *Epheſians* retayned the outward profeſſion, neither could any calamities take it away from them, as the former verſe hath ſhewed, yet in the mean time they grew careleſſe of thoſe things by little and little, without which true piety cannot ſtand. Now it ſeemeth that this leaving of their love fell out at that time, when *John* was baniſhed into *Patmos*. He would not indure doubtleſſe ſo long as he remayned at *Epheſus*, either the doctrine or diſcipline to decay, but being at laſt deprived of ſo vigilant a watchman, they fell into this hateſull ſoathfulneſſe. We may take for example hereof that *Biſhop*, though not of this citie, yet of a place adjoyning to it, who having certain young men committed by *John* unto his cuſtody, through the neglecting of holy diſcipline ſuffered him to become a notorious robber by the high way ſide; for which cauſe *John* doth, and that not unworthily, upbraid him with his diſhoneſty in being ſo careleſſe of his charge, *Euſeb. Hiſt. Book.* 3. *ch.*23. But howſoever the hiſtories are ſilent in diſcovering unto us the decay of *Epheſus*, it is certain that the *Angels* of *Epheſus*, did fall into filthy negligence about this time; which kind of careleſneſſe wee do find to prevaile more and more, by little and little, in and againſt the *Primitive Church*. In the firſt times whiles it had the Apoſtles themſelves to rule it, and to be eye-witneſſes of all things that were done, the diligence of Elders was ſervent, who did both faithfully preach the word, and alſo earneſtly promote the godlineſs of their flock, by means of diſcipline: but at length after ſome 200. yeers from Chriſts birth, they ſuffered all things to wax worſe and worſe, with a manifeſt declining. How

did

did discipline begin to be loosened and corrupted, when the *Martyrs* and *confessours* gave leave to those that had fallen, not onely not consulting with those Bishops, to whose charge those that so fell did belong, but even against their wils? how greatly this unreasonable perverting of the heavenly ordinance did grieve the heart of *Cyprian*, we may see out of his Epistles. Whence among many other causes of that persecution, that then lay sore upon the Church, which hee reckoneth up, at last he commeth down to this; *Now what blows, What wounds do We not deserve, When as not so much as the Confessors, Who should go before others With their example unto good manners, do not keep the discipline*, Epist. Book 4. Chap. 4. And not many years after *Eusebius* setting forth the condition of the church, wherein it was, a little before that *Diocletian* began his persecution; *They* (saith hee) *that seemed to be our Pastours, rejecting the bond of piety, boyled With heat of mutuall contentions among themselves; heaping up these things Without measure, controversies to quarrell withall, and threatnings, and envyings, and mutuall grudges, and hatred, aspiring unto, and pursuing after Principalities, as if they had been kingdoms, With all their might*, Book 8. Hist. chap. 1. It must needs be, that the edge of holy discipline was marvellously blunted, which could nothing prevaile to crop down such noysom weeds. But most clearly of all other doth *Ambrose* shew this, who telleth us, that this divine ordinance was worn away long before his time: speaking of Elders, at last he bringeth in these words; *Whence* (saith he) *both the Synagogue, and after that the Church had Elders, Without Whose counsaile nothing Was done in the Church; The Which, by means of Whose negligence it hath grown out of fashion; I cannot tell, unlesse perhaps it hath been through the sloathfulnesse, or rather the pride of the teachers, While they alone Would seem to be some-body*: upon the first to *Tim. chap.* 5. He was not far off from this which we call the Primitive Church: yet he so speaketh, as if this so saving a custom had been abrogated some ages before his days. The which things do clearly teach us, how this first love was utterly abated in the heat of it, and at last came to nothing. Languishing Ephesus.

5. *Remember therefore from Whence thou art fallen.* Thus much for their *sin*. *The remedie* consisteth of three members: 1. *A due consideration of their fall*. 2. *Repentance*. 3. *A renewing of discipline*. Which things are al required together to an amendment and that in the same order in which they are here laid down. Because we fal not at once, but step by step, we perceive not almost how deep a ditch we are plunged into, but let us once but cast our eys upon that high top of the hill whence

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we are ſlipped down; and we ſhall wonder at the gulfe as deepe as hel wherein we lye tumbling. Hence it is that he warneth, to bethink himſelf *whence he hath fallen.* Neither is it enough to know that we are fallen, but we muſt plunge up as ſoone as ever we can out of this whirlepoole of deſtruction by repentance. He addeth therefore *repent.* But many deceive themſelves, and think they have repented right well, when as in truth they have done nothing leſſe: in the laſt place therefore he requireth, *that the former Works be done.* For ſo thou mayeſt make triall whether thou haſt repented throughly or no; if thou haſt brought forth the fruits of true holineſſe of life, and haſt either returned to thy *firſt love*, if it was found at firſt, or els haſt by a greater increaſe of *love*, augmented it. But why doth he ſo inſtantly call for the *firſt Workes*, eſpecially in the *counter-paine* of *Epheſus*, which containeth the ſpace of 300. yeers or thereabouts? What will he have the *church* that is far and wide inlarged, and increaſed with an infinite multitude of citizens, to be brought backe againe to her infancy? or would he have the ſame conſideration to be had of the whole world, that is of one citie? Now alſo the time drew neer, when as the church ſhould have a *Chriſtian Magiſtrate*, *Conſtantine* being ſtraightwayes about to come to the *Empire*: what need ſhould there be then of the ancient diſcipline? It had been meet for *Chriſt* perhaps to have ſtaid a while, & not thus vehemently to have urged thoſe firſt rudiments fit for children, for which ſhortly there was to be no uſe. But thus ſpeake men that dreame like thoſe that languiſh. He that knew beſt, what was beſt to be adviſed for the behoof of his *ſpouſe*, it is even he, that after ſo many yeers, and after that the church was ſo far ſcattered abroad, is ſo importunate for her *firſt Workes*; that will have her *Angels* labour hard againe in the word, and to Puniſh notorious offenders with the cenſures of the Church. He knew that the order that was of his owne inſtitution would agree aſwell unto *Provinces* as unto *cities*, and that it did not at all hinder the government of the Commonwealth, but that it did further and adorne it above all other things. Let us therefore learn from hence, *that that firſt government of the church is common to all times and places, and that it is not to be permitted to be at the arbitrement of men, to follow what way they liſt, but that alwayes in Reforming a church, we muſt have recourſe unto the firſt beginnings; to the which, as our only rule, we muſt call backe whatſoever ſtrayeth from it, and that they are not to be turned and tuned according to the crookedneſſe and iarring ſound of the ſucceeding churches.*

If

If not, I will come againſt thee quickly. This threatning putteth ſpurs to the former exhortations, and ſtirreth up the faint force, which otherwiſe the bare propounding of the remedy would carry with it. For moſt commonly the *feare of danger* prevaileth more with men, *then hatred of ſin.* He threatneth that *he will come quickly, and remove the Candleſticke out of his place.* But what neede is there for him to come, that walketh in the middeſt of the Candleſtickes? He doth not dwell amongſt his ſervants as a revenger, but as a brother and defender; whence it is, that as oft as he muſt take revenge and puniſh, he putteth on a new perſon, diverſe from that which before he appeared in; and he is ſaid to come from ſome other place, being now ſeen to be another manner of one, from him whom before they were acquainted with. In the Greeke it is: *I will come to thee, for againſt thee. Now to remove the Candleſticke out of his place,* is to take away the truth and dignity of the Church. The which thing, though it be not ſo expreſly ſet down by the Hiſtorians, yet we muſt not doubt, but that according to this threatning, *Epheſus* loſt the forme and comely ſhew of a Church a little after. I ſtand not upon the name of a Church, which I know it kept ſtill for many ages, but I meane that it loſt her *primitive puritie*, by which alone God meaſureth and eſteemeth of a holy Church, not by painted and naked names. Much leſſe muſt we underſtand this of the *Biſhoply dignitie*: As the *Jeſuit* would have it; which we read to have remained from theſe times for 800. yeers after at leaſt. This *Candleſticke* therefore was not quickly taken away. What did the Angel repent, perhaps? It is not likely, ſeeing in the *counterpaine* it is certaine that that followed ſhortly after, which is here threatened to come to paſſe. For the *Angels* going on in their negligence, as we have learned out of thoſe things which have been ſaid above, *Chriſt tooke away from the ſight of men, the firſt and principall golden Candleſticke*, namely by taking away thoſe moſt holy ordinances, of which the world was moſt unworthy, wherewith the *primitive church* was in the beginning founded *by himſelf and his Apoſtles*. For there was a new faſhion of things at *Conſtantines* coming; there remained indeed ſome care and deſire of preaching among the Biſhops, but the *Doctrine* was ſhamfully defiled in many heads of it; *reliques* began to be in account, the *Temples* to be over ſumptuouſly decked, all kinde of ſuperſtition began to grow: beſides the pride of the Teachers, as *Ambroſe* taught us right now, *bereaved the church of her neceſſary help for overſeeing and governing manners in the room thereof.* Church dignities

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were augmented, all things being diligently ſought for, that might rather ſerve for pomp, then for the truth. Which kinde of matters, while men did bend all their force unto, the *golden candleſtick*, which worthily had the chief praiſe among the *candleſticks*, was removed out of his place. This thing will be made more cleer then the noonday, or light, in the reſt of this Book of the *Revelation*. In the mean time let thoſe men ſee how ill they provide for themſelves and the truth, who think all that to be right and ſtreight, which they read to have been in uſe in theſe times. Let them rather go to that entire age, wherein the *candleſtick* ſtood in his own place; the which, after it was thruſt into a place was none of his own, was overwhelmed with darkneſſe, ſo far off was it from being able to give light to others.

6. *But this thou haſt, &c.* This alſo is of force to ſharpen their earneſt care. They might have been proud, by reaſon of their preſent felicity, as if their godlineſſe had gotten them that. It is not ſo (ſaith *the holy Ghoſt*) but the reaſon why thy puniſhment is ſomewhat ſtaid from coming preſently, is not becauſe thy faithfulneſſe and diligence are approved of God, but onely becauſe of Gods mercy, which moveth him to ſpare thee, for that little good which thou haſt ſtill left in thee. For even as he would not have deſtroyed *Sodome, if ten righteous men had been found in her*, ſo his anger doth not burn out againſt his ſervants, as long as there is any hope left of their coming to good. There was then ſome little matter that hindred him from tranſlating the *candleſtick* out of hand, ſo as he would not ſuffer it to have any place of aboad amongſt them. But what *ſmall thing* was this? Truly even this, *that he hated the works of the Nicolaitans*, that is, of thoſe, of whom *Nicholas of Antiochia* was the Ringleader, he that had been ſometime one of the *ſeven Deacons*, Act. 6. *Who taught, that wives ought to be common, and that it was but an indifferent thing to commit adultery*, as *Ireneus*, *Theodoret*, and others do write. For that which *Clemens of Alexandria* ſaith, that this hereſie was rather to be imputed to the naughtineſs of his followers, who drew the fact and ſaying of *Nicholas*, which did onely tend to cleare himſelfe of the fault of jealouſie, wtih which he was charged and upbrayded, unto this abhominable licenſiouſneſs, it ſcarce ſeemeth to be likely. For *John* would have ſaved the credit of the man, and would have named the true captain of ſo great a diſhoneſty, and neither would he have ſuffered his name to have been falſly abuſed by wicked men. *The Angel of Epheſus* then was cleare from the contagion of this wicked-

wickednesse. But what shall we say *to the Angels of the first Church?* They were no lesse free from this corruption; This foule heresie was soone hissed out, by means of that uglinesse, which it had of it self. But afterwards we shall see that this doctrine of the *Nicolaitans* did not only bring in a bodily filthinesse, but did transport men also to spirituall fornication, vers. 15. What, were the *Angels* without fault herein also? The first hundred yeers the *church* remained a chast virgin; in the ages next following she began to play the wanton, defiling her marriage bed somewhat, partly, with untoward opinions, partly with fooliſh ceremonies, but very timorously and closely at first, with nothing the like impudency to that which together with *Constātine*, & afterwards brake in. For this cause therfore *Christ* bore with her a long time, although he saw that her first love had waxed cold. Languishing Ephesus.

7. *He that hath an eare, &c.* This is the acclamatory conclusion, common to all the *Epistles*, whereby he teacheth, that all men of what kinde soever they are, ought to bend their minds in hearkning to these admonitions of the *Spirit*. They do properly indeed belong to the *Angels*, but it doth most highly concern us all, what kind of men they be. They do neither offend, nor do their duties for themselves alone, but their condition is joyned with the exceeding great good or ill of their whole flocke. But what do these things, done in a time so long since past, belong to us? The same is the nature of all Churches, and of every one in private, is the same; whence it much concerneth our good, that live in any age whatsoever, to take heed to our selves by their evills. And yet all men will not hearken and take warning, but *they only whose ears the holy Ghost openeth.* For they are bidden to heare, that have eares. And therefore it is not to be marvelled, if we shall see many to contemn these threatnings, and to think these commendations and dispraises to be vnmeet for, or not to concern them. But what is that that he would have to be heard, namely, that *which followeth*, as saith the *Iesuit*; *To him that overcometh I will give to eate, &c.* That is, the *Spirit* would have the last clause to be heard of all churches, or of all the members of any church; But all that that was before, the Bishop should keepe privately to himself, surely a sharpwitted and faithfull Interpreter, what, were not the *Epistles* generall by name written and sent to the *Churches?* chap. 1.11. Was it not much available for them to be instructed concerning the state of their Angels, & to understand what they might by right exact from them? The *Epistles* indeed are by name given to the *Angels*, not that they should keepe them close like

mysteries

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myſteries to themſelves; but that by their miniſteriall paines they might make the *Churches* partakers of them, as whom the Lord uſeth as his Embaſſadours to ſpeak to his *Spouſe* by them. The which is yet more cleere by the things that follow; for that cannot agree to the *Biſhop* alone, which is written beneath: *Behold it ſhall come to paſſe, that the Devil ſhall caſt ſome of you into priſon, &c.* verſ. 10. Or that unto thoſe of *Thyatira*: *But I ſay unto you, and to the reſt of Thyatira*, verſe 24. That I may not ſpeak any thing of this, that in ſome of the *Epiſtles* the exhortation to heare cloſeth up the whole matter; as in that to thoſe of *Thyatira*, verſ. 29. To thoſe of *Sardis*, chap. 3. 6. To them of *Philadelphia*, chap. 3. 13. To them of *Laodicea*, verſ. 22. Whence it would follow, that if the Church be reſerved for the concluding acclamation, ſhe muſt open and ſhut her ears at once, for there followeth nothing to be heard.

To him that overcometh I will give to eate, &c. The reward in every one of the Epiſtles is fitted to the times, and it is one and the ſame every where, *Jeſus Chriſt alone*. For what greater thing can he give to the elect? Or what ſhall we want, if we enjoy him? But according to the diverſe ſtate of the times, he is ſet before us after a ſundry manner. In this firſt church: he is a tree of life in the midſt *of the Paradiſe of God*. And why? Becauſe that firſt eſtate of the *Spouſe*, was altogether like to that firſt felecity of *Adam* in Paradiſe, of which this was indeed a certaine lively reſemblance in theſe laſt dayes reſtored again to the world, after our ſo long baniſhment from thence. For there was the *ſhadowiſh tree of life in the middeſt of the Garden*; Here *Jeſus* Chriſt born of a virgin converſed with us in the middeſt of mortall men. There were all kinds of moſt pleaſant plants for ſight, and moſt profitable for eating; Here moſt plentifull ſtore of all gifts that make either for the ſalvation, or the beautifying of the *church*. There was one river, but yet ſo as it divided it ſelf forth of the *Garden* into four heads; here one voice of truth among all the Apoſtles, but yet ſuch as taking his beginning from *Ieruſalem*, was divided into the four quarters of the world, filling all lands whitherſoever it flowed, with the waters of peace and ſalvation. What pleaſant thing could be wanting there, which the heart of a man can conceive of? What was it, that he did not moſt ſufficiently miniſter, yea with abundance, at which the very *Angels* were aſtoniſhed? Certainly now was that *terrible Angel, that kept the way to the tree of life with a glittering ſword*, removed out of his place, and an entrance was again laid open into the *Garden* that

was

was moſt full of true pleaſure; *Chriſt* therefore promiſeth, that they that ſhall keep themſelves pure from the corruptions of theſe times, and ſhall not *forſake their* firſt love, ſhall abide the true and free denizens of this holy *Church*, and ſhall have liberty and power *to eat of Chriſt*, who is that *true tree of life in the midſt of the new Eden*. Many wicked men, and hereticks of that time were caſt down headlong (as *Adam* was in the beginning) out of this *heavenly Garden*, but yet with an unlike iſſue, and hap in the end. For *Adam* falling out of that earthly Paradiſe, that was a figure of the heavenly, found a way into the true one by faith in *Chriſt*; but theſe hereticks being driven out of the heavenly, and true Paradiſe, what hope could they ever have to return thither? Seeing therefore this is the proper and naturall meaning of theſe words, how ſhamefully do they erre, who account of the *Primitive Church*, as of a childiſh, rude, and imperfect Church, aſcribing the ripeneſſe, and perfection of the Church to latter corrupted times? Thus do they preferre *Tophet* before *Paradiſe*, never thinking that all delectable pleaſantneſſe was in the firſt beginning of the world, but that thorns and thiſtles, and all noyſome weeds were brought into the world, with and by means of the ſucceeding curſe. Farre be it from us to think, that the water that runneth through the mirie channels, is either the more pure, or ſweet, or fitter for our uſe; the further it is diſtant from the Spring head. Beſides, let Reprobates know, that they ſhall never eat of this tree. For there is one and the ſame meat in the way of this life, and in the countrey of Heaven; only there is a difference of a more full fruition, wherewith we ſhall rejoyce at home after the battaile and warfare is ended. Neither yet is the reward of overcommers given to thoſe that be idle bellies. The *Angel* keep backs theſe aloofe off with his flaming ſword, leſt they ſhould at any time have any pull at this Tree.

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The Analyſis, or Reſolution of the Epiſtle to thoſe of Smyrna.

THus much of the firſt Epiſtle. The ſecond is ſent to the Smyrneans, but inſcribed, as the manner is to the Angel, and then he deſcribeth him that ſendeth it, that hee is the firſt and the laſt, then alſo dead once, but now alive, verſ. 8. The Narration partly commendeth them, for their patient enduring of affliction, which the blaſphemous Iews did cauſe,

Sweet ſmelling Smyrna.

Sweet ſmelling Smyrna.

cauſe, verſ. 9. Partly armeth them againſt new calamity, both by ſhewing the Author, kind, end, and continuance of it, and alſo by promiſing them a Crown, verſ. 10. The Concluſion hath both the uſuall Acclamation, and alſo a freedom from the ſecond death for a reward, verſ. 11.

THE EXPOSITION.

8. *TO the Angel of the Smyrneans.* Wee have ſaid that *Smyrna* was a Colony belonging to the *Epheſians*, was alſo ſo called of *Smyrna*, one of the *Amazons*; yet whoſe notation notwithſtanding of another meaning the *Holy Ghoſt* reſpecteth. For hence is ſhe called *ſweet-ſmelling Smyrna*, that is, *Myrrhe*, or ſhe that is farre more delightfull, then any pleaſant and ſweet ſpices, as it is evident by that, that he reproveth no fault in her, but ſheweth her to be moſt dear to himſelfe, howſoever there was nothing more contemptible, and deſpiſed of the world at that time. Neither muſt we think, that the ſecond place was raſhly given to this Church after *Epheſus*. For the *Holy Ghoſt* doth not reckon up the Churches by leaps, without order, next after joyningd either *Sardis*, or *Philadelphia*, or any one of the reſt, but in that order wherein they are laid down. Firſt of all then he goeth on to the North, on which ſide about a hundred and twenty *fadoms*, or *furlongs* is *Smyrna* placed on the ſhore. From whence *Pergamus* bendeth again further Northward; from *Pergamus* the reſt bend in their order Southward. And no doubt this order doth demonſtrate the like proceeding of the *Church*. In that part of the world where we are, the further wee go *Northward*, the further we go back from the ſunne, which is the fountain of light. *Smyrna* therefore after *Epheſus*, teacheth us, that after the Primitive Purity, the Church ſhould daily grow into, and proceed unto greater darkneſs, till at length it came to *Pergamus*, the laſt bound of it; whence it ſhould betake it ſelfe again toward the South, to be inlightned with a more plentifull beam every day more and more. We ſhall ſee in thoſe things that follow, that the event doth ſo anſwer, that no equall Iudge will condemne theſe things, for vain ſubtilties, but will rather admire with me the greatneſſe of the myſterie. And if we will reform our judgements, till wee have throughly viewed the whole matter, we ſhall be able to judge more ſincerely, that which ſhall be moſt behooffull for our ſelves, and for the truth; which thing alone is that which I propound to my ſelfe, (God is my witneſſe) not any deſire, either of faction, or novelty.

But

But (will ſome ſay) how can the *Church* of *Smyrna* be ſuch delightfull *Myrrhe* in Gods account, whoſe eſtate was worſe then that of *Epheſus*? It is indeed far more deformed in regard of her outward hew, as not being beautifyed with any ornament of lawfull Government, in which regard the Northerne declining agreeth to her; yet the ardendent deſire of the godly, who fought moſt valiantly for the truth, in that miſerable and rufull eſtate of things, made a moſt Sweet-ſmelling ſavour in the noſtrills of God. Beſides, by how much the more grievous trouble and triall lieth upon Gods ſervants, the more indulgently is God wont to deal with them; He doth not then ſhew rigour againſt them with threatnings, but he comforteth them as much as he can, that ſo he might ſtrengthen thoſe that are feeble-hearted, and not adde affliction to affliction. The *Primitive Church* did indeed indure moſt grievous calamities, but at the hands of heatheniſh men, which was ſome mitigation of their ſorrow. But *Smyrna* was to ſuffer all extremity at the hands of thoſe that profeſſed Chriſtianity. Leaſt then ſhe ſhould fall down under the burthen of ſo great griefs, ſhe beareth nothing but that that might put heart into her. For this cauſe reproofs are let paſſe, though it had more dregges, in it, then the former Church. Sweet ſmelling Smyrna.

The *Counterpaine* is the Church ſucceeding the firſt; an *under-Church* of it, as *Smyrna* was an under-City of *Epheſus*; many times alſo having the ſame name with the *firſt Church*, in like maner as thoſe two Cities had becauſe of the very great neereneſſe of their original, as *Strabo* ſheweth. This *counter-Church* takes her beginning together with *Conſtantine* (untill which time the *Primitive Church*, the *counter-Church of Epheſus*, proceeded, or extended,) and is continued untill *Gratian*, about the yeer of our Lord 382. according to *Euſebius*.

Theſe things ſaith he that is the firſt and laſt. This is a deſcription of *him that ſendeth* the Epiſtle, and is taken from the 17. and 18. verſes of the firſt Chapter. In which words we ſhewed that Chriſt is ſaid to be the Creatour and Governour of all things, at whoſe commandment alone all things are made, and that for his own glory; or rather, that by this honourable teſtimoniall, that wonderfull conjoyning partly of his *Majeſtie*, partly of his *Humility* is magnifyed. Which interpretation indeed is hence confirmed, becauſe the condition of the *Smyrneans* was like; *Thou art afflicted and poor* (ſaith he) *but indeed thou art rich.* What is this elſe, but to ſay, though thou art accounted of the world one of the *Loſt* & *Loweſt* yet in truth thou art *Firſt* and *Chief*. He doth withall ſhew that changable eſtate of the *Smyrneans*, whereby it came to paſſe, that the truth which

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at firſt flouriſhed among them,& was in higheſt honour,was after deſpiſed & trodden under feet by the wicked hypocrites;as *Chriſt* was in the beginning, *God with God* of incomprehenſible glory, but afterwards *taking upon him the ſhape of a ſervant,he emptied himſelf and became like to men.* He taketh titles to himſelf which may agree with the preſent condition of things. Whence it is, that he ſcattereth ſendrie beames of his glory in each Epiſtle, as the diverſe condition of the *church* gave occaſion. Whereby he teacheth, that part of his divine infinit Majeſty is cheifely to be conſidered of, which may make meſt for the preſent purpoſe. But leaſt they ſhould think, that they ſhould lye alwayes in this dejected eſtate, he addeth the other title, *that was dead* (ſaith he) *but liveth.* As if he ſhould ſay; though, being at firſt chief of all, I was after that laſt and loweſt, yet I ſtucke not any long time in this moſt baſe eſtate, but having vanquiſhed death within three dayes, I attained to my former dignitie, in which I now live for ever. Theſe things therefore declare that notable change which befell to *Smyrna*, and no leſſe to that *church* whereof it is a *Type*; where the firſt truth,which had been for 300. yeers,founded and ſpread abroad with much bloud,at length came to be hated of the Chriſtians themſelves, and had extreame hard meaſure offered to it, together with the profeſſours of it; the which for all that *Chriſt* ſhould raiſe up againe out of the duſt, as he himſelf aroſe from the dead, and ſhould place it in the former degree of honour. Why then ſhould they caſt away their courage, whom their Captaine went before tracing out the ſame ſteps? Or why ſhould they be afraid of afflictions, whereof the iſſue was to be ſo joyfull and comfortable?

9. *I know thy Workes, and thy affliction.* Here is the Narration of their condition, which he ſaith is known to himſelf, as in the other Epiſtles, leaſt perhaps they ſhould think becauſe of his ſo long forbearance, that he regarded not for their miſeries. The eſtate of *this church* was afflicted both for the preſent, in this verſe, and alſo to be expected afterward ſo to be,in the next; to which the *Counterpaine* anſwereth in all things. For after the primitive purity was chaſed away, ſtraightwayes there aroſe, when *Conſtantine* ſucceeded, a deadly ſtrife. The perſecutions of the open enemies were huſht and gone, but quarrels and brawles among the Citizens themſelves did forthwith wax very fierce and hot; and that not only of the whole church in generall, but of this city alſo: *Theodoſius the yonger* boyling with envy againſt one *Cyrus*, whom he ſaw to be very acceptable to the people,ſendeth him to *Smyrna*, under a colour to make him Biſhop of this

this city, but yet with a reſolute purpoſe to have him ſlain. For they of *Smyrna* had lately before ſlain foure of their Biſhops; which barbarous crueltie may ſhew us how grievouſly this *Angel* was afflicted. *In the Epitome of the chronacle ſet forth With the chronacle of Euſeb. by Joſeph Scalig. that excellent man. pag.* 293. But if we ſhall a little enlarge the bounds of this *Smyrna* to thoſe contentions of the Chriſtians I ſpake of, *Arius* came then by and by, who kindled ſuch a fire as wherewith all things both divine and human were ſet a burning; The Biſhops ſtudied for nothing but one to thruſt another out of their *Chaires*, and to deprive each other of their *Church-dignities*. *Euſtathius* of *Antioch* was exiled, together with a mighty company of prieſts and deacons. *Athan. in an Epiſtle to them that lived in ſolitary life*. This *Athanaſius* himſelf, the only fortreſſe well nigh the truth had, was not only aſſaulted, but even overwhelmed with all kinde of falſe accuſations; neither did they deſiſt from their wicked oppoſing themſelves againſt him, before they had gotten him to be baniſhed to *Trevirs* in *France*. Lamentable indeed were thoſe times, when as the Emperour in the meane time not ſufficiently perceiving the purpoſes of thoſe moſt wicked biſhops, knew not whence thoſe troubles ſprang.

Swee: ſmelling Smyrna.

And thy poverty. That is, how thou art made a laughing ſtock, & art condemned as being but beggerly; but be it that thou art leſſe regarded of thoſe hypocrites then any poor *Irus*, thou art rich notwithſtanding in my account; ſo little cauſe haſt thou to care for their wicked ſcorns & flouts: and to let the *Smyrneans* paſs, the matter is cleer in the *counterpain*. How few were there of thoſe of the ſound belief, who durſt profeſſe the truth? How were theſe few proudly trampled upon by their enemies? Certaine it is that the Saints were compelled to run up and down hither & thither, to entreat for ayd againſt their tyranny. Neither could they, being turned out from all their own goods, by any other means maintaine their life, but by the liberall contribution of other men. *Athan.* alone may be inſted of many examples, out of whoſe often dangers, flight, lurking, and deſpairing of life which he was driven to, any one may ſee how thoſe that were of right judgment, were not able to repell the injuries of their enemies by their own power and wealth. Then indeed was the *Smyrnean Angel* poore, if we meaſure his wealth by humane ayde.

But thou art rich. That is, thou art not left naked and forlorne as men thinke, but through my help, and in mine account thou art abounding with all ſtore of things neceſſary. Which words do alſo together with this intimate,

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what defence and estimation Christ provided for his servants, even in spight of the world. Their authority should increase together with their affliction, as we know it came to passe in *Athanasius*, who being vexed with all reproachfull wrongs in the East, was in great honour in the West. *Constantine* the son, *Constans the brother*, *Julius* the Bishop of *Rome*, and the Bishop of *Trevirs*, who harboured him two years, and entertained him very kindly and liberally, did honour this man as he deserved. Yea and *Constantine* the great himselfe also, after hee had seen into the slaunders of the adversaries, gave honourable testimony of his innocency and vertue, and thought good to call him from his banishment.

And the blasphemy of them. Hitherto of their present calamity. Now he sheweth how the Authors of those calamities did arrogate that to themselves, which did not at all agree unto them. But is it a blasphemy for a *Iew* to professe himselfe to be a *Iew*? A *Iew* is taken by a Metonimy for that only people of God, which did alone among all men observe the right manner of worshipping him; as if he should say, they which do brag that they do worship God by the ancient ordinance of the Law, after which manner their ancestors did of old worship him, and all men ought to worship him alwayes, as they thought. This was the blasphemy, the retayning the worship that was abrogated, and thrusting upon God those old rites, wherewith the glory of his son, sent at length into the world, was quite overthrown; for which things sake, though they were *Iews* by lineage, yet they *lyed* when they called themselves *Iews*, being so farre unlike to so holy a people, that they did in very deed make a *Synagogue of Satan*. Now it is well known, with what bitternesse of mind they persecuted the Christians in all places, as we see in *Paul and Barnabas*, *at Antioch*, *Pisidia*, *Iconium*, *Lystra*, and elsewhere, Act. 13.50. and 14. 2.5.19. Which we learn out of this place, that they did at *Smyrna* also about these times. Vnder *Constantine*, *those Iews were the Arian-Bishops*, *Eusebius of Nicomedia*, *Theognis of Chalcedonia*, *Maris*, *Patrophilus*, *Vrsatius*, *Valens*, and the rest; men that were not Heathens, nor quite void of all knowledge of God, as neither were they *Iews*, but *Christians* in name, even the standard-bearers of the Christian warfare, as they would be thought to be, who yet notwithstanding no lesse then that obstinate nation of the Iews, holding their errours stiffely, did strive to stablish their own decrees alone, to vex those every way that held against them, & making boast of themselves, as the only orthodoxe men, to condemn all others for impietie

impiety and blasphemy. But whatsoever this wicked company bragged, as if God dwelt in their congregations alone, they gathered assemblies together, not for God, but for the Devill, of whose Synagogues they were the Rulers. Sweet. Sinellin. Smyrn.

10. *Fear nothing of the things which thou shalt suffer.* Now he armeth them against those evils, which hang over their heads, more grievous then those that were past. Those wherwith the *Iews* molested them for the present, as also these false suggestions of the *Bishops*, while *Constantine* lived, were but light skirmishes, before that set and hard fight, that by and by followed. Wherfore he doth diligently describe all the manner of this combate; as, *Who should be the Prince and Leader, With what kind of cruelty he should be furious against them, to what end, and how long.* The chiefe Leader is the *Devil* whom after in this book we shall see to note out the *heathen Emperors*, the open enemies of the truth; as it is, *Ch.* 12. 9. Here it comprehendeth Hereticks also, christians in name, in very deed, wolves devouring the flock. The kind of punishment is imprisonment, which one thing doth contain proscribings, confiscations of goods, banishments, slaughters, fires, rackings, or whatsoever other exquisit torment beside, as the story teacheth. By all these means should the *Devil* outragiously labour to draw men from the truth. But this persecution should *endure but for ten days.* Now a day in this book is taken for a year. The number also of *ten* doth sometimes signifie properly; it doth often times also signifie an uncertain number by a Synechdoche. I suppose both are here used, that the certain number should belong to the *Type*, that which is uncertain to the *Counterpayn.*

As touching *Smyrna* therefore, this persecution fel out in the time of *Trajane*, who being a *Devil*, that is, an open enemy of the truth, raigned next after this Book was written, being very cruell against the Christians, delivering them over to prison & death, to drive them through fear from the profession of Christ. *Smyrna* could not go scot-free from a common calamity, especially seeing *Bithynia* that bordereth upon it, did overflow wholy with the massacres of Christians, as the epistle of *Pliny the second* unto *Trajan* speaketh. Whence we may see it may after a sort be gathered, how long this persecution lasted. For in the fourteenth yeer of *Traiane*, *Pliny* relating unto him the multitude of those that were slain, gave an occasion to stay that rage, & to obtain some breathing. What yeer it began it is not plainly set down by the writers of the History. Some think that it began as soon as ever he took upon him the Empire; but in the fourth yeer he triumphing

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triumphing over the *Dacians* and *Scythians*, ſeemeth to have had the beginning of his raign ſo troubled, that he could not be at leiſure to afflict the *Chriſtians*. But it is certain, that he exerciſed his cruelty for *ten* yeers at the leaſt; it is likely that the end of that war was the beginning of this tormenting the Chriſtians; Neither is it neceſſary to think, that this affliction ſhould be proper to *Smyrna* alone, but rather that it is that univerſall one, which ſhould come upon the whole world, of which mention is made in the Epiſtle to the *Church of Philadelphia*, chap. 3. 10. As touching the *Counter-copying Church of Smyrna*, *Conſtans* and *Valens* the Emperours, being in name *Chriſtians*, were indeed no leſſe terribly cruell againſt the true Godly men, and thoſe of ſound beliefe, then the *heatheniſh Devils* were of old. In which number, the inferiour inſtruments of their wickedneſſe are alſo reckoned. Among the Laity, *Syrianus* the Governour, and *Sebaſtian a Maniche the Captain of the armies*; Among the Biſhops, *Euſebius* once of *Nicomedia*, after of *Conſtantinople*, *Macedonius*, *George* of *Alexandria*, and the reſt of that ſtamp, not Biſhops but monſters, as whoſe inhumanity any Tyrant ſcarce equalled. Before the matter was handled with brawls, raylings, and all kind of ſlaunders. But after that, when as (*Conſtantine being taken away*) the *Devil* was to come forth upon the ſtage, what tragedies were rayſed up? It was but a light matter to thruſt the holy men into baniſhment, to caſt very many of them into priſon, to ſlay almoſt an infinit company of them, they played the raging beaſts againſt them with all kinds of torments and reproachfull puniſhments. Some of them were beaten with ſtripes to death, others were branded in the fore-heads, others were tortured and racked; yea the holy women had their breaſts cut off, others breaſts were burnt with a red hot iron, or with egges roſted as hot as could be. Who would think, that men that profeſſed Chriſtianity, could inflict any ſuch thing upon Chriſtians? It cannot be declared in a few words, how lamentable thoſe times were. But you may ſee more in *Socrat. Book* 2. & 4. *Theodoret. Book* 2. & 4. *Sozom. Book* 3, 4, 6. Now the time of this tyrannie, though it exceeded the number here ſpoken of by fourteen yeers, yet it holdeth out to be the number of *ten dayes*, that manner as we have ſaid.

Be thou faithfull to the death. Here he inviteth them to courage and conſtancy, by ſetting before them the reward of eternall life. It is a profitable loſſe that is recompenced with ſo great a gain. What would not the godly undergo, that are ſure to have ſuch a reward? It is applyed to the times, ſupplying comfort abundantly, againſt the loſs

of

of this preſent life; To which end alſo he ſaid before, that he liveth now who had been dead, that they might learn by his example, not to fear death, which they might know to be the procurer of eternall felicity. Sweet ſmelling Smyrna.

11. *He that hath an ear.* An uſuall concluſion, admoniſhing all men to hearken diligently to theſe precepts, that are made concerning vertue and valour of mind in enduring afflictions. Before wee were armed againſt inborn ſluggiſhneſſe, here we are provided with munition againſt outward force. The reward which is added in the end is common to the *Whole Church.* That which was before ſpoken of, was properly belonging to the *Angel*, the knowledge wherof notwithſtanding, did very greatly concern the whole people, as was ſaid before. But ſeeing this combat was to be undergone by the *people*, aſwel as by the *Paſtours*, there is comfort miniſtred unto them by name, tending to the ſame purpoſe with the former, but after a divers manner. For there are two things, which are wont to kindle our deſires to take upon us any worthy exployt; hope of reward, and little regarding of danger. That was ſet before the *Paſtours*, whoſe minds being more furniſhed with knowledge, and more noble, is wont to be rather led with reward; This is laid before the people, whom fear of danger principally doth fray from their duty, and will not ſuffer them to do any thing worthy commendation. He ſheweth therefore that they ought not to fear to loſe their lives, if need were; For there can be no fear of the ſecond death, by which the body and ſoul do periſh for ever; according to that of Chriſt; *fear not them that kil the body, but cannot kil the ſoul, rather fear him that can deſtroy both ſoul and body in hel*, Mat. 10. 28. This hel, is that ſecond death which he here ſpeaks of; wherby the whole man ſhal be as much deprived from all comfort in God, as the body is deſtitute of all ayd coming from the ſoul, when it is once ſevered from it by the firſt death. This is that horrible death, which is truly to be feared, from which he delivereth his ſervants, who hath overcome death, the freedome from which he here promiſeth them, and not from the firſt death, as which is a lighter matter, then either ſo mighty a Maſter of the prizes ſhould give, or his ſouldiers ſhould looke for. Now what need is there to be defended from the firſt death, which the neceſſity of nature would bring at laſt? but to prevent that neceſſity for the truths ſake, doth make way to get a more ample crown. He promiſeth therefore that which is beſt, and doth not delude us with a vain ſhew of a leſſer and lighter good.

The

The Analyſis, or Reſolution of the Epiſtle to thoſe of Pergamus.

High & haury Pergamus

SO much for the Epiſtle to them of Smyrna. That to the men of Pergamus is likewiſe inſcribed to the Angel. He that ſendeth it hath a two edged ſword. The Narration commendeth their conſtancy, being illuſtrated by the throne of Satan, and thoſe common times of danger in which Antipas ſuffered, ver. 13. *after that he reproveth their ſin, ſhewing partly of what kinde it is,* in that they ſuffered the Balaamites, verſ. 14. And the Nicolaitans, ver. 15. *Partly alſo what remedy there is for it,* Repentance, *which he doth amplifie by the danger if they deſpiſe it, ver.* 16. *Laſt of all he concludeth with his ſolemne Acclamation, and ſetteth down the reward:* The hidden Manna, the white ſtone, and the unknown name written upon it, verſ. 17.

THE EXPOSITION.

12. *AND to the Angel of the Church of Pergamus.* Pergamus as far as the holy Ghoſt ſeemeth to ayme at the notation of the word in this place, is as it were the Greek *Pergamos*, that is the *Tower of Troy*, as *Heſychius* doth interpret it. For it is a towred Citie, high and proud, agreeing to that that followeth in the next verſe, *where Satans Throne is.* It is diſtant from *Smyrna* toward the North about 540. furlongs, further off from it, then *Smyrna* from *Epheſus*, in the uttermoſt bound of the Northerne latitude, as touching theſe ſeven Cities. There was a great diminution of the light made in the declining of *Smyrna* under *Conſtantine*, *Conſtantius* and *Valence*; even in that firſt and leaſt turning aſide from *Epheſus*, where was the primitive purity; but now there is a paſsing from *Smyrna* to *Pergamus*, into the uttermoſt darkneſſe, the Church being now to ſuffer a more grievous Eclipſe of the light, then ever before this time ſince Chriſts birth. The *counterpain* hereof is of a lager extent for time, then the former, as it doth alſo go beyond them for the diſtance of place, containing in it a great part of the kingdom of darkneſſe, from the yeer 380. Namely, from *Gratians* time, where the former Terme of time left, untill about the yeer 1300. as we ſhall ſee in the expoſition.

Theſe things ſaith he that hath the two edged ſword. Here we have the furniture of him that indicted the Epiſtle taken out of the firſt chapter, 16. verſ. The which he uſeth now rather then any of the other, becauſe in governing this Chruch, he was to ſhew himſelf to be ſuch a one as this furniture importeth. For he was to avenge himſelf

other, becauſe in governing this Church, he was to ſhew himſelfe to be ſuch an one as this furniture importeth. For he was to avenge himſelfe of rebels, as he ſpeaketh after, verſe 16. Whom hee would puniſh exceeding grievouſly; for it ſhould be with *a two edged ſword*, and that *a ſharpe one*. Now this *ſword* is the *word of God*, the power whereof ſhould now ſhew it ſelfe notably in beating down the man of ſinne. And yet this ſword is but ſhaken rather in this compaſſe of yeares, then laid on with the deepeſt dint it could give. For he doth but threaten to fight with it againſt them if they will not repent, v, 16. He commeth not to down right blows in a pitched field. High and haughty Pergamus.

13. *I know thy Workes.* Here is a Narration of the better and more commendable eſtate of this Church, which is amplified two wayes, that *it had not denied the faith, though it dwelt in ſuch a place, as where Satan had his Throne*; and then *that it had not denied the faith in thoſe dayes, in which Antipas was ſlaine.* It is not hard to know why it is called *Sathans Throne*. For the City where the heathen Emperours had their ſeat, who did wage profeſſed warre againſt the *Lambe*, is called the *Throne of the Dragon*, chap. 13. 2. So among other inferiour Cities, and maintained by this Mother-head-City, thoſe that do moſt reſemble the diſpoſition of this City, becauſe they make the *Devill* a more ſtately and well furniſhed Pallace, are called by the ſame name, to make them the more notorious. Now *Pergamus* was the Mother-City, belonging to the Empire of *Rome* in *Aſia*. For it is likely, when that countrey was made a Province, after that *Attalus Philometor*, the King of *Pergamus*, had by name made the people of *Rome* his heire, that the *Proconſull* ſent to governe it; placed the ſeat of his Juriſdiction in that place. *Pliny* calleth it *the moſt renowned City of Aſia*, Book 5. of his Naturall Hiſtory, chap. 30. Which glory ſhould the leſſe agree to it, if the *Proconſuls* had had their chiefe abiding place elſe where, ſeeing the honour is wont either to come to, or to depart from the Cities, together with their *Princes*. And yet before it belonged to the right of the *Romans*, it was the head-City of *Aſia*. For ſo *Livy* ſpeaketh, intreating of *Seleuchus* the ſonne of *Antiochus*, *he led his army to fight againſt Pergamus the head City and Tower of the Kingdome*. Decad. 4. lib. 7. It was a great matter therefore, to profeſſe Chriſt in the hearing and ſight of ſo mighty a City, and ſo malicious againſt the truth. *Prophecie not at Bethel, for it is the Kings Chapell and Court*, Amos 7. 13. Concerning this *Antipas*, *Aretas* reporteth, *That he was a witneſſe to the Truth at Pergamus, and that his martyrdome was*

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kept in memory untill his time; but more I finde not in any sufficient Author. Out of this place it is plaine, that he was a very worthy Martyr, by whose sufferings we are given to understand, that the heat of persecution was very sore there at this time. This is another commendation of the Church of *Pergamus*, that they continued constant in the faith, even when a rough storme was most of all boysterous. It is an easie thing to professe Christ, when one may doe it either with honour, or without danger; but to stick to our profession with an undaunted spirit, though it should be with hazard of life, is a matter worthy of singular commendation, as the which sheweth true courage and Christian resolution.

The *Counterpaine* we have said to be that Church that was from the year 400, unto the year 1500. When as after *Constantius*, *Julian*, and *Valens*, the Church having left *Smyrna*, went on further Northward to *Pergamus*; that is, was covered with more grosse darknesse, being brought under the power of that City, where the *Throne of Satan was*, that is, of *Rome*: This is that *high Towred and haughty City, the Towre of Troy*; whose daughter she glorieth to be, that was of old the *Metropolitan City* of the whole world almost; the proud Lady and Queen of the Nations; no lesse glitteringly set out with magnificall Temples, Theaters, Pyramides, Pallaces, then she is enriched with a large Dominion and Empire. It is plainly called the *Throne of Satan*, chap. 13. 2. Both because it was once the seat of the *Heathen Emperours*, as we will shew upon that place, as also because when they were taken out of the way, it was made a dwelling for the *Popes*, who all the while they nestled there, made it plaine to the world, that they reigned not in *Gods name*, but by the helpe and conduct of the *Devill*. For 24. *Popes were all of them given to diveliſh arts*, of whom *some enthralled themselves wholly unto Satan by compact, that so they might come to the Popedome: yea for* 80 *yeares from Sylvester the* 2. *till Gregory the* 7. *there was never a Pope that sate there, that did not make himselfe a notorious noble villaine through this impiety.* Can any man doubt *where the Devill had his Throne placed, when he shall see so many purple Necromancers sit in that Bishoply See at Rome?* *Rome* therefore is *Pergamus*, and not the *City of Rome* only, but *all the Romish Dominion*, as far as the *principality of the Bishops of Rome reached*. As long as this tyranny flourished, the condition of the Church of *Pergamus* was to be seene in all places that were subject unto them. Now *they that keepe the name of* Christ, are the faithfull scattered in all places whersoever at that time, who being

being not dismayed with the Romish tyranny, stuck stoutly in the meane to the sound Doctrine: Of which sort there were many in the East in *Africa*, in our *Britaine*, and in other places, who yet were more notable by the particuliar men that professed the truth, then by any whole companies. For now was the time of the Church being hid, as afterwards we are taught, Chaper 7. and 11 and 12. *Antipas* was slaine at *Rome*, when about the yeare eight hundred it began to bee a capitall crime to resist the *Popes of Rome*. For see how exceeding fit a name the *Holy Ghost* giveth to this Martyr of *Pergamus*; hee is called *Antipas*, not indeed by a fained, but by a true name; yet such as might declare unto us, that the Martyrs of this time should be *Antipapæ*; which is a word consisting almost of as many letters and syllables, that is, *uncounterers of the Pope*. By whom are meant not the *Hydra of Rome* of two or three heads at once, which should strive together for the Popedome; but such as should oppose themselves to these sacrilegious Popes; desiring to curbe and bring under that ungodly power of theirs. Of which sort were *Leo Isaurus*, who was after a sort slaine by *Gregory the second*, being stripped by his meanes of his westerne Empire. *Fredericke Barbarossa* was another, who was most unjustly vexed with all kinde of troubles, of men of a lower condition were these, the Bishop of *Florence* was for that cause condemned, because he taught that *Antichrist* was come. One *Arnulphus*, or as others call him, *Arnoldus*, was hanged at *Rome* because he spake somewhat freely against the Pope, the Cardinals, and the Priests; *Gerardus* and *Dulcinus of Navarre*, were burnt alive, with thirty others, because they said the Pope was Antichrist: and many other there were of whom it would be too long to make a Catalogue, neither is it fitting for that we have in hand. Let the godly Reader conjecture by the decrees, which are to be had in the popish law: how many *Antipasses* or *Counter-Popes* there were slaine under this state of *Pergamus*. The first whereof is, *That whoso goeth about to take away the priviledge of the Romish Church, which was given to it from the highest head of all Churches; this man out of all doubt falleth into heresie, and is to be called an Heretick*, Distinct. 22. *All men* whether Patriarchs. Againe, *Let him bee Anathema unto God, that violateth the Censures of the Romish Bishops*, Caus. 25. q. 1. *in a generall Decree*. To which adde this; *They are no murderers who in the zeale of their mother the Church, take armes against those that are excommunicate*, Caus. 23. q. 5. *For*

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the killers of excommunicate persons. Out of which, gather and think thus much with thy selfe, seeing the wicked will of the *Romish Whore* was alwayes the same, even before these lawes were made, how many *Antipasses* was slaine by her, after that shee had gotten some power into her hands. And yet many even in those times kept themselves faithfully to the defence of the truth, as far as they had it revealed unto them, for which cause the more glorious Crown is laid up for them.

14. *But I have a few things against thee.* We have here the other part of the Narration, whereby the *Angell* is reproved for his over great indulgency towards wicked men; whence it came to passe that the Church was infected with the doctrine of *Balaam*, in this verse, and of the *Nicolaitans* in the next. Before in the Church of the *Ephesians*, there was that one pestifferous Doctrine onely of the *Nicolaitans*, here that of *Balaam* is joyned together with it. Whose whoredome which hee taught them, was not onely such as did defile the body, but such as tended also to the overthrow of piety by meanes of *Idolatry*: which double corruption is thus distinguished, that the doctrine of *Balaam* is proper to the *Counterpaine*, though it be named first: and the Doctrine of the *Nicolaitans* proper to the *Type*, namely, to the City *Pergamus*. As touching the first, the *Pope of Rome* is most fitly compared in those former times of his to *Balaam*, *As being a hidden hypocrite of great authority with Kings, fit for any designe, for lucres sake uttering forth some true Oracles, but as it were a teller of fortunes, and one that professed heathenish superstition; perswading* Constantine *and* Irene *that swayed the Empire, unto the adoring of Images, as we may see in a Synodicall Epistle written unto them; as* Balaam *perswaded* Balak *the King, to allure the Israelites to offer sacrifice to* Baal Pehor, *by setting before their eyes the faire Women of the Moabites,* Numb. 31.16. Now then we see why *Balaam* was reserved to come in here, namely to note out unto us his true off-spring the *Pope of Rome*, who is like to his father as one egge is like another. This is he that at these times which we have spoken of made havock of the Church. But the sinne of the *Angel* of *Pergamus* was in that he did too gently suffer men to draw out and suck in freely as they listed the dregs and drugs of this false Prophet. It was their duty to have been instant in teaching, admonishing, reproving, correcting, to see if this infection might perhaps have beene stayed: which thing, while the faithfull were more careless of handling this man of sinne more tenderly

then

then they ſhould, and (as it is uſuall) halting much themſelves in a common corruption of the times, they gave occaſion to Chriſt the *Superintendant* of the Church, to be at variance with them, and at laſt to avenge himſelfe of ſuch a ſtate. And who knoweth not how gently, and with what mealy mouthes, they that profeſſed the truth in theſe times, did inveigh againſt the *Romiſh Tyranny?* Whereas they ſhould have thundred out more vehemently, and have ſpared for no ſharpneſſe of words: but we ſhall finde that the Angell was wanting in performance of his duty herein. But how is it then, that when as the whole ſtate of the Church was ſo farre out of order, Chriſt ſhould have but a few things againſt the *Angell*? Marvellous is the tender mercy of our *God*; they who have but a little given, of them but a little is required. The greater corruption is of the times wee live in, the leſſe importunate is the LORD for full obedience: He doth not require ſo great and much ability and ſufficiency of a man that lyeth in darkneſſe, as he doth of them, round about whom the Sun ſhineth in his cleare light. High and haughty Pergamus.

To eat of things offered to Idols. That is, being preſent at the worſhip of Idols, ſhould give any honour to them: Otherwiſe *of any thing offered to Idols ſhould be ſold in the ſhambles, and the offence of ſome weake brother hinder not, a man might very well eat of it*, 1 Cor. 8. &c. But the *Holy Ghoſt* ſeemeth of purpoſe to ſpeake rather of eating of a thing offered to an Idoll, then of worſhipping an Image; to ſhew us the crafty and ſubtile way that this *Balaam* tooke in inticing men to Idolatry. It ſeemeth not ſo impious a thing, for men to *eat of flesh ſacrificed to Idols*, as to fall downe at the feet of an Image, and to give adoration unto it. This *Balaam* therefore ſhould inveagle men with as ſmall and as goodly matters in ſhew as he could: In words hee ſhould deteſt Idolls as much as any other, and ſhould cry out, That this honour commanded by him to be given by them to holy *Images*, is farre from this impiety: with which kinde of ſpeeches hee ſhould deceive the ſimple, and draw them into this ſnare, which here the HOLY GHOST ſpeaketh of.

15. *Even ſo haſt thou them.* Here is the latter part of a ſimilitude, the former part is concealed. It ſhould be fully thus. As once the *Iſraelites* had ſuch as held the doctrine of *Balaam*, ſo thou haſt thoſe that hold the Doctrine of the *Nicolaitans*. In ſtead of this former part, he attributeth the Doctrine of *Balaam* to the *Church of Pergamus*, becauſe it is proper to the *Counterpaine* of it; but

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so as from thence the first part of the comparison may be gathered. Now this poison of the *Nicolaitans had* without doubt infected *Pergamus.*

Which I hate. As before, the vulgar *likewise do thou repent.* And so he beginneth the next verse to this effect; As I have admonished the Church of *Ephesus*, so do I admonish thee. But this is more vehement, then if he should simply command, saying Repent.

16 *I will come quickly against thee, and will fight with them.* Here threatneth a double punishmant; one against the *Church*, against which he saith *he will come quickly*; another against the corrupters of it, with whom he *will fight with the sword of his mouth.* For it is not to be thought, that he would come against that Church only to take away those plagues and destroyers of mankind (this should not have ought in it to be afraid of, but that which should be above all to be wished for) but even the Church her selfe should smart for her negligence, as they should for their wickednesse. This invasion then into the Church, was some chastisement by war, or some such calamitie, as is more manifest in the *Counterpaine*, the times whereof were very lamentable, partly by the breaking in of the *Northerne Barbarians*, partly by the *Saracens*, whom the *Devill* armed *against the seed of the Woman*, after shee fled into the wildernesse, as wee shall shew, Chapter 12. To which time these things belong, onely they are here generally and darkly pointed at, because here was no place to give further light. The other punishment is of the *Balaamites*, against whom he will draw *the sword of his mouth.* For we must marke how he doth distinguish these men from the Church; of this he said, I *will come against thee*; and then turning his speech against the *Balaamites. And I will fight* (saith he) *with them.* But what is it to fight with the *two-edged sword of his mouth?* Is it not to inflict such punishments as he hath threatned in his Word? Indeed *Paul* saith *that hee hath in readinesse Wherewith to revenge all contumacie*, 2 Cor. 10. 6. And *Jeremy* is *set up by God over Nations and Kingdomes to root up and to throw downe*, Chapter 1. 10. For there is no weapon in all the Armory of the world so effectuall and forcible on either part. Wherefore seeing according to this meaning all whoredome and Idolatry are rewarded, a just and proportionable punishment, he may very well say he will fight with that sword, by whose prescript the judgement that is there denounced is executed. But now seeing elsewhere it is said of Antichrist, *that Christ shall destroy him with the*

Spirit

Spirit of his mouth, 2 Theſſ. 2. 8. (Which manner of ſpeaking what force it hath, we have learned already by experience, namely, that after his errours are convinced, his lyes detected, his fraud and juglings laid open in the cleare light, he ſhould be brought to deſtruction) theſe words ſeeme to have the ſame meaning. And indeed after the Church was for ſome long time ſcourged by thoſe Barbarous people, out of the *North* and *South*, Chriſt began to vex the hearts of the *Juglers of Rome*, and the *Romiſh Baalam*, with the light of the truth. For about the yeare 1120. there aroſe certaine godly men, who did openly preach, *that Antichriſt was come; that holy dayes to Saints, Church-broken muſicke, prayers for the dead, Pilgrimages, oyle, chriſme and ſuch other things, were all matters full of ſuperſtition.* The Tripartite worke; and *Henricus Toleſſanus* the Monk. Unto theſe men were added ſhortly after the *Waldenſes*, *Albingenſes*, and they of *Paris*; who ſet forth a Booke of the Perils of the Church; and many other private men. From that time the battell here ſpoken of began, but it was at firſt eaſie and light, terrible rather by the ſhaking of the ſword, than for any wounds it gave, but after it came to a ſet battell, as we ſhall ſee afterwards: which thing hath hitherto fallen out proſperouſly on the godly mens ſide (thankes be to God therefore) but to them that dwell at *Rome* in the Throne of *Satan*, moſt unhappily.

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17. *He that hath an eare to heare.* Let all thoſe that be drowned in Romiſh ſuperſtitions attend and ſee what reckoning God maketh of that *Virgin Vicar of Chriſt*, how pretious is that famous *Rome* ſo much talked of, in his eyes, that *chaire of Peter, that Pillar of truth, that mother of the faith, and of all Churches*, to wit, that *that high Pontifical Pope* is a *moſt curſed curſing Balaam*, *that City* which by the fooliſh blazoning of vaine men is extolled as if it were the *Gate of heaven*, is the *very Pallace and Throne where the Devill keepeth his Court.* Neither let any man thinke that malice maketh a man that is a profeſſed adverſary to the Pope, ſpeake thus, but let him compare together the prophecie with the fulfilling of it in theſe times, without any partiality, and then if he ſhall perceive that all things fall out juſt as they were foretold, let him then know, that he is admoniſhed concerning the enſuing danger, not ſo much by the words of any man, as of the *Holy Ghoſt* himſelfe.

To him that overcommeth I will give to eat. The reward is threefold, *hidden Manna, a White ſtone, and an unknown name written on it.* All which things agree to the times marvellouſly. Touching *Manna*,

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it was meat, which God gave the people abundantly in the wilderneſſe, when as there was no poſſibility to come by any other. Now in this condition of the Church of *Pergamus*, when that ſinke of filthineſſe which came from the *Nicolaitans* and the ſucceſſours of *Balaam*, that is, the *Romiſh Idolaters*, overſpred all, the Church was lurking, as it were, in a waſte, wofull, and hideous wilderneſſe, *Whither We ſhall ſee the Woman betake her ſelfe, flying from the Dragon*, Chapter 12. But Chriſt nouriſheth her with the meat of the wilderneſſe, as of old he fed the children of Iſrael, For he will not be wanting to his ſervants in moſt diſtreſſefull times, but will abundantly powre out the joy of his Spirit, whereby they may not only be preſerved alive, but may alſo rejoyce exceedingly, as having very great cauſe and matter of joy. This *Manna* therefore is the ſame meat, with that *fruit* of the *Tree of life in Paradiſe*, as we obſerved on the ſeventh verſe, but here is a diverſe manner of conferring it. There, in a moſt chaſte, pure and flouriſhing Church, *it Was the fruit of the Tree in the middeſt of the Paradiſe of God*, here, when the truth was ſpurned at, contemned, troden under feet, yea and altogether overwhelmed with darkneſſe, it is *Manna*, *the food of the Wilderneſſe*. This meat ſhould not be ſeene of the world, who ſhould thinke that they which had fled into this wilderneſſe, were killed with hunger, becauſe of the ſcarcity of victuals, as the *Ægyptians* thought that the *Iſraelites* would ſtraight have periſhed in this regard in the wilderneſſe, but God ſuſtained his people extraordinarily with this *bread of Angels*, yet this is the difference betweene the *Manna* of the people of *Pergamus*, and this of the *Iſraelites*; For *this Was ſcattered every Way round about the Tents*; that was diſperſed in private to each of the Saints, who did not dwell ſo thicke together, as the *Iſraelites* that kept in Tents did, but certaine of them in dens of the earth, here one, there another, remote from the eyes of the world. Whence it is that the *Manna* of theſe men is hidden, theirs was manifeſt; like to that *Manna* truly, that was gathered by the common taske of the whole people, and was by *Gods commandement hidden and laid up Within the golden Pot*, which after that the people might not have power to ſee into, *Exodus* 16. 33, 34. *Hebr.* 9. 4. The which did ſhadow out in a more magnificent figure the heavenly food. For the other *Manna* being reſerved beyond the ſpace of *one day*, *did craule full of Wormes*, this *continued throughout* all *ages entire and uncorrupt*, being a lively and expreſſe reſemblance of the immortall food.

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This *Manna* therefore doth not lye open in view about the Tents at hand for every one that will come to take it up; but it is fetched out of the *golden Pot*, as much as will ſerve to keepe the life and ſoule of thoſe to whom it belongeth. And indeed unleſſe *Chriſt* had provided for his ſervants in thoſe moſt corrupt times after ſome hidden manner, they might have bidden farewell for ever both to ſafety and ſalvation. Growing Thyatira.

And I will give him a White ſtone. The *ſecond reward. Aretas* telleth us *that ſuch a kinde of ſtone was wont to be given to Wreſtlers, that ſtrove in the Theaters.* But it is not likely that that cuſtome is here aimed at. For that *was given only when the battell was at the onſet*, not when it was ended, and the conquerour was to be rewarded. In the games of *Olympus*, leſt the Champions ſhould runne together at randome, they drew forth ſtones out of a ſilver Pot, they which light upon thoſe that were marked with one and the ſame letter (for there were two of them on which were graven the ſame Characters) thoſe the Judges put together to be Combatants. Neither was there any other uſe of theſe ſtones in games, as I ſuppoſe. In *Judgements* they were uſed for another purpoſe, namely, to give *ſuffrage by voyces*; wherein they were of ſundry ſorts, according to the diverſe cuſtomes of people; many times they were *hollow* and *boared through*, wherewith they gave ſentence of condemnation: ſometimes they were *full* and *ſolid*, wherewith they abſolved. There was a time alſo when they were diſtinguiſhed by their colour only; the *blacke* condemning, the *White* contrary, abſolving. So ſaith *Vlpian* upon *Demoſth. Againſt Timocrates. Stones for ſuffrages* (ſaith he) *were ſometimes pierced through, ſometimes alſo unpierced, ſometimes alſo black and White.* The ſame effect ſaith the expoſition of *Ariſtoph.* in *PHEEX.* But that of *Alcibiades* is notable to this purpoſe, who in a judgement of life and death, *would not beleeve his own Mother, ſuſpecting or fearing leſt ſhe at unawares ſhould caſt the blacke ſtone for the White, Plutarch.* in the Apothegmes of the Kings. Here is therefore an alluſion to that manner of abſolving in judgements. But wherefore ſhould there be here a ſecond and third reward, when as there was but one for the former Churches? Thus the caſe of the godly in this Church required. For, becauſe the faithfull that were but a few and thin ſown among ſo great a company of the wicked, ſhould bee hated of all men, and condemned of ſchiſme, errour, hereſie, and I know not of what wickednеſſe, there is an abſolving ſuffrage promiſed unto them; That though

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they ſhould be cryed downe for guilty upon earth by all mens voices, yet they ſhould hereby know moſt certainly, that they are adjudged for guiltleſſe before the heavenly *Tribunall of* God. How great a comfort is this againſt the revilings and reproaches of the world? Bee of good cheare, *If God juſtifie, who ſhall condemne?* Romans 8. 33.

And in that ſtone a new name written. The third reward. He perſiſteth in the ſame cuſtome of giving judgements, in ſome of which ſtones their names were written & ingraven, who came unto judgement. *Ariſtides being deſired by an unlearned man, and one that knew not who he was, that he would write out for him the name of Ariſtides upon a ſhell that he had in his hand to condemne him with, he wrote his name upon it, though it was to his own condemning unto baniſhment by means of it: Plut.* in the wiſe ſayings of *Ariſtides.* The like cuſtome is here pointed at. Now the *new name that is to be written upon the white ſtone,* is, *the childe of God;* ſuch as the faithfull ſhall know and acknowledge themſelves to be by the teſtimony of the Spirit, Rom. 8. 16. The which alſo availeth againſt the reproaches of the world, who would count of them, as of the *off-ſcouring* and *filth* of all things: but why doeſt thou vex thy ſelf with the thought of this thy ſo great contempt, when as thou art in Gods account honourable as one of his children? This *name* is alſo *unknown to all men but to him that hath received it,* for *the world hath not known us,* 1 John 3. 1, 2. Therefore their teſtimony is nothing worth, whether it be with us, or againſt us. But behold, beſides the deſolate eſtate of thoſe times, in the which the elect ſhould be no leſſe *unknown unto the world,* then the way of ſalvation, ſignified right now by the *hidden Manna.*

The Analyſis or Reſolution of the Epiſtle to them of *Thyatira.*

Growing Thyatira.

Such is the Epiſtle to the Church of Pergamus. *This to them of* Thyatira *is inſcribed alſo to the Angell, as alſo it deſcribeth him that ſendeth it to be the Sonne of God, with fiery eyes, and feet like to fine braſſe, Verſe* 18. *The Narration commendeth the increaſe of pietie, Verſe* 19. *But it reproveth them for ſuffering* Jezabel, *whoſe wickedneſſe he deſcribeth, firſt by the kinde of ſin, Verſe* 20. *Then by her obſtinacy, Verſe* 21. *And her puniſhment. which is notable, both for the nature of the puniſhment it ſelfe, which is diverſe, according to the di-*

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verſe condition of the offenders, for Jezabel *her ſelfe is puniſhed* by her Bed, *they that commit adultery with her* by great affliction, *Verſe* 22. *And her ſons with death. Laſtly, by the honourable teſtimony of all the Churches, witneſſing that Gods judgement againſt her is juſt and righteous, Verſe* 23. *To which at length he joyneth a counſell againſt this wickedneſſe, unto which he intimateth a way in mercy, Verſe* 24. *Requiring conſtancy of the Church, Verſe* 25. *And perſwading her unto it, with a reward of power over the Nations, Verſe* 26, 27. *And the Morning Star, Verſe* 28. *The Concluſion, Verſe* 29.

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THE EXPOSITION.

18. *And to the Angell of the Church of Thyatira. Thyatira* is called as if it were *Thugatzira*, a daughter; as we ſhewed the reaſon how and why upon the firſt Chapter. And it is a name exceeding agreeable to the thing it ſelfe: for the piety of this Church is growing, like to a new borne daughter, which alwayes waxeth in age and greatneſſe, till ſhe come to her full ripeneſſe. In which regard this Church is oppoſed to *Epheſus*, which being at her full age the firſt day, or a little after, the further ſhe went on, the more weak and decaying ſhe was every day, like one that haſteneth to old age, till at length, the naturall and originall heat being extinct, ſhe fell into the coldneſſe of death it ſelfe. Now this is the firſt bending from the North, namely, from *Pergamus* towards the South, but further upon the Eaſt, being diſtant from it about foureſcore Engliſh Miles, according to *Ptolomy*. The *Counterpaine* of it, is the time from the year 1300. untill the year 1520. (or) 520. above 1000.

Theſe things ſaith the Sonne of God. Now Chriſt maketh himſelfe knowne by his *name*, his *eyes*, and his *feet*. All which things do more cleerely appeare out of the *Countertaine*. As touching the *name* it now firſt of all offereth it ſelfe unto us, being not expreſſed before among the things that were either ſeene or heard, in the firſt Chapter. There was mention made of the *Sonne of Man*, Verſe 13. but the whole Viſion did ſufficiently declare him to be the *Sonne of God*. It ſeemeth to be named here, as if now he were returning out of *Egypt*. He was in exile now a long time; but in the renuing of the Church he returneth home againe as it were, beginning to make himſelfe knowne in a more familiar ſort to his ſervants, from whom hee ſeemed to have beene ſo long abſent before. His fiery eyes (of which Chapter 1.14, 15.) Are ſuch as in the brightneſſe whereof hee ſheweth himſelfe to the *Thyatirians*, becauſe now was that

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flouriſhing time comming, in which the light of the truth ſhould ſcatter the darkneſſe, as it doth flee away at the ſight of the fire; which came to paſſe at the yeare 1300. When as a new troope of *Doctours* roſe up by the judgements of every one whereof the Popes throat was cut, and he begun to be deprived of that honour of his, which he had gotten and held a long while craftily. For they did earneſtly ſtrive to prove that the *Imperiall Majeſty* ought to have the chiefe place and ſway, and that the *Pope* had no power at all over it. Among theſe, were *Ockam*, *Marſilius*, *Petavius*, *Dantes*, *Johannes de Gandano*, and many others.

His feet like to fine braſſe, teach, with what kinde of torments that *Balaam of Rome* exerciſed his cruelty againſt the faithfull who were the feet of Chriſt, giving them over to be conſumed in the flames of fire, endeavouring to put out one burning fire with another. Which cruelty of his indeed, hee did not now firſt of all uſe, but made it now more notorious by more frequent graves and more blazing fires then ever before he had done. Theſe fires ſhined out through all Europe, many Martyrs being every day burnt up. But among all the reſt theſe were of ſpeciall note; *John Hus*, and *Jerome of Prage*; *who being a noble paire of feet, gliſtered like fine braſſe in the furnace of Conſtance, in the eyes of all the world.* But Antichriſt was deceived, who thought he ſhould have conſumed theſe feet with fire: For now at laſt he hath found by experience, that theſe feet are not ſtubble, but fine braſſe of Libanus, which ſhineth more and more in the fire, and is not waſted away.

19. *I know thy workes.* The workes which are rehearſed, are *Love*, *Service*, *Faith* and *Patience*; which doe rather belong to the private duty of every Saint, then to the publick function of men, as if this *Church* were lurking in ſome hidden members of it, and were not renowned through any goodly outward governement. Such doubtleſſe was the ſtate of *Thyatira the City*, and for the *Counterpaine* of it, it is very plaine that it was ſuch. For though there were very where many excellent men, who with their writings and ſpeeches did defend the truth, there were yet no publick meetings appointed, or if there were any (as indeed they did begin to aſſemble themſelves together more freely towards the end of this compaſſe of yeares) yet they attained not to any due reformation. The chiefe praiſe was of their *love* one towards another, not that fained love whereby large promiſes are made, but nothing performed, but ſuch whereby they did helpe one

one another in deed and truth when there was need. Whence it is that he joyneth unto Love, Service, that is, miniſtring unto the neceſſities of the Saints. Their *mutuall faith* alſo was excellent, voide of all diſſembling and treachery. For this Faith ſeemeth to bee a fruit of that other, which is properly ſo called, namely, *faithfulneſſe*, whereby every one had a hearty and ſincere care of the good of another; when it ſignifieth a truſt in GOD through CHRIST, it is wont to be placed in the firſt place, as the Fountaine and Spring-head of all other vertues, which things perhaps deceived the old Interpreter, and made him ſet this word before the reſt, againſt the credit of the Greeke Copies. For ſo hee readeth, and *Faith* and *Charity* and *Miniſtring* and *Patience*. There patience was ſeene in induring thoſe calamities, with which they were afflicted by meanes of the hatred and ſubtile policy of the *Pope of Rome*. Growing Thyatira.

The laſt commendation is of their *laſt Workes*, which were more then *the former*. For ſo reade the *Vulgar*, *Complutenſis*, and *a certaine Copie of a King which Robert Stephen uſed in his Edition*. *And thy laſt Workes more then thy former*: where the ſecond *and Workes* is daſhed out. And ſo indeed the ſentence runneth better, chiefly ſeeing *Works* are ſpoken of in the beginning of the verſe, wch if they ſhould be put here by themſelves, & not read together with the other words, the repeating of them might be perhaps ſuperfluous. But for the matter it ſelfe: It is an excellent commendation to grow in godlineſſe, and to exceed the former times of our life in the fruitfulneſſe of good workes, as we grow towards our latter dayes, which all ſuch uſe to doe, as are planted in the houſe of God, who abound with fruits in their *old age*, and are *fat and flouriſhing*, Pſal. 92. 15. Whoſe voyage to heaven-ward proceedeth on like the light of the morning, *that ſhineth more and more till it be perfect day*, Proverbes 4. 18. So this Church alwayes increaſing with a more ample progreſſe, did daily wax great and ſtrong of ſmall beginnings. At the yeare 1300, many ſtout Champions, faithfull Patrons of the truth, did ſhew themſelves, but about ſeventy yeares after *John Wicklefe* helped on very much their beginnings: he cleared and laid open the doctrine in many heads of it; and that which they had but ſlenderly found out, hee confirmed with more pregnant arguments. After forty years, *John Hus* and *Jerome of Prage* ſucceeded this man, by whoſe preaching and martyrdome, a farre greater increaſe of the Church was made. After theſe followed the men of *Bohemia*, who did openly re-

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volt from that *Antichrist of Rome*, and ſet up a more reformed worſhip of God in their Aſſemblies; and then the hearts of the godly were farre more raiſed up to ſtrength and courage throughout all *Europe*, who profeſſed the truth with more freedome of Spirit, howſoever they knew they ſhould doe it with hazard of their lives. Neither yet did *Thyatira* ſtay here, but in her decripite age, about the yeare a thouſand and an halfe, ſhee powred forth into the world new ſtore of moſt learned men, who indeed gave no vaine hope, that the light would breake forth ere long into the fulneſſe of it. And theſe *be the laſt Workes more than the former*. Worthily therefore is ſhee called *Thugateira*, a *daughter*, that grew ſo notably, even like *thoſe Waters that came out of the Temple, Which at firſt were ſmall, then like a foord, afterwards they could not be paſſed over for the height of them*, Ezech. 47. 3, 4 5. And thus out of this firſt declining from the North, we have *the firſt paire of contrary Churches made*: For this *growing Thyatira* anſwereth by direct oppoſition to *languiſhing Epheſus*, which proved *Apheſis*; *Omiſſion*, as we have ſhewed, that grew worſe and worſe in her latter times, through a continuall neglect of labour and vigilancie, heaping up alſo ſuperſtitions, till at laſt all care of true godlineſſe began to wax cold. And from thence the Church went on ſtill to the worſe in the two Churches that followed: now at laſt it began to turne it ſelfe forward againe, and to make three other growing Churches oppoſite to thoſe three decaying ones, as wee ſhall ſee in each of them.

20 *But I have a few things againſt thee.* Theſe words containe a reprehenſion of this Angell, becauſe the *Woman Iezabel Was permitted With her deceivable doctrines to delude the ſervants of God.* The fault then is either *his negligence*, or his *faint-heartedneſſe*, or *both*; whereby it came to paſſe that he did not handle the wicked wretches as they deſerved, but they were ſuffered to ſleepe ſecurely in their wicked abominations. Who this *Iezabel* in this *Citie of Thyatira* ſhould be, the ancient Hiſtory doth not teach us. By this place we underſtand there was ſome *Princeſſe*, a *woman of great place* and *account*, *Who* was an *Idolatreſſe* and a *Whore*, like to that other *Iezabel* of old recorded in Scripture, the *Wife of Ahab*; who yet was herein more able and apt to worke miſchiefe then this *Iezabel* here, becauſe ſhee ſhewed her ſelfe to be an open adverſary to the truth; this here would be counted *a Propheteſſe*. By that that followeth it is apparant, that ſhee was trained up to this

this her perfection in her wickednesse in the Schoole of the *Nicolaitans*, of which afterwards shee became a Schoole-mistresse, instructing others with the same precepts of this her devillish art. For this was wont to be the guise of Heretickes, to abuse the helpe of women to spread their poysonfull opinions. *Simon Magus* had his *Helena*; *Carpocrates* had his *Marcellina*; *Appelles* had his *Philumena*; *Montanus* after that in latter times in places bordering upon this *Thyatira* had his *Priscilla* and *Maximilla*. In the *Counterpaine* the matter is more evident. For this *Iezabel* is *Rome*, that *Queene*, that *Idolatresse*, that *Inchauntresse*, that *Harlot*, that *Killer of Martyrs*, that *Propheneſſe*, the *head of all Churches, and the head-Spring of all-saving life, which never to this day was overcome by any heresies*; and many such other things, with wch we shall see her in this Booke, partly set forth and garnished by the *Holy Ghost*, partly impudently boasting of her selfe. Even now wee heard how the *Pope* was noted out by *Balaam*, now here wee have the Citie pointed out by *Iezabel*: Both which doe serve to describe the same *Synagogue of Satan*, seeing the *Pope* and *the Citie* are two things so joyntly going together. Now how well doth it sort with the times, that the *Holy Ghost* should now set such *a Citie* before our eyes? How long time had the *Pope* deceived the world under a shew of godlinesse, that he seemed to be in the account of former ages about the beginning of his growing honour, like another *hypocriticall Balaam*? But after that hee was encreased so mightily, being lift up above Kings and *Emperours*, so that now all men began to tremble at the very name of the *Pope of Rome*, his *Rome*, became to be *Iezabel* the *Queene*, that *painted Queene, past shame and honestie*. *Balaam* therefore and *Iezabel* declare the same kind of wickednesse, yet as it is distinguished by the encrease, and severall ages of it. *Rome* in her infancie did carry her selfe, though but little more chastly, yet more closely and warily; shee made pretence as if shee could speake nothing but what the LORD put into her mouth; but when shee was growne to *full age*, like to *Iezabel* the *Propheteſſe*, shee openly proclaimes it, that *shee cannot erre*, and *that shee is the Rule of Faith and of all Pietie*. *That Rome* the *Infant*, abused the helpe of Kings, to bring in and to establish her Idolatry; *This Rome*, in her pride commandeth men by her owne authoritie to commit fornication, and to eat things offered to *Idols*, by requiring straitly the worshipping of Statues and Images. Who can

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insufficiently admire the singular workmanish of the *Holy Ghost*, who hath in so lively a manner set forth the matter? This is then that *Iezabel*. The holy men of this time rowzing up this pestiferous creature more mildly and moderately then they should, did lesse approve themselves for that cause to CHRIST the *Arch-Bishop of our soules*, who would have us spare for no fervencie of zeale and indignation in abating such shameleſſe insolencie of wicked seducers. The learned men of that time dealt indeed more roundly then they had done in former times, yet not with that vehemencie that was required in such a cause as this.

21. *And I gave her a time to repent.* Here the obstinacie of *Iezabel* is set forth; *Christ* dealt for a long time very patiently with that impure woman of *Thyatira*, so did he also with the Citie of *Rome*, by quieting the stormes which the Barbarians raised, and by breaking the power of the *Lumbardes*; But yet this peace which he gave them wrought no amendment in them, but rather increased their Apostasie, till at last it came to this height of impudent *Iezabel*. For we shall see that all impiety grew from those times, while the Popes strove together, as it were, for the mastery, which of them should bring in the more hellish darknesse to that which was come in already before their times.

22. *Behold I will cast her upon a bed.* Here is the punishment of *Iezabel*. A *Bed* is sometimes for deliciousnesse and wantonnesse, as in the Prophet; *They stretch themselves upon their Ivory Beds*, *Amos* 6. 4. Sometimes it is for diseases and sicknesse, as *the Lord shall strengthen him upon the Bed of his sickneſſe, thou shalt turne his Bed in his disease*, Psal. 41. 4. Which of these doth it serve to expresse in this place? Not *Deliciousneſſe*, though that be a grievous punishment, to be given over to an occasion of sinning: but *Languishing*, as it appeareth by that which followeth presently after, where, *those that commit adultery with her, shalbe cast into great affliction*. The woman therefore of *Thyatira* began to languish. *Rome* also was in a languishing case, from the yeare 1300. wasting away more and more, like one that is sicke of a consumption. For from that time, her face began to wax wan, her stomack grew weaker, her life was painfull, and her flesh was consumed away; yea so far hath this her weaknesse prevailed, that if a man behold her as she is now at this day, he will say that she is but a dry carrion in regard of her former good liking. O infinite wisdome of God! Which even with one word hath drawne

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us ſuch a lively portraiture of ſo long a time. Could the *languiſhing deſtruction of Rome* be noted out unto us more elegantly or ſignificantly? God would not have her periſh with a ſwift diſeaſe, *leaſt his people ſhould forget it*, but rather that ſhe ſhould rot by peecemeale with a conſuming Ptiſicke, both that this lingring puniſhment, ſhould by the long laſting of it, be an image of her eternall puniſhment, as alſo that ſhe might be a ſpectacle to many ages, which had drawn many ages into errour. Certainly unleſſe *Rome* feele and acknowledge this *ptiſicke* of hers, her diſeaſe is not a *conſumption* only, but a *phrenſie* alſo. Growing Thyatira.

And thoſe that commit adultery with her. This is the puniſhment of the Adulterers, which are the Kings and Princes of the earth, of whom afterwards; chap. 17. 2. Theſe men, unleſſe they make a defection from this *Harlot*, ſhall drinke of a cup of moſt grievous affliction. Have not the *Kings* already by wofull experience learned this point, while the moſt cruell *Turke* oppreſſeth the *Emperour* on the one ſide, and the *Spaniſh King* on the other? Call to minde the ages paſt, from the yeer 1300. wherein *Jezabell* began to languiſh; who can expreſſe thoſe huge evills, which the *Tranſilvanian*, *the Polonian*, the *Bohemian*, *the houſe of Auſtria*, *the Emperour*, *the Venetian*, *the Spaniard*, ſuffered at the hands of the moſt outragious *Turke*? Did not this your affliction begin, at the ſame time, when *Rome that Jezabell* was caſt upon her languiſhing Bed? Why do yee not perceive that your adultery committed with this Harlot hath procured you all theſe evills? But this calamitie of *Jezabell* while ſhe keepeth her ſicke bed, is nothing to that, which, unleſſe you will renounce, and that quickly, all wicked ſocietie and intercourſe with her, you ſhall ſuffer at laſt, when ſhe ſhall be giving up her laſt ghoſt, as we ſhall ſhew afterwards. Is it then a time for you now, *O ye Princes* and *Peers*, to play the runnagates from the true God, to this *Whore of Rome*? They have no place for pardon, who being bewitched with her beautie, while ſhe flouriſhed, have had acquaintance with her; what anguiſh then remaineth, to puniſh your curſed luſt, who do now imbrace her rotten carcaſe? For *Jeſus Chriſts ſake* provide for your own ſafety, by forſaking with all poſsible ſpeed this *arrand common ſtrumpet*, leaſt ye be at laſt ſuddenly overturned, when repentance ſhall be too late, both with the moſt grievous calamities of this life, as alſo with thoſe that never ſhall have end.

23. *And I will kill her ſons.* The third puniſhment is of her *ſons*; Theſe be the *Popes*, *Cardinalls*, *Archbiſhops*, *Biſhops*, *Prieſts*, *Jeſuits*, *and the reſt of that whole rabble of this Hierarchicall order*: Chriſt

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shall destroy all these, not only with the *first* death, but even with the *second* also, unlesse they repent. This is yet to come, being begun indeed after some sort already, but now ere long to be finished, as hereafter shall be declared.

And all the Churches shall know. This is the testimony that all the Churches give, that Gods judgment upon *Rome* is just and terrible. For at last the rest of the Christian company shall finde by experience, that *Christ* is such as he hath alwayes declared himself to be in his word. His long patience had almost disabled the credit of Gods sacred threatnings, but at last he shall shew that his words were no vain buggs, but such as should come to passe with a most certain vengance in their due time. And this is partly begun to be done, partly is yet to be done. What Reformed Church is there that seeth not the long lasting and languishing sicknesse of *Rome*, and that doth not therefore praise and magnifie the just God, crying out, *O the depth of his Judgments?* But the more plentifull matter of praise unto God, shall be in her full and finall destruction. Now in that he saith, *he searcheth the reins and the hearts*, thereby he teacheth to what end *Christ* was described *to have fiery eyes*, ver. 18. Namely, not only, because his servants should prove themselves to be sharp-sighted in searching out the delusions of this Harlot, but also *Christ* himself should shew himself to be such in governing his Church, by making manifest the impiety of *Rome*, howsoever painted over with many goodly shifts and pretences.

24. *Now to you I say, and the rest.* Now he cometh to the *counsell*, as we noted in the *Analysing* of this Epistle; teaching how they should defend themselves against this wickednesse of *Iezabel*. Now it is given *both to you, and to the rest of Thyatira*, that is, both to thee (*O Angel*) with the company of thy Collegiates, and to the rest that be of the Church, who have persisted constantly in the sound doctrine; as *Theodoret Beza, the vulgar and the complutense edition* have very well explained it. Some other copies dash out the particle *and*, and read it thus; *Now to you I say, the rest that are of Thyatira:* But *Aretas* readeth thus, with whom other manuscript copies do accord. By which particle it is evident, that not only the *last clause* of the Epistle did belong to the Church, but also *the whole narration*, though chiefly it respecteth the *Angel*, and speaketh to him by name. The same judgment must we give of the other Epistles, for there is a like respect of every one of them.

And that have not known the depths of Satan, as they say. But who are

are they that say so? Those self same Masters of this abominable and filthy art, as far as it seemeth; as if they should boast that they alone do know the profundities of Satan; that they are perfect in all his craftie conveyances and subtilties; & that they do likewise know the way to withstād his devices; & that they therfore have permitted this brutish lust without difference of sex, age, or person, at least this whorish leachery, to avoyd a greater inconvenience; that other teachers, whom the common people hold for the only true ministers, are simple unskilfull fellowes, altogether unacquainted with Satans enterprizes. The name of *Satan* seemeth not to be upbraided by *John*, but to be volantarily taken up by themselves in that sence we have spoken of. Thus is impietie wont to vaunt of her self, arrogating to her selfe the facultie of letting loose, and ridding others out of the snares of the devill, when as she herself is every way fast bound in them. Wherefore it is more fitly translated, as it is by the old interpreter, *Who have not known, &c.* For the *Holy Ghost* doth rather reprove sharply the bragging insolency of the wicked, then commend the integrity of the faithfull. Growing Thyatira.

I will lay no other burthen upon you. That is, I will denounce no more grievous judgment against you; as *Theodoret Beza* doth well explaine the words. A Prophecie that threatned some calamitie ensuing, was wont to be called a *burden*. These words do shew, that no notable calamitie should invade this church. Which is meet to be beleeved so to have happened in the *citie* of *Thyatira*: In our part of the world, we know it fell out so, there falling out no change of note unto it, besides that which was spoken of, from the yeer 1300. for two hundred yeers and more afterwards. The *Turke* indeed prevailed from that time, but this did belong to the affliction of the *Kings* that committed adultery with this *whore*, as we have shewed on the 22. vers. *The true church* receeived no great damage from hence, save only that it could not but be bitter for them to heare how those of the Christian name, should be so cruelly trampled upon by a most cruell enemy. Otherwise, while the *Turke* did soundly punish the *Romish whore*, and her adulterers, the truth beginning to spring up againe, had means hereby to grow the faster.

25. *Yet that which ye have, hold it fast till I come.* He exhorteth them here unto constancy, that they would keepe those things faithfully which they had gotten. Neither is this exhortation only *a commanding* of them what they ought to do, but *a prophecy* also, what should be done; as often elswhere. Therefore they should go on

Growing Thyatira. in the knowledge of the truth now ſprung up, and ſhould not ſuffer themſelves to be caſt out from the right path, whatſoever ſhould come of it. Now this coming whereof he ſpeaketh, is a more *full Reformation*, whereby it cometh to paſſe, that *Chriſt*, who is as it were baniſhed from among us, as long as ſuperſtitions and errours raign, doth come unto us, when they are taken away, and giveth us the comfort of his preſence. This ſparkle therefore of the truth ſhould continue alive, till it ſhould at length breake forth into a flame, namely, untill the time of *Luther*, as we ſhall ſtraightwayes ſee.

26. *For if any ſhould overcome, &c. Or, And he that overcometh and keepeth my workes unto the end, I will give to him, &c.* For I will give to him that overcometh and obſerveth, &c. It is an Hebraiſme, ſuch as followeth in the next chap. verſ. 12. 21. Where the Nominative caſe is put abſolutely by a defect of the prepoſition *to, of or for*, as Pſal. 11. 4. *Jehovah in the heaven is his ſeate, that is of Iehovah, or as touching Iehovah, his ſeate is in heaven.* So Pſal. 18. 31. *God himſelf his way is perfect*, for *the way of God, or, as for God his way, &c.* The like is that of Pauls, *that which was impoſſible to the law, &c.* Rom. 8. 3. Which place doth ſo vex the interpreters, becauſe they marke not this Hebraiſme; For *To adunaton, that which is impoſſible*, is an abſolute Nominative caſe, the meaning whereof is, *For as touching the impoſſibility of the law, &c.* The end, which he here maketh mention of, is not the end of *life*, but of this *Tearme of hundred yeers*, which ſhould then ceaſe, in place whereof ſhould come a more full reformation.

I will give him power over the Nations. Here is a double reward, *of power over the Nations*, and *of the morning ſtar*. We ſaid before, that the rewards are fitly applyed to the times, and do note out ſuch good things, as the Saints enjoy in this life, howſoever they be pledges of bleſſings to come. This *power* therefore *over the Nations*, is a power over the enemies of the Church. This name was once common to all thoſe that were not of the *people of Iſrael*, but were ſtrangers from their covenant and common-wealth: But now among theſe *Gentiles*, all that do ſincerely profeſſe *Chriſt*, are accounted and reckoned among true *Iſraelites*, the reſt of the prophane and hypocriticall rout, that doth either openly deſpiſe the truth, or imbrace it only in ſhew & profeſſion, ſticketh faſt in the old mire, & is called by the ancient name of *Gentiles*: The *Nations* then among the *Thyatirians*, were *Iezabel with her adherents*, among us, they be *Rome* with her *Adulterers and brats*. Neither is it to be doubted, but that the *Thyatirians* got the victory over *Iezabel*, even as our men have

have got it over *Rome*, and her ſlaviſh complices. For when *Luther* was once riſen up, certain *Princes of Germany* departed from the obedience of the *Romiſh Harlot*, whom at length after ſome wreſtling, they threw down to the ground, and trampled her under their feet. The ſame thing came to paſſe by Gods mercy in many other places. This promiſed power then, is a joynt partaking of the Church in the victory againſt the *Papiſts*, which at this day all reformed Churches enjoy, the full and glorious triumph wherof ſhall be ſhortly, as we ſhall ſhew afterwards in his place by the helpe of God. Growing Thyatira

27. *And he ſhall rule them.* Theſe be the properties of the former power. *To rule them With an iron Scepter*, is to ſubdue their power fully, and to compell them to obedience will they, nill they. The which was accompliſhed by the *Proteſtant Princes of Germany*, and elſewhere: They thruſt the *Papiſts out of their Monaſteries, Colledges, Temples, Lands, and other of their goods*, and beſtowed them on better uſes; namely, towards the maintaining of godly Teachers, Widdows, Orphans, Schools, or finally what elſe ſoever might make for the helping forward of Chriſtianity. But this the *Papiſt* crieth out on, and againſt, as being *ſacrilegious and tyrannicall*; Let him cry till he break again, the more he groaneth with pangs at the heart to ſee this, the more do we take notice of this *hard and iron rod that maketh his ſhoulders ake*. Therefore as many of the *Thyatirians*, as ſhould keep alive the light, or fire of the truth once kindled unto the end, ſhould ſee with their own eys this joyfull day, and ſhould be partakers of the victory; Not that it ſhould be of neceſſity for them, to be alive at that time, who were rayſed up to ſtand for the truth about the yeer 1300. But becauſe that which hapned to ſome of them, namely, to thoſe that ſhould ſurvive, and be living at the end of this period, is wont to be given to all them that are of the ſame condition. For ſo doth the Communion of Saints require, that that which is belonging to a few, ſhould be made common to all.

And they ſhall be bruiſed as earthen veſſels. That is, eaſily, and without any hope of reſtoring, made like to the potſheards, which are for no uſe. Let the *Pope of Rome* ſweat therfore, and turn up every ſtone, uſing all the ways he can to get his former authority again, he ſtriveth in vain, his fall is unrepairable; hee ſhall find no ſoulder by which his broken earthen veſſels can be glewed together. That in the end of the verſe, *As I have received from my father*; Signifieth, that this power will not be got without many a bloody blow. *For Chriſt firſt ſuffered, and entered into his glory.* So the chriſtians after many

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many dangers paſſed over; yea after a diſcomfiture received, *ſhall obtain this dominion over the popiſh ſort*; as we know it came to paſſe with *Frederick of Saxony*, *Philip Lantgrave*, and their armies, which we ſhall ſee more fully in his place.

28. *And I will give him the morning ſtar.* Here we have the other reward expreſſed, no leſſe agreeable to the times. This *ſtar is Chriſt*, as after we ſhall ſee, chap. 22. 16. *I am the root, and generation of David, and the bright morning Star.* So called indeed, partly, becauſe he imparteth himſelfe in this life unto the Saints, for the pledge and the firſt fruits for the glory to come, leſt they ſhould not be able to endure, to ſtay ſo long for it; partly, becauſe he taketh this name to himſelfe, in regard of his divers kinds of governing matters in the Church; when as he ſhineth out fully, he is the *morning*, the *day* and the *ſunne*; but when he ſhineth more ſcantly, but yet ſo as he giveth hope of a perfect day by and by to enſue, he is the *morning Starre, the fore-runner of the ſame.* Now we muſt know, that which will be plain out of the expoſition following, that the moſt bright light of the Truth, of all piety and religion, ſhall then ſhine upon the earth, when as our brethren of the *Jews* ſhall be converted unto *Chriſt*; ſeeing then at that time the *full day* ſhall be, the renued *church* which goeth next before it, is like the *light-bringing Lucifer*, which beeing ſeen in the morning near the Horizon, ſheweth that the Fountain, and head-ſpring of light, will by and by ſhew it ſelfe. Now this is that *reformed church*, which ſucceedeth this of *Thyatira*, beginning at the yeer 1520. The which the full reſtoring of the *Jews* following at the back, like as the *Sun* followeth *Lucifer*. The which point is here only affirmed barely, as much of it as ſerveth to illuſtrate this place; the Treatiſe following, ſhall adde the proofs. Wherfore the *morning ſtar promiſed* here, is that ſweet communicating of Chriſt, which every one ſhall enjoy in the *reformed Churches*, of which he ſhall be made, and accounted a free denizen; which communicating of Chriſt, the full felicity of the Saints, ſuch as can be upon the earth, ſhall follow ſhortly after.

19 *He that hath an ear.* This is the uſuall Epilogue, but yet to be obſerved, in regard of the divers placing of it. For to what end is the reward ſet after the Epilogue in the three firſt Epiſtles, in the four laſt this acclamatory ſentence, having alwayes the laſt place? Firſt, the *Holy Ghoſt* teacheth us this, that there is an undoubted difference, between the *three firſt*, and *theſe four latter* Epiſtles; which we before obſerved, diſtinguiſhing all the *ſeven Churches*, into the

the *three foremoſt*, which waxe worſe and worſe, and into the *four latter* which begin to come to health again after the ſickneſſe is over, and to do better and better. Beſides there may be another reaſon, which I gather by the event, that the rewards in the three firſt Epiſtles, as *to eat of the fruit of the tree of life in Paradiſe, &c.* Were not made good by performance ſuddenly, and in a moment, but they were in performing a long time, with a long delay; wherupon the rewards follow theſe concluſions; as if after the admonition they would give time of deliberating; but in the *four latter*, the Acclamation cometh after the rewards, as if after the warning is once given, there ſhould be no place or ſpace for taking counſell, but the matter ſhould forthwith come to his iſſue, beyond all mens expectation, being no ſooner ſaid then done. Thus we know it hapned in the reformation, that was begun by *Luther*, which we have ſhewed to be the reward, in reſpect of the *counterpain* of the *Thyatirian ſtate*. Who would have thought, that the matter would have come at laſt to that proofe, that had ſuch ſmall beginnings? Certainly *Luther* himſelfe thought nothing leſſe, then of any change, or defection from *Rome*: Or who could have expected ſuch a Metamorphoſis in the whole Church, in ſo ſhort a ſpace? But now was the time when the *church ſhould have power over the nations*; And therfore matters being once begun, went on of their own accord, there being made as it were in a moment, ſuch an interchangeable alteration of them. the which the world was at that time, and that not without cauſe, aſtoniſhed at, and the adverſaries do at this day ſo behold, that it is an eyeſore unto them. The ſame quick diſpatch ſeemeth to be like to enſue, in performing the rewards that follow, the which a man ſhall ſee beſtowed, before he ſhall hear, that they are to be beſtowed; and therefore they go before the admoniſhing concluſion, as the which they ſhall alſo no leſſe go before in time. Upon you therfore, *O ye Popelings*, on you (I ſay) do I again call, and to your conſciences do I appeale, if peradventure the *Holy Ghoſt* hath given to any of your ears to hear, hearken diligently to thoſe things which are ſaid. See what kind of thing this *Rome* of yours is, which ye do honour ſo obſervantly; whither the laſt yeer paſt ye ran as ye were mad, to keep thoſe ungodly *Iubiles*; ſhe is no chaſt & holy Virgin, as you falſly are perſwaded, but a moſt impudent *Iezabel*, *a moſt cruel killer of the ſaints*, which ye ſhould rather flee from into any wildernes with *Eliah*, then thus flock to her by ſea & land, leaving in the mean time, the moſt *chaſt ſpouſe of Chriſt* to ſit at home deſolate. Behold alſo this witch, now for many yeers

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Growing Thyatira. yeers made bed-rid (for can ye deny it?) Which bringeth the *Turk* upon the *Chriſtian world*, thruſteth our brethren out of their habitations, turneth them out of their livings, bereaveth them of their wives and children, and compelleth them to be carried away into moſt cruell ſervitude, and heapeth many calamities upon us all that are further off from this burning flame of miſchief. And do not behold onely what miſchiefs ſhe bringeth upon you for the preſent, but what a horrible death ſhe will at length bring upon you that be her darling ſons. Can any man make any queſtion, that ſhall weigh theſe things diligently with himſelf, but that we ought all to flee from this peſtilent *Jezabel of Rome* aſſoon and as far off as poſſibly we can? The *holy Ghoſt* give you ears to hear. I will uſe no more words; They that have any heart to love, care for, or fear Gods truth, will think it enough for them thus to have had a bare ſignification of his divine will and pleaſure, he that will contemne this, let him be filthy ſtill. I will betake my ſelf to the explaining of thoſe things that remain.

The third Chapter.

AND write unto the Angel of the Church which is at Sardis; Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Stars; I know thy works: for thou haſt a name that thou liveſt, but thou art dead.

2 Be awake, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore, how thou haſt received and heard, and hold faſt and repent. If therefore thou wilt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 *Notwithſtanding*, thou haſt a few names yet in Sardis, which have not defiled their garments: and they ſhall walk with me in white: for they are worthy.

5 He that overcometh, ſhall be clothed in white aray, and

and I will not put out his name out of the Book of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an ear, hear what the Spirit ſaith unto the Churches.

7 And write unto the Angel of the Church which is of Philadelphia. Theſe things ſaith he that is Holy and True, which hath the key of David, which openeth and no man ſhutteth, and ſhutteth and no man openeth.

8 I know thy works: behold, I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my Name.

9 Behold, I will make them of the Synagogue of Satan, which call themſelves Jewes, & are not, but do lye: behold, *I ſay*, I will make them, that they ſhall come and worſhip before thy feet, and ſhall know that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, therefore I will deliver thee from the hour of tentation, which will come upon all the world, to try them that dwell upon the earth.

11 Behold, I come ſhortly: hold that which thou haſt, that no man take thy Crown.

12 Him that overcommeth, will I make a Pillar in the Temple of my God, and he ſhall go no more out; and I write upon him the name of my God, and the name of the City of my God, which is the new Hieruſalem, which cometh down out of heaven from my God, and *I will write upon him* my new name.

13 Let him that hath an ear, hear what the Spirit ſaith unto the Churches.

14 And unto the Angel of the Church of the Laodiceans write; Theſe things ſaith Amen, that faithfull and true witneſſe, that beginning of the creatures of God.

15 I know thy works, that thou art neither cold nor hot: I would thou wereſt cold or hot.

16 Therefore, becauſe thou art luke-warme and neither cold nor hot, it will come to paſſe, that I ſhall ſpew thee out of my mouth.

17 For thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not how thou art wretched, and miſerable, and poor, and blinde, and naked.

18 I counſell thee to buy of me gold tryed by the fire, that thou mayeſt be made rich: and white raiment, that thou mayeſt be clothed, and that thy filthy nakednesſe do not appear: and annoint thine eyes with eye-ſalve that thou mayeſt ſee.

19 As many as I love, I rebuke and chaſten: be zealous therefore and amend.

20 Behold, I ſtand at the door, and knock. If any man hear my voice and open the door, I will come in unto him, and will ſup with him, and he with me.

21 To him that overcometh will I grant to ſit with me in my throne, even as I overcame, and ſit with my Father in his throne.

22 Let him that hath an ear, hear what the Spirit ſaith unto the Churches.

The Analyſis, or Reſolution of the Chapter, as alſo of the Epiſtle to them of Sardis.

THere be three Epiſtles of this Chapter. One to them of Sardis: another to them of Philadelphia; the laſt to them of Laodicea. Neither are they without cauſe incloſed in one Chapter, ſeeing they have a condition ſomewhat differing from the former. For the former, as they were of a further diſtance one from the other, ſo they had Counterpaine of a larger diſtance of time. But theſe Churches are both diſjoyned with leſſer diſtances of place one from the other; and we ſhall finde alſo the counter-anſwering Churches to each of them, to be more neerely joyned together in ſpace of time.

The

THe Epiſtle to the Church of Sardis, after the Inſcription to the Angel, deſcribeth him that ſendeth it, by ſeven Spirits, and ſeven Starres, after that he adjoyneth the Narration: Which reproveth him, becauſe he bearing the name, and making the ſhew of one that liveth ſpiritually, is in truth dead notwithſtanding, verſ. 1. *But yet it doth withall teach the remedie: Which is double, the firſt conſiſting in confirming of the reſidue that are ready to die. For it ſhould come to paſſe that many ſhould die by the iuſt iudgement of God, Who would by that means avenge himſelf of their careleſſeneſſe of the right and due Reformation, verſ.* 2. *The ſecond conſiſting in remembring the things which he had received, and repenting. The which admonition, leaſt it ſhould through their negligence be of leſſe ſtrength, hath an edge ſet upon it by a threatning of his unexpected coming, verſ.* 3. *Then after this, he commendeth ſome of them for their pure garments: Which praiſe containeth alſo a reward both proper to them, as alſo common to all conquerors, verſ.* 4. *and* 5. *Which is threefold, White clothing, A name indured in the Book of life, And a confeſſing of him before his Father and his Angels: All which things are ſhut up with the wonted Acclamation.* Hipocritcall Sardis

THE EXPOSITION.

1. NOW *to the Angel of the* Church *which is at Sardis.* Sardis is the ſecond of the new-ſpringing Churches, tending further Southward, and waxing to ſome growth and ſtrength, by means of the more ample light of the truth. The *counterpain is the firſt reformed Church,* begun by the ſpeciall providence of God, by *Martin Luther* at *Wittenberg*, which is a town of *Saxony* by the river *Albis*, in the yeer 1517. at what time that holy man did withſtand the *Romiſh Publicanes*, the gatherers and farmers of the Popes revenews, that made a ſale to the people of *Pardons for their ſins.* The truth began to be revived under the *Thyatirian ſtate*; but no Reformation followed of it; this was firſt of all taken in hand at this time I ſpake of. For which cauſe indeed, we ſhall finde no mention made either of *Balaam* or of *Iezabel* in the three *Churches of* this Chapter. The reaſon here is double, for that they are cleer from this Harlots ſin, as whoſe ſociety they have quite renounced. Howbeit, ſeeing they renounced her not all after one and the ſame manner, but with a three-fold difference, which is found amongſt them; they are ſhadowed out likewiſe by three Cities, according to the beginning and condition of each of them. The firſt Churh of *Aſia* after the ſhameleſneſſe of *Iezabel* was bridled, is *Sardis.* And the *firſt Church* after the curbing of

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the *Romiſh Inſolencie*, is that of *Germany*, that was in that time which right now I ſummed up. Onely, the equall and honeſt minded readers are to be requeſted of me, not ſo to conceive of me, as if I ſhould with any perverſe minde fall into this or that Interpretation, and did not rather faithfully follow that meaning, which the ſure and ſteddy footſteps of the *holy Ghoſt* going before, ſeem to tread out plainly unto me. I know well what a horrible thing it is to blemiſh the eſtimation even of any brother, with unjuſt ſuſpicions caſt upon it, much more how wicked it were to ſprinkle the leaſt blot upon a whole Church, without ground. And truely whereas I deſire in my whole converſation to caſt far away from my ſelf all venemouſneſſe of tongue; I have thought it my dutie, with a ſpeciall care to take heed to my ſelf, leſt I ſhould make Gods name a Cloke for the rancour of my heart. Let not therefore this office of an Interpreter breed me any diſpleaſure, or bring any imputation but good upon me, while I make mention either here or elſewhere of things preſent, otherwiſe perhaps then many men either would have it, or expect it. It is a ſhamefull thing to *make merchandiſe of Gods Word*, by ſpeaking rather to fit the pleaſure of men, then to ſet forth the truth. Therefore laying aſide all, both hatred and favour of men, if ſo be that which is ſpoken ſhall appear unto us to agree with the truth, let us rather tremble at the threats of the moſt juſt God, then be angry with him, who hath endeavoured with all his power to diſcloſe unto us the truth that is hidden and hard to be known, that to the end wee ſhould not be ſurpriſed at unawares with ſuch evills as hang over our heads. The which requeſt I hope I ſhall eaſily obtain of all the godly, ſo far off will they be from picking quarrells at and againſt my pains. Upon which hope, I will go forward, God aſſiſting me, to that I have in hand.

Theſe things ſaith he that hath thoſe ſeven Spirits of God, &c. In the deſcription of him that *ſendeth the Epiſtle*, in the viſion of the firſt Chapter, there was no mention at all made of theſe *Spirits* that are here ſpoken of; They are taken from the deſcription of the common Epiſtle, Chapter 1. 4. They are *ſeven*, for the abundance of all gifts, which this number uſually ſignifyeth. Chriſt hath theſe in his power, becauſe he being the keeper and diſpoſer of heavenly grace, imparteth his Spirit to whom he thinketh good, whence he ſaith, that *he will ſend the Comforter from the Father*, John 15. 16. *Who ſhould receive from Chriſt to declare unto us*, John. 16. 14. The *Stars are in his right hand*, Chap. 1. 16. like as they were in the *Church of Epheſus*, whereby we have

have heard, that the ſafety of Miniſters is declared, whom Chriſt carrieth in his hands, Chap. 2. 1. To what end then is this ſelfe ſame thing repeated again afreſh? Was there no other ornament left for Chriſt but this, was all ſpent already in the former Epiſtles? No ſuch matter, but only becauſe the convenient order of things, not any vain noveltie is ſought for: becauſe *Sardis* ſhould by experience find protection from Chriſt, in defending the Paſtours thereof, like to that which he ſhewed in *Epheſus*, he doth therefore, and not from the purpoſe, uſe that ſame ſimilitude, where there is ſo great likeneſſe of the things. But the ſtory is ſilent in ſhewing how this was verified unto *Sardis*; which yet is moſt clear in the *Counterpaine* thereof. For he that giveth his *Spirit* plenteouſly, to whom, and when he will, poured out upon theſe ſelfe ſame times, ſuch rich ſtore of all gifts, as he did never elſewhere in theſe laſt dayes. Long before this, for a long time, good learning lay as a thing nought ſet by, as the which, by means of the barbarouſneſſe of the *Schoole-men*, was chaced away for many ages, till at laſt, after the wonderfull art of printing was found out (*the which artificious device flowed from this ſame ſpring of the Spirit*) many excellent wits were raiſed up for the ſearching out of the truth. Among whom were *John Picus of Mirandula*, *Angelus Politian*, *Platina*, *Trapezuntius*, *Gaza*, *Hermolaus*, *Barbarus*, *Marſilius*, *Ficinus*, *Pyrbachius*, *Iohannes de Monte regio*, *Aldus Manutius*, *Rodolphus Agricola*, *John Iovianus*, *Pontanus*, *Philippus Beroaldus*, *John Reuchlin*, and many other moſt learned men; Whoſe chiefe labour indeed, was in bringing light to the tongues, arts, and other more liberall learning; but how great a way of entrance was made hereby to find out the myſteries of ſalvation, the times that were nearly joyn'd to theſe men, made it plain. For preſently after this, came *Martin Luther*, *Philip Melanction*, *Eraſmus Roterodamus*, *Zuinglius*, *Oecolampadius*, *Capito*, *Blaurerus*, *Bucer*, *Muſculus*, *Calvin*, and many other men of ſingular knowledge, being ſo many great worthy lights of the Chriſtian world, who being holpen with the labours of thoſe other men, that were before them, did by their own hard pains bring forth the truth into the light againe, which had been for a long time overwhelmed with filth, and moſſe-begrown for want of husbanding, did drive away the foggy miſt of *Rome*, and made all the ſophiſticall ſubtilties of the adverſaries utterly to vaniſh like ſmoke. Doth not Chriſt worthily now take to himſelfe this enſigne of *ſeven Spirits*, when as he inriched this ſeaſon with ſo great plenty of gifts? And his power is no leſſe notable

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ble, together with his favour, in procuring ſafetie to the Paſtours. Who would not have thought but that *Luther* being ſo greatly hated, and envied by all men, againſt whom all the world almoſt watched to work miſchief, even he under whoſe feet *Emperours* were of old compelled to put their ſhoulders, ſhould have died a thouſand deaths? But it may be once there were troubles raiſed up againſt him, he was ſcarce to be come come by, and ſo could not be brought into their hands. Yes, he ſtood out for thirty yeers almoſt in pitched battell againſt them, ſafe from all aſſaults of theirs, even of thoſe that were cloſe and treacherous, by which ſort the *Pope* is wont to diſpatch thoſe men, whom he cannot ſubdue in open fight, and at laſt lying ſick in his bed, and giving up his life to him that gave it, he ſlept quietly in the Lord. What ſhould I ſpeak of *Melanction*, *Peter Martyr*, *John Calvin*, and the reſt of thoſe ſtout worthies? Indeed *Bucer* after he had been buried ſome yeers before, was at laſt, being turned to duſt, digged out of the grave, or rather ſome other man in his room that had been lately buried there, that ſo they might rage againſt his aſhes with flames of fire, whom while he lived, they neither could, nor durſt hurt. Who was it then but ſaw *the ſtars in the right hand of Chriſt*, ſo marvellouſly defending his ſervants againſt all violence of the adverſaries? Or who is there, into whom the freſh remembrance of theſe things, ought not to put conſtancy, & a heart that cannot be diſmayed, by means whereof he might wholly reſt himſelf upon the ſame Patronage, and go on confidently in ſtanding out for the truth according to the qualitie of his calling? Indeed there is not the ſame promiſe made in expreſſe words to other times, yet there is alwaies the ſame Crown laid up for them that fight lawfully.

I know thy works, that thou art ſaid to live, but thou art dead. Here is the reprehenſion, of that counterfeit life of God, whereof the *Angel* maketh a ſhew, being void of all truth, whence it may be called *hypocriticall Sardis*. The force of which notation appeareth by the very name of it. For *Sardis* is like *Zardianos legos Sardian laughter*, which in the Greek Proverb, is a laughter that is rather in ſhew, then in truth; ſo called from the City *Sardi*, even as *Sardonius Riſus* called of the *Iſle Sardonia*, as *Eraſmus* noteth out of *Plutarch*. For that kinde of herbe called *Ranunculus*, by eating whereof the minde is diſtracted, may aſwell grow in *Lydia*, as in the *Iſle*. This Church was accounted as if it were alive, but it was dead; like to this laughter, which faineth laughter, being in the mean time full of deadly grief. And hence it may now appear how *Sardis* may be oppoſed to *Smyrna*. That

Church

Church in regard of outward matters, was in very great affliction, ſo as it was held for dead almoſt of all men, yet did it in the mean time live the true life, and was moſt acceptable unto God himſelf: Thus, *without*, in the opinion of men *liveth, and flouriſheth in a goodly manner*, yet *within*, death raigneth, true piety being baniſhed out of it; whence this ſecond pair of contraries is made, as we obſerved in the generall reſolving of the ſeven Epiſtles into their parts. But wherein lay this counterfaiting? As touching the city of *Sardis*, we have little to ſee or ſhew for it out of the Hiſtory. There flouriſhed not long after, that famous *Melito*, greatly praiſed by *Euſebius*, Book. 4. Chap. 26. But hence it apppeareth, that the matter was come to that paſſe when *John* wrote, that though the *Angel* ſeemed to himſelf, and others perhaps to be notably furniſhed with all things requiſite to ſalvation, yet he wanted many neceſſaries, and abounded in the contrary evils. We know that thoſe that be alive *without*, may be *dead* either through *ignorance, or corruptneſſe of doctrine*, or through *neglect and careleſneſſe of godly duties*: as Chriſt calleth them dead, who were void of Faith and knowledge of Salvation, John 5.25. And the Apoſtle calleth the laſcivious woman, *Live-dead*, howſoever ſhe had given her name to Chriſt; 1 Tim. 5.6. For which reaſon alſo *Works* are ſaid to be dead, Hebr. 6. 2. As the which declare them to be truly dead, who give themſelves to the ſtudy of ſuch workes. It may be that this *Angel* of *Sardis*, partly, by means of his neglect of pietie, partly, through his corrupt teaching, fell into this deadiſh life. If the Doctrine had been quite extinct, which is the *very life and ſoul of a Church*, it could not have had ſo much as the name of any life. We have ſaid that the *Counterpain*, by reaſon of the order and conſequence of of matters, is the *firſt reformed Church* ſpringing up in *Saxony*, when *Luther* began to teach. For the Church of *Thyatira* bare the blame of ſuffering the *Romiſh Iezabel*: This Church firſt of all, as it were another *John*, took order for the caſting down of this painted and ſhameleſſe Harlot out of the window, ſo as it daſhed her brains out againſt the earth. Whence it is, that ſhe is not reproved no not in one word, for this fault. This Church therefore hath a name that ſhe liveth, becauſe of the truth that was reſtored in her; which ſhe hath manifeſted in a marvellous manner; and not a little, for her notable courage, whereby ſhe broke and trode under foot the *Romiſh Tyranny*, ſhaking it off not onely from her own ſhoulders, but expoſing it alſo to the deriſion of the whole world: *yet ſhe is dead*, as being infected dangerouſly with no ſmall errours and corruptions,

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above and before the reſt, that *Conſubſtantiating of the Body of Chriſt in the Sacrament of the Supper*; upon the which, many other abſurdities do follow, which creep like a leproſie, and do utterly take away the life of thoſe members, that in themſelves were alive. Yet are not theſe things to be underſtood of the ſeverall men, one by one; but of the whole government, and form of the Church, which was to be ſeen of the world, a draught whereof the *Holy Ghoſt* doth pourtray unto us; which is alſo to be obſerved in the reſt of the Churches.

2. *Be thou vigilant, and ſtrengthen the things that are ready to die.* Here is the firſt remedy of diligence, in confirming the reſt; who unleſſe there were care had of them in time, were ready to ruſh into deadly deſtruction. By which words we are taught, that if the Teachers would beſtow their pains faithfully, and diligently in purging through the whole Doctrine, and Piety, they might take from many an occaſion of falling; but if they ſhould carry themſelves more negligently in this matter, the ruine of many would be lamentable. In the *Counterpain* the matter is ſo clear, that a man might do better to proſecute it with tears, then with words. For how many excellent men hath that *monſter of Vbiquity* tumbled headlong into death? the ſeeds whereof indeed *Luther* ſowed in the yeer, 1526. and 28. in his diſputation againſt *Zuinglius* and *Oecolampadius*: But they ſhould have been plucked up again by the roots out of his books, at leaſt after the controverſie was ſtilled, that ſo they might not there lye hidden, as it were in the furrows, and ſo break forth at laſt into deadly Hemlock. But *Luther* himſelfe was careleſſe in it, rather providing perhaps by humane frailty for his own eſtimation, then for the ſafety of his brethren, as it was meet he ſhould. Yea, and here I find wanting thy faithfulneſſe and diligence (oh holy *Philip*) that thou didſt not ſtab this foule, and miſchievous errour at the heart, as it deſerved. Thou thoughteſt perhaps it was to be handled more nicely and gently; partly for the love thou bareſt to thy friend, partly becauſe thou hadſt a conceit, that it might more eaſily be buried with ſilence, then with any ſharpe invective of bitter words. *But errours which are not confuted, and reproved as falſe, ſeem to be approved*; and ſo much the more doth their authority grow, by how much more mildly, and moderately they are dealt with. For they are *Gangrenes*, which the more gentle the remedies be, the more do they ſtir and increaſe them, rather then cure them. Therfore while neither of you watcheth & doth his duty, many die; and thoſe how many, & what worthy men are they I pray you?

Truly

Truly an infinit number of al ranks, whoſe ſtandard-bearers were *Iohn, Brentius Iacobus, Andreæ, Selneccerus, Kirchnerus, Chemnitius*, and others like to theſe, who have ſo increaſed that monſter of *Vbiquity*, that was horrible enough by it ſelfe, with ſuch an heape of notorious errours, that there hath been ſcarce at any time, a more hideous and pernicious thing extant. Lamentable truly was the caſe of thoſe worthy men, whoſe labour had been once very doughty, and no leſſe profitable againſt the common enemies: And what a Crown of victory had they gotten at laſt, if they had ſtood out to the end in the ſame warfare, and had not like to maddiſh Elephants, turned themſelves from their enemies to batter down their friends? But it is my part to interpret, not to make complaints. Therfore I ſurceaſe theſe. This *death* did not only come upon ſome particular men, but alſo upon many whole Cities and Provinces, as may be manifeſt out of the Book of *Concord*, ſet forth in the yeer 1580. Which doth not ſo forcibly ſtabliſh this errour by the conſent of many, as it doth ſerve to teſtifie this miſerable calamity of the brethren. Now to this errour about *the Supper of the Lord*, and the *perſon of Chriſt*, other errours alſo were added, as, about *Originall ſin, Free-Will, Iuſtification, good Works, the Law and Goſpel, things indifferent, and about Predeſtination:* Therfore *death* here did violently aſſaile men with many darts. How great a multitude muſt needs be here ſlain, when as it overthrew great Troops with one only. Hypocriticall Sardis

For I have not found thy Works perfect. Theſe words contain a reaſon why ſo many dyed. The Church of *Sardis*, as it ſeemeth, did not admit of the whole entire truth, but retained much of the *heatheniſh ſuperſtition. The Church of Germany* caſt away many of the *popiſh errours*; yet as touching the *Sacrament of the Supper*, ſhe ſtuck as it were in the mire of the *corporall preſence*; not like to *Rome*, dreaming that the ſubſtance of the bread and wine was changed into the true and reall fleſh and blood; but no leſſe ſtrangely from the truth, holding that the true fleſh and blood was joyned with the outward ſigns, and was preſent here upon the earth. This leven *Luther* never caſt out, but contended eagerly with *Zuinglius* and *Oecolampadius* to defend, and retain it ſtill.

Neither would God (who did ſo grievouſly afflict the *Corinths*, for the profaning of this moſt holy myſterie, ſo that *many were weak and ſicke, and many ſlept*, 1 Cor. 11. 30.) ſuffer the neglect of reformation herein to go unpuniſhed. A taſt of which puniſhment to come, was then laid upon them, when *Luther* was compelled for the

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patronage of his bad cauſe, to flee to the *ubiquity*, and to maintain many other things about the humanity of Chriſt, which were diſſonant from the truth. But by reaſon of the heat of contention, he could leſſe give his mind to conſider of things, that ſo he might have underſtood by thoſe beginnings, and lighter preambles, that God was angry with him. How came it, that hee did not take heed to keep himſelfe from that errour, which drew with it ſuch a company of wicked opinions? Why feared he not what might happen to others, having tryed in his own experience, to what ſtreights he was driven in diſputation? But his eyes were holden, that he could not foreſee, and turn away this ſo grievous a judgement, that was to come upon thoſe that were of his ſide. Wherfore their works were not full, becauſe there was no full reformation made, but one errour was only changed into another, no leſſe dangerous. Now God is wont to revenge ſinne with ſinne.

3. *Remember therefore, &c.* Here is the other remedy of remembring, and repenting. *Theod. Beza* turneth it, *Remember what things thou haſt received*; and ſo indeed the particle *P O S, how*, ſeemeth ſometimes to be taken. For that which is in Marke: *Take heed T I, What yee hear*, Chap. 4. 24. *Luke* relateth thus: *Take heed P O S how yee hear*, Chap. 8. 18. But ſeeing he ſaid even now, that *their Works were not full before God*; hee ſeemeth not ſo much to exhort them to retain the things they had received (for ſo *they* ſhould have perſiſted in their ancient errours) as to remember the manner *how* they received them. So that *P O S, how*, here in this place ought to abide in the proper ſignification, as noting out rather the quality of the thing, then the ſubſtance. He admoniſheth therfore the *Sardians*, that they would return to the firſt Inſtitution, and that they would amend the things that were decayed by the rule of that alone; even as he doth alſo admoniſh the *Church of Germany*, that they would think what *Luther* propounded unto them at the beginning, and that they would ſet upon a *reformation*, according to that rule. Now he at the beginning aymed at nothing elſe, then that all humane devices being put to flight, the truth of God alone, that was manifeſted in the Scriptures inſpired from God, might have the dominion. For ſo in the Preface of the Aſſertion of the Articles condemned by the Bull of *Leo* the tenth, he ſaith, *Firſt I call them to record of this my Proteſtation, that I will be urged to yeeld by no mans authority, though he be never ſo holy a Father, but as far as he ſhall be approved by the judgement of the divine Scriptures.* Again; *Let therefore the firſt princi-*

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ples of Chriſtians, be no other, but the Word of God; but as for the words of all men, let them be as concluſions deduced from this, and to be reduced thither again, and to be reproved thence. Thoſe Words ought firſt of all to be moſt familiarly known to every one; and are not to be ſought for, and learned of men, but men are to be judged of by them. Upon which occaſion he citeth that ſpeech of *Auguſtine*, book 3. of the Trinitie; ſaying, *Do not thou enthrall thy ſelfe unto my Writings, as if they were Canonicall, &c.* We muſt not therefore reſt in the Books of *Luther*, as the *Ubiquitaries*, and thoſe do, that do corrupt the Sacrament, with that late invented word of *Zuinſiom. Conſubſtantiation.* But as he thought it fit to be wiſe out of the Scriptures alone, ſo all his writings are to be recalled to this holy ballance. Why ſhould we give more authority to his books, then he himſelfe would have to be given, either to other mens Books, or yet to his own? It is a matter truly of great moment, and wherein alone lyeth the turning away of the imminent miſchiefe. Vnleſſe men turn their eyes hither-wards, and bend their ears to hearken to the voice of the Scriptures, and withall put in practiſe, and that withall ſpeed, thoſe things which they ſhall command, there remaineth a ſcourge for *Germany*, more bitter then that which hath hitherto not lightly afflicted it. What godly man doth not conceive great griefe, recounting with himſelfe the deſtruction of ſo many of the brethren, by means of that pernicious errour, ſo long a diſagreeing of minds, ſuch bitter combats both by word and weapon? But yet he muſt needs be more vexed as oft as he conſidereth, that there is as yet no end of theſe evils; but that ſome thing more grievous, then any thing that hath yet befaln them, doth preſſe ſore upon them, unleſſe they do quickly repent. I could not but admoniſh the brethren concerning the danger, leſt thoſe whom I do in the bowels of Ieſus Chriſt deſire to be in great honour and happines, I ſhould hear to be wretched and plagued of God, to my great hearts griefe. And I hope, howſoever my judgement may be troubleſome, yet my good will ſhall not be unacceptable.

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But if thou ſhalt not watch, I will come. The danger which hee threatneth, *is his comming as a Thiefe, and that at a time not looked for.* He doth not expreſly name what kind of evill ſhall come upon them, though it may in ſome ſort be gathered out of the ſimilitude, which is often uſed in the Scriptures, to ſignifie the unlooked for invaſion of an enemy, but ſeeing the next words aym at this, *neither ſhalt thou underſtand what hour I will come againſt thee*: he doth perhaps mean here ſome other thing, that is, a certain force and violence,

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ſuch as theeves uſe in robbing of houſes. Who do often times not only rob the owners of their goods, but they do deflowre their virgins, and commit villany with their wives, and compell them with tortures to confeſſe where their money is hidden; which having once gotten, thy ſlay all without difference of ſex or age, that their villany be not bewrayed. *Chriſt* therefore ſeemeth here to threaten the like mad cruelty of ſome ſavage enemy. Concerning whoſe coming we muſt not determine by the judgement of ſence, ſeeing it ſhall not be known *What hour he ſhall come.* Neither ought we much to labour, to ſearch out who this enemy ſhould be. The *holy Ghoſt* who ſetteth it down that his comming ſhall be ſuddain, would not have him to be known who he ſhould be. It may it is the *Turke*, to whom the rains ſhall be looſed, till God by his means, ſhall have puniſhed thoſe that are to be chaſtened. But whither it be this or ſome other enemy, you muſt not ſleep in ſecurity ſtill, and let Reformation go, becauſe you ſee no danger at hand, but you muſt bethink you how he may break in upon you in a moment. And it is to be feared, that this which is here threatned ſhall no more be avoided, then that *of the candleſticke to be removed from the Church of Epheſus*, Chap 2. 5. Theſe things depend upon the condition of repentance, to which the ears of men for the moſt part are deaf.

4. *Yet thou haſt a few names.* That is, a *few men*, as Act. 1. 15. and after in this Book, Chap. 11. 13. In theſe words he cometh to the other part of the Narration, which is of praiſe, which was wont alwaies elſewhere to have the firſt place; but this new diſpoſing of matters is not without ground, but teacheth that in the latter dayes there ſhall be ſome, who rejecting errours, ſhould imbrace the trueth: as we know it hath come to paſſe, ſeeing that upon this occaſion the book of the Concord was made, and ſo many Viſitations were kept that the *Calviniſts*, as they call them, might be quite rooted out. For ſuch kinde of men, that be the followers of the true Opinion, and ſuch as keep and love true Piety, do converſe in the innermoſt bowels of this ſtate of *Sardis*; Beſides many free cities. of *Strasburg*, *Heydelberg*, *Marpurg*, *Newſtad*, *Breme*, *the people of Anhalt*, *&c.* Which did oppoſe themſelves to the forgeries of the reſidue. In every one of theſe places there ſhined ever and anon excellent lights, who chaſing far from them this darkneſſe, brought a joyfull day to their flocks and people.

Which have not defiled their garments. This *garment* is *Chriſt* himſelf, the common Veſture of all the Faithfull; of which we read in the Parable; *Friend, how cameſt thou in hither, not having*

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on a Wedding garment, Matthew 22. verſe 12. And more plainly, Saint Paul, *For as many as are baptized into Chriſt, have put on Chriſt*, Gal. 3. 27. But it hath a divers ſignification, according the divers conſideration, of the things to which it is referred. In reſpect of *God*, it is the garment of *Juſtification*; in reſpect of other men, it is the garment of *ſanctification and profeſſion*: in reſpect of *our ſelves*, it is the *garment of glory, honour, triumph, joy, &c.* Theſe *Sardians* therefore kept their profeſſion of Chriſt pure and ſpotleſſe, from all the filth and pollutions of theſe monſtrous opinions: Although even thoſe men alſo, who do awake by repentance from their errours, are ſaid to keep their garments pure. For they which are in Chriſt, are not eſteemed by their former foulneſſe, but by their preſent clothing, wherewith all their filthineſſe that is paſt is covered. Hypocriticall Sardis.

And therefore they ſhall walke with me in White. That is, *garments*: Theſe are the ſame garments with the former, but of a little divers condition. For thoſe were of *profeſſion*, whereby they did appear unto others to be ſtout ſouldiers of Jeſus Chriſt: Theſe are of *glory, triumph and joy*, which they ſhall both enjoy within themſelves, from the ſence of *Gods love ſhed abroad into their hearts*; as alſo which they ſhall conceive out of the open, and common ſpeeches of others, who ſhall magnifie *God* for their cauſe, for giving them ſuch courage and victory. *The White and pure gown* is in great uſe and requeſt at ſolemnities, both among the Heathen, and with the people of God: Whence it is, that the wiſe man alluding this cuſtome, ſaith: *Let thy garments be White at all times*, Eccleſ. 9. 8. But above all, I thinke that that place of *Marke* is reſpected here, where was a certain footſtep of this heavenly glory; *He appeared in a ſhining garment very White, ſuch, as no Fuller upon earth can Whiten like unto it*, chap. 3. At the ſight whereof, *Peter* being overwhelmed with unmeaſurable joy, thought upon this one thing alone, how he might enjoy it for ever. So that this reward of the Saints ſhall be moſt ample, as wherein they ſhall ſo reſt themſelves with their whole hearts, that they ſhall deſire no greater thing in this world. Yea if any man ſhould aske the brethren themſelves, whoſe theſe garments are; I doubt not but they would anſwer, that this joy which they have by Chriſt in holding faſt the truth, is greater and of more account with them, then that they would exchange it for all the delights of this preſent life. Certainly great is their glory with all the godly, which with our whole hearts we pray may be perpetuall unto them.

For

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For they are worthy. The *Popiſh ſort* do picke much glee and gladſome matter out of this word *worthy*; as if it were a worthy Patron of their *Merit of Condignitie.* But let them conſider this, that this merit is given to the *garment*, not to the *Body*; that is, to the *imputation of Chriſts righteouſneſſe*, which we put on as it were a garment, not to our own *inherent ſanctity.* For it cannot be of more account, not to *defile the garment*, then *the garment it ſelf is.* And whereas there are diverſe ſignifications of garments, as we have taught, the worthineſſe ariſeth not, either from the *profeſſion*, or from the *care to do good workes*, whereby we ſeeme to be holy unto others, nor yet from the *joy of the Spirit*, which we feele within our ſelves, but from thence only that the father *counteth us for iuſt* when *we are clothed with his ſon.* He therefore that is clothed is worthy, though not by reaſon of any well uſing of the garments, but only for this reaſon, that in theſe garments we are preſented blameleſſe in the ſight of God. Even as a man hath the ſence of ſeeing, though not the whole of a man, but that part only that hath the faculty of ſeeing in it.

5. *He that overcometh, he ſhall be clothed.* Some copies and the vulgar, read with the word *ſo. He that overcometh, he ſhall be clothed ſo.* But the *reddition* of a ſimilitude is unuſuall, where there is no *propoſition* of it going before. Unleſſe perhaps they be referred to the former verſe: as if he ſhould ſay; As they who have not at all conſented to errours ſhall walke with me in white, ſo theſe that ſhall after ſome wreſtling eſcape forth from them, ſhall be clothed with white. As if that former reward were for thoſe that *fell not*, this were for thoſe that repent, and *forſake the errours wherewith they had been* before *entangled.* Of which latter ſort there were many in *Germany* before the booke of *Concord*, when as the chief Teachers in moſt Univerſities, underſtood the true Doctrine about the *ſupper of the Lord*, and the opinions of *Ubiquity*, and the *Corporall preſence in the ſupper*, were commonly caſt behind the door, as *George Sohnius* witneſſeth in his explication of the *Auguſtane Confeſſion.* Which doth more evidently appear by the *Synod of Dreſda*; Anno 1571. Where it was decreed, by common conſent, both of all the *Superintendents* of the dutchy of *Saxony*, as alſo of all the Doctours in the Univerſities at *Lipſia* and *Wittemberg*, *that the Ubiquity of the body of Chriſt is a horrible prophanation of the Articles of the Creed, and a renewing of all hereſies*, Mercur. Gallobel. Anno 1592. And from that time, there was a more full light breaking out day by day, many were rowzed from their dead ſleepe, and opened their eyes to ſee the truth: Whom therefore

therefore aſwell as the others, he adorneth alſo with white garments, *Who gave a penny to them that were hired at the eleventh hour*, Matth. 20. 9. And thus much for the firſt reward; there remaines two other. Hypocriticall Sardis.

And I will not put his name out of the Book of life. This is the ſecond reward applyed fitly to the times. For becauſe many ſhould revolt from truth in theſe dayes, and many Cities, people, Provinces and Countreys ſhould agree to confirm theſe errours (as at this day it is to be ſeen how far and wide this contagion ſpread it ſelf abroad, even flying over the Sea, and infecting thoſe Northern Countreys of *Gotia* and *Suetia*) by which their approving of errour, they ſhould both race their names out of the Catalogue of the Saints, and ſhould alſo cut off from themſelves the hope of ſalvation, unleſſe they repented; leaſt (I ſay) the revolting of ſo great a number of people ſhould trouble the Saints, Chriſt biddeth his *conquering ſervants* be of good cheer, he himſelf would keep them free from falling, howſoever they ſhould ſee an infinite ſort fall on their right and left hand. For he alone it is, which doth firſt of all recall us from errour, and then ſanctifyeth and confirmeth us in his truth, that we do not in any times fall away. This reward therefore, as it is full of ſolace in regard of the godly, ſo it ſheweth that this ſhould be a heavy time through the fall of many. For it is no trifling matter to betray or forſake the truth, as many thinke it to be, who can ſo eaſily condiſcend to any opinion, but it is an argument of no worth in Gods account. But you will ſay, how can thoſe that be once enrolled in the *Booke of Life* be raced out? ſpecially ſeeing this is *the Booke of the Lambe*, as it is afterwards, chap. 13. 8. That is, that booke wherein whoſoever have their names written, the *Lambe* accounteth them for his own, and acknowledgeth them to be the heires of eternall life, neither is there *any man given to the Lambe that can periſh?* John 6. 27, 33. and 17. 12. I anſwer, that theſe things are ſpoken in regard of us. For there is a *double booke of life*, one (that I may ſo call it) of *Vocation*, another of *Election*. All they are ſaid to be booked in that, who are received into the fellowſhip of the Church by the preaching of the Goſpel, who do worthily ſeeme to be partakers of life, and to have hope given them of eternall ſalvation. For the Scriptures are wont to *ſpeake* thus univerſall; *Giving thankes to the Father, who hath made us worthy to be partakers of the inheritance of his ſaints in light, who hath delivered us from the power of darkeneſſe, and hath tranſlated us into the Kingdom of his beloved ſon, in*

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But I will professe his name. The third reward is, that he will professe his name. The which declareth not onely the declining of many, but also that there shall be violence offered by them to make others decline by force; so that there would be need of the great power of the *Spirit*, that so a man might not depart from the truth, being put clean out of heart with the iniuries and threats of the adversaries. For this *confessing of their names before his Father*, is for the comfort of those that professe Christ and his truth freely & without dismaying before men. Thus Christ sending out his Apostles on embassage to preach, armeth them against the fear of affliction, Mat. 10. 32. And who knoweth not how far the hatred of those that call themselves *Lutherans*, proceeded in inhumanity against the profes-

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He that hath an eare. You therefore (ô Brethren *of Saxony*) *for Jeſus Chriſts ſake conſider and marke* what action the *Holy Ghoſt* doth commence againſt you. It is your great commendation that you were the firſt that have grapled hand to hand with that *Romiſh Tyrant*, and have broken off the yoak of his Tyranny from your ſelves alone before all others, *but the Canaanites being left in your land, have proved thornes in your ſides and eyes.* That little remnant of errours being at firſt let alone careleſſely, hath begotten new ones by Gods juſt judgement; through the contagion whereof, true pity is driven away, and together with her the true life is loſt, and ſo you have a *Church* left among you that is made wofull with an horrible death. Neither is here an end of your evils, but ſome new, huge, and ſudden calamity will come upon you, unleſſe ye will ſtraightwayes obey the *Holy Ghoſt* that giveth you warning. Let unhappy peeviſhneſſe be ſet packing away, and take ſuch counſell together, as may helpe the truth forward, may call home your exiled life, and may procure the ſalvation and ſafety of you all. Neither do ye only hearken what I ſay, but let all men and Churches give eare, and learne by your miſery, how dangerous it is to nouriſh the leaſt errour in the matter of Religion.

The Analyſis or Reſolution of the Epiſtle to *Philadelphia*.

SO much for the Epiſtle to the Sardians. *This unto the* Philadelphians, *is inſcribed alſo to the Angell. He that ſendeth it is remarkable for holineſſe, truth, and the key of* David, *which he carrieth not idely, but he openeth and ſhutteth with it, as being part of the higheſt ſoveraignety that he hath, verſe* 7. *The narration doth firſt tell his good things, both preſent, that of the open doore, which is illuſtrated by the cauſe of it, his little ſtrength, and conſtant keeping of his word, Verſe* 8. *As alſo that is to come, both that of ſubduing his enemies, Verſe* 9. *And that of affording aide unto him in a common triall, the reaſon whereof is rendred to be his conſtancy in the profeſſion of the Goſpell, Verſe* 10. *And then he inflameth him with deſire of preſerving that good, becauſe his comming is ſwift, and there may be danger of having their Crowne taken from them. Verſe* 11. *Then there is a very great reward, when as he ſhall be made a pillar, and ſhall have written upon it both the name of God, and of the new Jeruſalem, and alſo the new name of a Sonne, Verſe* 12. *To all which things the common Concluſion is added in the end. Verſe* 13.

THE

THE EXPOSITION.

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7. *And to the Angell of the Church of Philadelphia.* We ſhewed on the 11. verſe of the 1 Chapter, that *Philadelphia* was ſituated in a dangerous place, and was therefore leſſe populous; the Citizens for feare of the often earthquakes in the City, dwelling ſcatteringly in the fields and Villages, yet it hath a ſweet name, and ſuch as doth alone containe in it ſelfe all vertues. Neither did the Apoſtle *Peter*, when he would exhort to all piety in generall, finde any thing that might more fitly commend it unto us, then *brotherly love*, void of diſſimulation, 1 *Pet.* 1. 22. How notably doth this name agree to this Church, which is not convinced openly of any crime? But as it is truly godly for brotherly love, ſo is it baſe and obſcure, both for the perpetuall feare of danger, as alſo for the deſolateneſſe thereof, through want of Citizens, who dwelt here and there in ſolitary places, where they could get ſafer habitations. Wherein it is ſet quite oppoſite againſt *Pergamus* that towred and proud City, as *Sardis* was ſet againſt *Smyrna*, and *Thyatira* againſt *Epheſus*. And ſo there is made the third paire of contrarieties. It lyeth from *Sardis* Southward, having an increaſe of greater light, as it becommeth a reformed Church to have. It is ſet in the ſecond place, next after *Sardis* (for that is the firſt after *Jezabel* is vanquiſhed) whereby is declared, that the *Antytipe* thereof is the *ſecond reformed Church*, which ſhould ſpring up after that of *Germany*. And this is the Church of *Helutia, Suevia, Geneva, France, Holland, Scotland.* I joyne all theſe together into one Church, becauſe they almoſt live by one and the ſame lawes and manner of governement, as touching any matter of moment. Neither doth the diſtance of place breake off that ſociety which the conjoyning of mindes and good will coupleth together. Yea, this diſpercing doth chiefely agree to the *Philadelphians*, whom wee ſaid to dwell more thickly in the fields then in the City. Whereby it commeth to paſſe, that this rareneſſe of the Citizens taketh up a great deale of place, though the Citizens be not ſo many. We ſhall finde that this Church I ſpeake of aroſe up after that of *Germany*, when *Vlrich Zuinglius* began to teach at *Zurich* among the *Zuizers*, *Anno* 1519. And the Reformation was begun the fourth yeare after, that is, 1523. When none of the Popiſh ſort durſt enter the liſts to diſpute againſt *Zuinglius*, who did commit the whole controverſie to be decided by the arbitrement of the holy *Scriptures*. Thoſe of *Conſtance, Baſil, Straſburgh, Geneva* and others, follow the footſteps of theſe men. Where

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we muſt obſerve, that the former *Counterpaines* were diſtinguiſhed with longer diſtances, but that theſe latter, as they have types leſſe diſtant each from other in diſtance of place, ſo they cleave mutually together in more joynt times, neither are they ſo much parted aſunder, in ages and termes of many yeares, as they are in lawes and cuſtomes. For after they came to their beginning, which was ſomewhat ſlower in them then in other, we ſhall ſee that they flouriſhed all three together.

Theſe things ſaith he that is holy and true, that hath, &c. Theſe words containe a deſcription of him that ſendeth the Epiſtle, whoſe *two firſt properties* are taken out of the nature of the *Sonne of God*, which yet are not expreſly mentioned in the viſion of the firſt Chapter. They doe very greatly ſerve to declare unto us the government of this Church. Concerning the City of *Philadelphia*, we have no further notice in the ſtories, ſave that there remained there in the age following a famous company of the faithfull, whoſe governour, was Demas or Damias, as we gather out of the Epiſtles of *Ignatius*. In the *Counterpaine*, the divine power of Christ ſhineth for in ſpeciall manner, ſanctifying the Church, by kindling in it a carefull love of piety, and by making it fit and cheareſull in Chriſt Jeſus unto every good work. Loath would I be to provoke any man to envie, or to grieve him with my words; yet this I muſt ſay, there is no place where the doctrine ſoundeth out more purely; the worſhip of God is exerciſed more uncorruptly: where more faithfull diligence of the Paſtors doth flouriſh, or more free and willing obedience is given by the people, nor yet where there is greater reverencing of the whole Religion among all orders. But this holineſſe ſeemeth chiefly to reſpect their manners; For which purpoſe, the notable teſtimony of *John Bodin* ſpeaking of the men of *Geneva*, is not to be paſſed by. *Among whom* (ſaith he) *that is praiſeworthy if any thing among any people and that which maketh their Common-wealth to flouriſh, if not with wealth and greatneſſe of command and dominion, yet indeed with vertues and godlineſſe, namely, that cenſure of their Paſtors, (whom he calleth* Pontifices, Popes, or Prelaticall Biſhops) *then which nothing can be deviſed of a more divine and greater force to bridle the luſts of men, and to reſtraine ſuch vices as cannot be by any wayes reformed by lawes and judgements of men, yet this bridling is directed by the rule of Chriſt, firſt ſecretly and in friendly manner, then a little more ſharpely, then unleſſe you obey, there followeth a grave and effectuall forbidding to come at the*

holy

holy things, after that prohibition followeth a punishment inflicted by the Magistrates. So it commeth to passe, that those things which (elsewhere) *lawes doe not punish, and by punishing restraine, are there kept in without force and tumult. Therefore there is no whore-haunting, no drunkennesse, no dancing, no beggar, no idle person to be found in that City.* Godly Philadelphia.

These things saith he in his *Booke of the methode of Histor.* Chap. 6. Worthily is that Sanctifier of this Church to be magnified, who hath wrought in the Saints to will and to do such things of his own free pleasure. The same care also, with the like fruit of it is in the rest, according to that stinted portion of grace which CHRIST vouchsafeth to every one of these reformed companies. And his truth is no lesse notable, both as he is a Prophet in teaching, and as he is a free covenantour in promising. We shall see that this *double truth* in the Church following, is distinguished by the proper words for each of them, both of which this word *True*, seemeth here to containe, seeing it is put absolutely and by it selfe. Now for the truth of doctrine, where is it more chaste and intire, even in the whole world? *Popery* is here wholly cut in the throate; *Anabaptists*, *Antitrinitarians*, *Arians*, and such like Monsters, raised up from Hell againe, partly in *Germany*, partly in *Transilvania*, have never met with more fierce adversaries; yea, what hath it not done to try if it could pluck up these errours out of the Churches of *Germany*? Neither doth it only keepe the doctrine of salvation free from corruption, but it doth also both deliver in writing, and exercise in practise, that sincere manner of *governement*, whereby men are made partakers of salvation. Certainly the whole will of God is communicated unto these holy ones of his, so that Christ may justly take to himselfe this title of *Truth* to commend himselfe withall in governing this Church. Hee did also shew himselfe in this Church to be abundantly faithfull in making good that his word of promise, whereby he hath bound himselfe to preserve all those safe and sound that seek him with a sound and upright heart. What mischiefe is it that the *Frenchman*, *Spaniard*, *Savoy*, and *Pope* have not plotted and endeavoured to worke, for the rooting out of the men of *Geneva*, a small people, invironed from all places with enemies, and barred out from all aide of neighbour-Cities and Churches? Yet it flourisheth to this day (*blessed be God for it*) and shall flourish hereafter, maugre the envie and malice of all adversaries, though they burst againe with it, so long as it shall observe

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conſtantly theſe holy ordinances of God. The *Church of France* hath been hitherto preſerved no otherwiſe than *the three children in the burning furnace*, who would have thought that the *Hollanders* could have ſo long endured the fury of *Philip*, the cruell threats and aſſaults of the *Prince* of *Alba*, and of ſo many bloudy Tyrants? But he is *true* and truſty of his word, that hath promiſed to give this *honour to his Saints, that they ſhould bind Kings in chaines, and their honourable men in fetters of Iron*, Pſal. 149.8. And to run thorow every thing, it is thy protection alone moſt high and mighty *God*, who art conſtant in thy promiſe, whereby they could be ſafe, as who are perſecuted with deadly hatred by almoſt infinite enemies, and to whom many of their fained friends cannot wiſh very well, for very envy they beare againſt them.

He that hath the Key of David. The *third property* of CHRIST belongeth alſo to the ſame government of his. CHRIST openeth and ſhutteth the way to the kingdome of heaven to whom it pleaſeth him, of his owne kingly power. Which power of his, he granteth to all his ſervants, that doe purely and ſincerely preach the Word, but yet is moſt clearely to bee ſeene in that part of his *Government*, whereby obſtinate ſinners, which will not yeeld to admonitions, are given up to *Satan* by the Eccleſiaſticall cenſure, and are caſt out of the Church, yea, the very kingdome of heaven; according to that, *Whatſoever yee ſhall bind on earth, it ſhall be bound in heaven, and What things ſoever yee ſhall looſe on earth, they ſhall be looſed in heaven, for Where two or three are gathered together in my Name, there am I in the midſt of them*, Matth. 18. 18, 20. By theſe words therefore it is declared, that there is a very effectuall power in theſe Churches of opening and ſhutting, of binding and looſing, yea even of the whole adminiſtring of the cenſures. And what godly man doth not from his heart give thankes to God, and extolleth not with condigne praiſes the holy labour of this Church, by meanes whereof he hath reſtored the decayed diſcipline, and that recalled it to the ſquare of truth, and to the practiſe of the primitive Church?

But we muſt obſerve that this Key was called above, Chap. 1. 18. *the Key of Death and Hell*; noting out by this one other part, the whole power of the Keyes. It is therefore a fearefull Key to the wicked (howſoever they doe ſecurely deſpiſe it) which bolteth up the gate of heaven againſt the wicked that are caſt downe into hell; and no leſſe joyfull it is to the godly, which doth unlocke this doore to them, that ſo they may enter in by it to everlaſting life. But

why

why is it called the *Key of David*, when it is rather the *Key of Aaron*, to whom it belonged to keepe backe the Lepers and uncleane persons from the holy things, and to shut them out from comming into the Temple? The Priest truly could onely pronounce who were uncleane, but was not wont through an ordinary and proper power hee had, by force to restraine those that were disobedient. CHRIST both the King and Priest hath power to doe both, and joyneth both together in this Church here, not onely raising up Pastours who might pronounce men impure and impenitent, but joyneth also to them the civill Magistrate, who might readily and diligently offer and afford their labour unto the Pastours. So said *Bodin*, as we heard before, *the punishment inflicted by the Magistrate followeth the prohibition from the holy things*. Both swords therefore are drawne out in this Church, but severally by those to either of which the office properly belongeth. And this is indeed a most sweet society, seeing the whole paines and labour of the civill Magistrate, ought to tend to this, that *men might live with all godlinesse and honesty*, 1 *Tim.* 2. 2. Now these words seeme to be taken out of *Isaiah*, Chap. 22. 22. *And I will lay (saith he) the Key of the house of David upon his shoulder, he shall shut and no man shall open, when he openeth no man shall shut.* But the word *House*, seemeth to be of purpose omitted; For he saith not: *He that hath the Key of the house of David; but he that hath the Key of David.* The difference is, that, that seemeth to belong to an inferiour Minister, as the Steward, and that only in the Family of *David*, this, unto the *highest Governour*, and that through his whole Kingdome. So one word omitted, putteth a difference between the *Type*, and the *Truth*; *Eliakim* and *Christ*. See also *Isa* 9. 6. 7. The Complutense and the Kings Copy read somewhat otherwise; *He that openeth, and no man shall shut it, he that openeth not, and no man shall open.* *Aretas* thus; *if he open not, &c.*

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8. *I know thy workes; Behold, I have set an open doore before thee.* Here he setteth upon the Narration, and first of their present good. Which is an open doore, which sometimes signifieth a power to preach the Gospell; whence Saint *Paul* will have the Colossians pray earnestly to God, *that he would open a doore of speech unto him*, *Col.* 4. 13. And he willeth the Ephesians to pray *that hee might have speech given him with opening of his mouth*, Ephes. 6. 19. And so it may justly be called, seeing by the word there is a door opened into heave, which being once taken away, the gate is shut and locked up that no man

can

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can enter in, *Luk.*13. 25. Neither is the power of the Ministers only a doore, but the readineſſe alſo of the hearers, as it is in that of *Paul*; *For a great and effectuall doore is opened unto mee, and there bee many adverſaries.* As if he ſhould ſay, Though there bee many that reſiſt and fight againſt the truth, yet are there many, whoſe deſire of it and care to obey it is ready and forward, 1 *Cor.*16.9. And againe, *When I came to Troas to preach the Goſpell, and a doore was opened unto me in the Lord,* 2 *Cor.* 2. 12. This doore is opened when mens hearts are oponed by the Spirit to receive the truth, as was the heart of *Lydia*, *which the Lord opened, ſo that ſhee attended to thoſe things which were ſaid of Paul*, *Act.*16.14. But though the name of a doore be ſeverally attributed to theſe things, yet then moſt of all is the doore opened, when all theſe things goe joyntly together, *the Word, diſcipline*, the *zeale of the Magiſtrate and people.* Then is there free power to pierce into mens conſciences, the way of entrance whereinto is after a ſort ſhut up, where any of theſe is wanting. This is then that open doore, wherewith this Church is here ſet forth. The which yet no force of mans wit did unlocke, conſiſting either in the eloquence of ſpeech, or in the ſharpneſſe of mans conceit and prudence, but onely that *Key-bearer* who gave that freely, which no man could attaine, by any power of man. How wickedly then deale they, who doe reproach and revile that which CHRIST hath beſtowed on his Church, as the greateſt benefit of all other that he could give them? They whet their blaſphemous tongues againſt heaven, yea, againſt God himſelfe, but they ſhall not carry it away ſcot-free, let them clatter as much as they will.

Neither can any man ſhut it. The endevour of the adverſaries was not wanting, of whom, ſome by ſlandering, rayling, and by purſuing this Church with all kind of deſpitefull wrongs, did labour to bolt up this doore, others did with force and armes ſtrive to ſtop it up, as if they would breake it and the Church in pieces, but he performed his word faithfully, which he had firmely ratified, that no man ſhould be able to prevaile ſo far againſt it, the enemies loſt their toyle and tallow, neither got they any thing elſe but ſhamefull reproach in the world, for their malicious hearts againſt the truth, and puniſhment at Gods hands anſwerable to their deſerts. Let the experience of the times paſt, bee a ſtrengthning to the minds of this Church againſt all future feare.

Becauſe thou haſt a little ſtrength. The *vulgar* hath rightly expreſſed the

the meaning, which dependeth on that which followeth, and is not absolute by it self, as if he should say, *because although thou hast but a little strength, yet thou hast kept my word, &c.* That fortitude of a Christian minde is so much the more glorious, that sheweth it self in the greatest danger; And this manner of speaking is much used among the Hebrews, who put the coupling particle *and* for the disjunctive *though* or *yet*; whose custome *John* often followeth. As, *neither shall straw be given you, and you shall make up the tale of bricke*, for *yet ye shall, &c.* Exod. 5. 18. So, *And behold some that shall escape shall be left in her*, for *yet behold, &c.* Ezech. 14. 12. In the same manner speaketh *John* afterwards; *And the men did rage and blaspheme, and did not repent*, for, *yet they did not repent*, chap. 16. 9. If he had praised their little strength considered apart, how should there not have been much corruption in it? For this is wont to abound; where that which is opposed against it, is but small and little. *Sardis* had but a few names, for which cause death possessed the chief and greatest part. Neither would the *Holy Ghost* have passed over their corruption in silence, if he had found any worthy of reproofe. Wherefore the vulger translation must have that meaning, which I have spoken of. This church hath but weake power and forces for her defence, as the which dwelleth scatteringly, and for the most part under a popular state. One Nation only hath a Monarch to be the patron of the church. But this church cannot do much, either with her own power, or with the powerfull help of those that be in league of amity with her. The greater therefore is the praise of thy vertue and courage (*O Philadelphia*) which hast not yeelded nor stooped for all the threatnings of thine adversaries, neither hast thou forsaken the truth, being terrified with the vaine feare of men. Godly Philadelphia.

9. *Behold I give out of the Synagogue of Satan.* Here is a leaving out of the words, *some men*; thus, *I will give certain men out of the Synagogue of Satan, of those that say they are Iewes.* Here is the future good which he telleth of, as we shewed in the resolving of the Epistle, and as may appear by the latter member of the verse, *I will make them to come.* Unlesse perhaps this verbe in the present tense in the beginning, *I give*; respect the present time, wherein some of the *Iewes* submitted themselves unto this church, as it were for a tast and pawn of their subject on that should ensue, which it may be that the last words speak of. We shewed upon ch. 2. 9. how they that be *Iews* in lineage & discent, do lye when they call themselves *Iews*, namely by boasting that they alone are the people of God, when as in the

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mean time they reject Chriſt, in whom alone we are counted ſonnes, and ſtick unto the abrogated Ceremonies of the Law: wherby they made themſelves to be a Synagogue of Satan, not a Congregation of Saints, whatſoever they on the contrary ſtrove to be with their words. In the *Counterpain*, they are *Iews*, whatſoever they be, that are inwrapped in errours, and yet arrogate to themſelves alone; *truth, faith, ſalvation, the promiſes of God*, creaking, and craking of nothing but *the Temple, the Temple*; ſuch as were the *Arian Biſhops* under *Conſtantine, Conſtantius*, and *Valens*; and ſuch as are the *Romaniſts* at this day, that glory no leſſe in *Peters Chayr*, then the Iews of old did in their *Temple*. Theſe will be the only *Catholiques*, they will have *their Church to be the only Spouſe of Chriſt, no ſalvation to be come by out of their Congregations*. But let them deceive themſelves as much as they will, with glozing and goodly words, they are by their true name *counterfeit Iews*, in ſhew only *Chriſtians*, that make aſſemblies for the honour of the Devill. God doth not acknowledge them for his, that do thruſt upon him another kind of worſhip, then he himſelfe hath by his own inſpired word appointed. Some of theſe *Iews* therefore are given to this holy *Philadelphia*, when there are many every day, whom God of his ſingular mercy pulleth out of the jaws of *Antichriſt*, and inlightneth their eyes to acknowledge, and imbrace the truth. Among whom are *Peter Vergerius, Peter Martyr, Zanchius, Martinengus*, and many others, both of *Italy*, and of other nations, who being firſt of the Popiſh Religion, were afterwards converted to the truth.

Behold I will (I ſay) make them to come. The victory which the *Philadelphians* had of old gotten over the *Iews*, was doubtleſſe very notable, no leſſe famous ſhall be at laſt the triumph of this *Reformed Church* over the Papiſts. Hitherto they have fought againſt them with quils and inke, but the time ſhall come ere long, when they ſhall be quite rooted out with weapons, and that by the helpe of this Church, as ſhall be taught more plainly afterwards. *Rome* indeed her ſelfe ſhall be overthrown by ſome other man, but after ſhe is demoliſhed, this holy *Philadelphia* ſhall pluck up the remainders of the Popiſh Kingdom, ſo that it ſhall not have the very name of it to remaine afterwards, as we ſhall ſhew upon the 19. Chapter. For this adoring of her by the *counterfeit Iews*, belongeth to that time, when as the *Romiſh Beaſt* being thrown into Hell, all his armies and forces ſhall be ſlain with the ſword, which cometh out of the mouth of him that ſitteth upon the Horſe.

And

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And they shall know that I have loved thee. For till this time thou art made a mocking-stock, neither do unthankfull men acknowledge my love by that singular gift of godlinesse, which I have bestowed upon thee; But then will I adorn thee with those things, which are in account with the world also; thou shalt set up a victorious Ensigne against thine enemies, and thou shalt inrich thy selfe with their spoyls, so as there shall be none that shall not be inforced to confesse, that thou art Gods only beloved darling, when he shall see thee so marvellously, above all hope, promoted and advanced; nourish and cherish thy hope with these things (*O holy Philadelphia*) and be not perplexed in thy mind, whatsoever the world prateth of thee with many foolish words.

10. *Because thou hast kept the Word of my patience*, that is, *That Word and doctrine which I taught the World with very great patience, as also which is to be preached with like patience always, which I see thou hast used to thy great danger, & hast for al that continued constantly in thy duty.*

And I will save thee from the houre of temptation. But what is it to save them from the houre? What, would not God suffer the *Philadelphians* at all to be touched with the triall? It could scarce be, that they be altogether free in the common calamity of the whole world.

To save them then, is to deliver them; as *God saved them out of the hand of their enemies*: That is, *he delivered them.* Judg. 2. 18 It is as much as if he should say: *I will not suffer thee to quaile in that tryall, but I will give thee strength, whereby thou shalt not only beare the calamity manfully, but shalt overcome it also, and prove a Conquerour.* But what is this houre of temptation? In the *Type*, it is that no doubt that was under *Trajane*, which *Philadelphia* sustained together with all other Churches.

Neither is it to be let passe, why he called the same an affliction of *ten dayes* in the Epistle to the Church of *Smyrna*, which here he abridgeth into *one houre*; In both places he respected the agreement of the *Type*, and the *Counterpayn*. There, because under *Constantine*, *Constantius*, and *Valens* (with which time, we shewed that the *Counterpayn* of the *Smyrnean Church* was to be limitted) the calamity was to be long and lasting, as which should be hot and fierce for the greatest part of all that space, he defined the affliction in ten dayes, wherein he did both note out how many yeares *Traiane* should violently assault the Church, as also that long stay of the persecutions, under the Christian Emperours in the *Counterpayn*: but seeing in the *Counterpayn* of the *Philadelphian Church*, there should be a most grievous af-

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fliction far above all other, yet a ſhort one, he contracted the troubles of the ſame times into *one hour* in the *type*. This tryall therfore which is yet to bee, which ſhall come upon the whole world, is the laſt fought battell of the *Romiſh Antichriſt* in the weſt, and of the *Turkiſh Mahomet* in the eaſt, very terrible in the whole order and ſetting of it in aray, but yet wherein the *Church* ſhall get the victory, which is to be far preferred before all the triumph of all that have been Conquerours. A taſt whereof is here given to be taken aforehand, the full declaration is reſerved for the proper place of it. But ſeeing in this battell the victory ſhall be common to the whole church, and here ſeemeth to be ſomething promiſed, proper to this one church, it may be this *temptation* ſhall be ſome other, which ſhall go before that main battell. And we have heard before in the church of *Germany*, that ſome grievous thing was hanging over it: For he threatneth that he will come as a thiefe: Beſides, we ſhall ſee in the next church, that ſome tempeſt is to be looked for. Wherefore it is to be feared, that this temptation will ſhortly invade theſe *Chriſtian Churches*, and will ſhake them with a horrible ſtorm. Beſides the conjecture of this place; the ſins which every where get the upper hand may increaſe this feare worthily. It will be good therefore for every one to prepare himſelf, that he may ſtand unmovable in that day. Now we may in ſome part conceive how grievous this calamity will be, out of the words themſelves. For they promiſe that this one church ſhall be preſerved from waſting and deſtruction, to which purpoſe tendeth that *reward of the pillars*, verſ. 12. What ſhall become then of the churches? There ſeemeth to be coming ſo miſerable a hurliburly of all things, that no outward forme or faſhion of any church ſhall be left elſwhere beſides: for it ſeemeth that thoſe churches which have not regarded full reformation, ſhall at laſt by Gods judgment come to nothing.

11. *Behold I come quickly.* Hitherto of the good of this church. The way to preſerve it is by *conſtancy*, to which he exhorteth, firſt by his *ſwift coming*; The *Philadelphian church* felt this houre of tentation preſently after the writing of this booke. For *Trajane* ſucceeded next after *Domitian*, under whom *John* received this Revelation. And the new reſtored *Philadelphia* ſhall finde, it will not be long before all theſe things ſhall be perfected, within 200. yeers after her firſt new birth, ſhe ſhall ſee the iſſue of all theſe things, as the Prophecy following ſhall teach us by Gods helpe.

Hold that which thou haſt, that no man take thy Crown. That is,

goe

goe on couragiouſly in that courſe which thou haſt begun, hold faſt thy holineſſe of manners, thy purity of wholſome doctrine, thy ſeverity of heavenly Diſcipline, leſt if thou releaſe, and let looſe any thing here, another man take away thy *Crown*. But what is this *Crown?* That honour which ſhe ſhall receive from her enemies, that ſhall be put under her, and that ſhall fall down before her feet, *ver.* 9. Which kind of rewards depend upon the duties of godlineſſe, to which they are promiſed, and they are taken away from the Saints oftentimes, to puniſh their ſloathfulneſſe. Wherefore they bewray their unskilfulneſſe, that refer theſe things to eternall life; as if that could be taken away from the elect, or at leaſt as if they ſhould alwayes ſtagger, as in a doubtfull, and uncertain matter, whereof they could have no ſure hope, as long as they live upon earth. It may be, and it cometh commonly to paſſe, that the wicked may deceive themſelves with a falſe perſwaſion, but the elect have the *Spirit*, which teſtifieth that they are *the ſons of God*; neither can this Author of all truth, either deceive, or be deceived, *Rom.* 8. 16. And yet if one ſhould think, that there is the ſame reaſon of the earthly, and heavenly reward, of which they will have that to be the *Type*; that ſame may be truly and rightly anſwered, which before we ſpake of the Book of life, *verſe* 5. *That many are called, but few are choſen.* Now thoſe which are called not perſevering, may have their crown, which for a time they hoped for, taken away from them, in which regard it is not without cauſe called *their Crown*. But how do they triſle, that wreſt this to the elect, which belongeth to thoſe that are only called; and that becauſe they envie unto others that certainty of ſalvation, which they feele not themſelves. For the word *take* here, is all one with taking away, *Mat.* 5. 40. *Let him take thy coat alſo*, that is, *take away*. Godly Philadelphia.

12. *He that overcometh, I will make him a Pillar.* For, *I will make him that overcometh.* Or *as for him that overcometh, I will make him.* It is an Hebraiſme of a Nominative caſe put abſolutely, ſuch as wee obſerved, *Chapter* 2. 26. The reward is, that hee ſhall bee like a *Pillar in the Temple of God*; that is, hee ſhall remaine firm and ſtable in the Church, neither ſhall hee feare any ruine, or ſliding; howſoever the *tempeſtuous raine ſhall fall, the floud ſhall ariſe, the winds ſhall blow*, and all things ſhall ruſh together upon him with one aſſault. Hee alludeth to thoſe two *braſen Pillars* placed in the *Temple* by *Salomon*, which did reſemble the ſtability of the ſons of God, 1 *King.* 7. 15. And ſo is this

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this Church, by Gods mercy, not defiled with any ſchiſm, or filthy revolt, as we have ſeen the Church of *Sardis* to be, which becauſe ſhe took no care to plant a full and through Reformation, did by Gods juſt judgement loſe many of her Citizens, like as the Fig-tree loſeth her green Figs; ſo far off was it that they ſhould be *Pillars*. But *Philadelphia* ſhould be without this grief, not but that it ſhould have ſome runnagates from their holy profeſſion, which for a time they ſhould diſſemblingly make, but becauſe theſe few falſe-hearted-ones, ſhould rather make the faith and diligence of this Church to ſhine forth in examining and caſting forth theſe hypocrites, then that they ſhould caſt any blot of ſchiſme or apoſtaſie upon it.

Neither ſhall he go forth any more. This *Pillar* is declared by a double property, the one of *perpetuity*, the other of *a name written upon it*: that is, ſignified in theſe words, *neither ſhall he go forth any more*. The force of which words ſeemeth to be an anſwer to a ſecret doubt, which might perhaps trouble the minde of ſome man, becauſe thoſe *Pillars*, in the Temple were broken; when? when the Citie was taken by *Nebuchadnezzar*, and the braſſe of them was carried into *Babel*, Ier. 52. 17. Leaſt any man ſhould fear that the ſame might happen here, namely, that though a man ſhould be ſetled for a time in this Temple, he ſhould at the length be baniſhed thence; he biddeth them be of good cheer, for he promiſeth that he ſhall be ſuch a *Pillar*, as no *Nebuchadnezzar* ſhall ever break in pieces, or carry away by force any whither. *The Son abideth in the houſe for ever*, John 8. 35. *The handmaid with her ſon is caſt forth, but the heir ſhall live alwaies in his Fathers ſight*, Gal. 4. 30, &c.

And I will write upon it the name of my God. The name written upon it is three fold, *of God, of the new Jeruſalem*, and *the new name of a Son*. All which things are ſpoken agreeably to thoſe *Pillars* in the the Temple, the faſhion whereof the *holy Ghoſt* as it were pointing at, doth here explain, by the way teaching us, that there was nothing ordained in that old Temple in vain, although it ſeemed to be of no moment at all. *Solomon* called his two *Pillars* which he erected by two notable names, that on the right hand he called *Iachim*, that is, *he will ſtabliſh*; that on the left hand he called *Boaz*, that is, *in it there is ſtrength*, 1 King. 7. 21. Shewing not onely by the matter, but by the names alſo of thoſe Pillars, what ſtedfaſtneſſe the elect ſtand in before God, both for the *preſent*, and for *time to come*. For the *preſent*, the ſons of God have ſtrength in themſelves; for *time to come*, God will ſtabliſh them ſo with his grace, that they ſhall never wholly depart from

from him. And yet, that I may by the way touch this point, these two names seem to note out besides this, the two *Churches* of the *Iews* and *Gentiles*. That of the *Iews*, by *Iachim* on the right hand, as which God would at length establish in his time, though as yet it had not attained to this stableness, through the obstinacy of their mindes, wherwith they should reject Christ when he should come; this of the *Gentiles*, by *Boaz* on the left hand, because of the present strength that should be in her, when she should embrace Christ at the first hearing. Thus Christ shall write upon these Pillars better names then those of *Iachim* and *Boaz*. For first, he shall write upon them the *name of his God*, that it may be made plain to all men, that these men are chosen out from the rest to be Gods peculiar people, as is in use with all matters that are openly marked, which do by their titles declare to every one whose they are. In which sence it was said, *And they shall know that I have loved thee*, vers. 9. For which cause also: *Holinesse to the Lord, was written upon the little bells that hang upon the horses* in in the Prophet *Zachary*, Chap. 14.20. The second name is of the *new Ierusalem*; of which Chapter 21. 2, &c. To which time this reward belongeth: whence it is cleer, that these seven Epistles respected not onely the present condition of the seven Cities, but do after the manner of *Types* comprehend the ages following for a long time, as we have interpreted them. But as touching this *new Ierusalem*, we shall shew in the proper place, that it is not that *City* which the Saints shall enjoy in the Heavens, after this life, but that *Church*, that is to be looked for upon earth, the most noble and pure of all other, that ever have been to that time. Godly Philadelphia.

The rewards do in a peculiar sort serve for the times, but if this felicity should be after the resurrection, it should be common to all the Saints, not proper to this *Philadelphia*. This therefore doth signifie, both that the *Philadelphians* should endure untill that restoring of the Church, wherein the *new Ierusalem shall come down from heaven, and shall converse with men*; as also that they shall be joyned with it in Covenant and societie, to be endowed with the gift of that *heavenly Ierusalem*, and to enjoy the same right and felicity with it. At which time all men shall acknowledge, that thy Reformation is not a device of mans brain, as contentious brablers will needs have it to be, when they shall see the same ordinances to flourish in the *new Ierusalem*.

The third name is, *the new name of a Son*: What *is* that trow ye, that can be new in this name? Doubtlesse, that it is not as yet acknowledged,

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knowledged of the world. Hitherto hath Chriſt ſuffered Tyrants to domineer, and to tread the Chriſtian name under foot, as if Chriſt were a *Titular King onely*, who ſhould have right indeed to Reign, but he ſhould want power. But at laſt he ſhall ariſe and take the Club into his hands, he ſhall deface all his enemies, he ſhall give his *Spouſe* the triumph, and he ſhall be magnified of all men throughout the whole world, for *the King of kings:* He ſhall take his ſervants into the fellowſhip of this glory, he ſhall deliver them from thoſe calamities wherewith they are now oppreſſed, he ſhall give them power over their enemies, and ſhall impart unto them the whole honour of his Kingdom, ſo far as mortall men can be capable of it. Now there is ſome difference between a *new name* put abſolutely; Chap. 2. 17. and the *new name of a Son* in this place. For that belongeth to the certainty of adoption by Chriſt, which faith was very weak in the ſtate of *Pergamus*; This is referred to the fellowſhip of that Kingdom, which ſhall be communicated with his ſervants in the latter times.

13. *He that hath an ear.* Hear therefore (O *Philadelphia*) and rejoyce. Thou art little and lowly, but God ſhall exalt thee. Onely go forward conſtantly, and bend thy ſtuddy and care more earneſtly, give not again one whit, neither care for the ſcoffes of the wicked, who ſhall by this means pull wofull plagues upon themſelves, but they ſhall bring thee a crown of Glory. The end of thy warfare is coming ſhortly; In the mean time we will pray for thy peace and proſperity. Do thou joyn thy mutuall wiſhes and prayers to God with us and for us, that thoſe things which Chriſt hath ſo greatly approved in thee, he would vouchſafe to grant to the reſt of thy brethren. Farewell. *The grace of our Lord Jeſus Chriſt be with thee, Amen.*

The Analyſis, or Reſolution of the Epiſtle to the Laodiceans.

SO much for the Epiſtle to the Philadelphians. The laſt of all Written to the Laodiceans remaineth, the Inſcription whereof is to the Angel, like as of the former. The deſcription of him from whom it is ſent, is taken out of the double propertie, firſt of his truth, partly in his promiſes, that he is Amen: partly in his Doctrine, that he is a Faithfull and True Witneſſe: then of his power whereby he is the beginning of the creatures of God, verſ. 14. *The Narration, firſt, reproveth him, and ſheweth the grievouſneſſe of his ſin, both cloſely, by omitting the mention*

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of any good thing in him, contrary to the course he took with all the former Churches, as also openly, both by comparing it with coldnesse, as a lesser evill, vers. 15. *And by setting down the punishment that is to be inflicted, which is vomiting out of his mouth, vers.* 16. *After that he sheweth the way to heal this disease, both by opening the cause of it, which is a false perswasion of his own worth and excellency, and the ignorance of his misery, vers.* 17. *As also by prescribing the remedie, which is to be fetched from Christ alone, vers.* 18. *And not this onely, but also by perswading him to use it, both by threatning a chastisement fit for sons, if they shall neglect it, vers.* 19. *As also by laying down the easinesse of applying it, verse* 20. *And the reward, vers.* 21. *The last conclusion is the usuall Epilogue of hearing what the Spirit saith to the Churches, vers.* 22.

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THE EXPOSITION.

14. *And to the Angel of the Laodiceans.* Laodicea by the River *Lycus*, was of old a great and renowned Citie, abounding both with Citizens, and wealth, and all things, as we have shewed, Chap. 1. 11. It was built by *Antiochus* the son of *Stratonice*, and was called *Laodicea* for a favours sake to *Laodice* his wife, as who would say, a *Princesse of the people*, to whom she gave lawes, and among whom she executed justice. Whence it is that we call it *glorious or glorying Laodicea*, as being both by her name, and in her own conceit a great City, bragging that *she is rich and wanteth nothing*, vers. 17. It is distant Eastward rather then Southward from *Philadelphia*, not above ten scruples of ground, according to *Ptolomy*; It is the third City, since the last mention of *Jezabel*, whose infamy and villany the Church of *Sardis* took away from the Churches. This Church hath this proper to it self, that she hath none set against her as the former Churches had.

Thyatira was set against *Ephesus*, *Sardis* against *Smyrna*, *Philadelphia* against *Pergamus*; *Laodicea* the seventh Citie wanteth a Paralel to match her, as being *a peerlesse Paragon*. The *Counterpain is the third reformed Church*; Which before that I do by name specifie, I must put away from me by all earnest intreaty, the unjust suspicion which some men may raise against me, and the offence which they may take at my words. It was not truly any distempered affection of my heart, that hath set me on work to seek out an odious application of this Epistle. God is my witnesse that I am not grieved through envie either at the wealth, or yet at the honours of any man. That little

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estate which I have of mine own, doth fully content me. Neither did I ever count any more foolish, then for a man to goe about to please himself by displeasing others. Yea how foule and shamefull a thing is it for one to lye raking in the ulcers of his brethren, like a fly? My mind and disposition is, and hath been alwayes such, that I could never abide such courses. But when as I perceived that these seven Cities, were propounded for a *Type* of all the churches among the *Gentiles*, and when I did moreover see clearly, both the order of the time, and the marvellous agreeing of all things together, I durst not perfidiously bury the truth in silence, least I should make my self accessary to so bloody a sin, as is the damnation of other mens soules.

God forbid that I should willingly distaine that church with any the least blot of infamy, which by the mercy of God hath brought me forth, hath brought me up, & doth sustain me; the which therefore I do with my daily wishes & endeavours, desire to be, & to make a most blessed Church. But seeing a Bile cannot be healed unlesse it be handled, neither handled without some pain and smarting grief; I thought it my duty to cast my self rather upon whatsoever troubles, then to betray the salvation of that Church, whose estate ought to be of more account with every one of us then his own. Truly he that gathereth the tears of his children into his bottle, knoweth right well that I have not with dry eyes taken a survey of this *Laodicea*. I could not but poure forth teares and sighes from the bottom of my heart, when I beheld in it, Christ himself loathing of us, and provoked extreamly to anger against us.

Wherefore let no man blame me for speaking that, which not so much mine own minde, as the duty of a faithfull Interpreter constrayneth me to utter. And I hope that those which love the truth, will not disdaine and reject so equall a petition; on which hope relying, but chiefly on his helpe; who is the guide of my way and of my life, I will forthwith addresse my self to come to the matter. The *Counterpaine* (I say) of *Laodicea*, is the third reformed church, namely, *Our Church of England*. For all the purer Churches are in a threefold difference to be considered: for either they follow the steps, which *Luther* trode out before them, of which sort are the churches of *Germany*, chiefly, that of *Saxonie*, and those of *Swedeland*, and *Denmark* that bordered upon it; or els they abhor that errour of *Consubstantiation*, as do all the rest with one consent; which yet do not in all things conspire together, but follow a diffe-

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rent manner of Government; the *French-Churches* and those that be in league with them, one; and ours of *England* another, and that a certain proper and peculiar one, as it were *a none-such* Government. Luke-warm vain-glorious Laodicea.

Whence there are three that are distinguished, each apart from the other, to which three are three *Types* correspondent, *Sardis*, *Philadelphia*, *Laodicea*, after the overthrow of *Iezabell*, that is, after that the yoake of the Romish Tyrannie was shaken off. Now ours of *England* suteth with *Laodicea* the last of them, as whose beginning was last of all; which it tooke from the yeer M. D. XLVII. When as King *Edward* of most noble memory came to the Crowne, being then atlength a confirmed, and established Church, when eleven yeers after, our most gracious Queene *Elizabeth* began to Raigne. The most mighty King *Henry* her Father had cast out the Pope, but hee retayned the Popish Superstition. And before hee began but to stirre against the Pope, the Churches of *Germany* and *Switzerland* were founded. The *Scottish Church* was after ours in her birth, and uprising; yet is it justly numbred among these reformed Churches, with whom it consenteth in her forme of Church government, with whom therefore it is reckoned as being of the same Originall, which is more to be esteemed by the agreement in the substantiall matters, then by the difference of time alone. Wherfore our *one Church of England* only maketh a *Counterpain* answering to *Laodicea*, as the which was last extant of those, in which a diversity of any moment is apparent.

These things saith that Amen. Amen is here used, as if it were a proper name, and undeclinable, *ὁ Amen* as were *ὁ ὤν, hee that is, that was, and that is to come*, before in the first Chapter. This threefold property given to Christ in this place, tendeth to teach us what kind of Governour Christ should shew himselfe to be in this Church of *England*. The first property is taken out of the first Chapter, ver. 18. Though *Amen* there wanteth the Greek Article *ὁ* that goeth commonly with *Nouns*, neither is it read at all by the vulgar Interpreter, which yet this place may make us conjecture a little, that it should be read. The second is taken, not out of the vision of the first Chap. but out of the Inscription of the common epistle, *v.* 5. Neither is the third to be had there in expres words, but in the 8. *verse* he is called the beginning, and the end; whence this here may seem to be derived, *the beginning of the creatures of God*. The two first properties serve to expres his double truth, the one is in promising, the

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other in teaching. In regard of that he is called *Amen*, according to that of the Apostle, *In him are all the promises of God yea and Amen*, 2 Cor. 1. 20. in respect of this, he is called *the Faithfull and True Witnesse*. As touching that, Christ taketh this name upon him himself at this time, because he should manifest his verity most notably in these dayes, by keeping touch with this Church for performance of his promises. But what are those promises? They are all the blessings of Heaven, earth, cattell, children, peace, war, good health, and such like, which are promised in the law to those that will hearken to the voice of the Lord; whereas all contrary curses are threatned to them that disobey it, Deut. 28. Which, how they were performed to the *Laodiceans*, it is not so plainly to be seen of us, because we want the light of Historie to inform us herein. But for our *England*, there can be nothing more cleer, then the extraordinary goodnesse of God towards us in this matter; For these *forty* and *two yeers* and more, what great abundance of all good things hath hee poured upon this Iland of ours? He hath given us a most gracious Queen, so excelling in all things that are praise-worthy, as the like to her no age ever saw; together with her, hath he granted us peace. What good things hath not flowed from thence? By means of that, Lawes are in force, Judgement is executed, every man enjoyeth his own, injuries are represſed, all reproachfull dealing in word or deed is curbed in, the Nobilitie is honoured, the Comminaltie fall hard to their work, good learning flourisheth, Handicrafts are exercised, Cities are gorgeously set out, riches are increased, our youth groweth up infinitely, the fields abound with corn, the pastures with cattell, the mountains with sheep. What need many words? From this Peace it is that this land hath been a Haven and a Harbour lying open to such as were exiled for Christs cause; such as have been oppressed by Tyrants have had aid and relief from hence, yea it is our chief, if not our only work, to helpe such as are distressed with wants. Besides, we enjoy all these things, whiles our ears ring in the mean time, almost on every side, with the Nations that are in an uproar round about us, no lesse then they are beaten with the waves of the sea, that doth environ us. Never had *England* so long and so quiet *Halcyon* dayes; which felicitie of ours, forrain countries are astonished at, our enemies gnash their teeth against it with envy, and (which only maketh us miserable) we our selves scarce know and acknowledge what and whence it is. But blessed be thy Name (O *Amen*) that art most true, yea, even truth it self, who hast been

been the Author and Continuer of this peace of ours, and of ſo many great bleſſings, that have flowed from thence unto us. Thou by heaping ſo many good things upon us, haſt made the world to know, that thy Goſpel is not a beggarly, or niggardly gueſt, that cometh with little or no money at all to pay for his ſhot, but a very rich and bountifull one, that where he cometh, and findeth kind entertainment, openeth his full horn of bleſſings, and filleth that place with a bleſſed and bountifull largeſſe. Preſerve we beſeech thee among us all theſe bleſſings of thine; Yea, we doubt not, but thou that art that *Amen*, wilt preſerve and continue them, if we would maintain thy truth, and would not with-hold it in unrighteouſneſſe. Lukewarm, vain-glorious Laodic.

That faithfull witneſſe and true in his words. The ſecond propertie is his truth in teaching. For theſe words belong to the *prophetical office of Chriſt*, as hath been ſaid upon the firſt verſe of the firſt Chapter; where he is called *faithfull*, becauſe of his diligence in his labour, by means wherof he executeth his *office* with exceeding great faithfulneſſe, whom therefore his *Father* did not without cauſe be truſt with a buſines of ſo great moment. Hee is called *true*, becauſe of the ſimplicity, and uprightneſſe of his ſpeech, which is farre from all, even the leaſt touch, of ſo foule a fault as falſhood in ſpeech is. This property here given him, ſheweth, that he ſhould marvellouſly make known his holy nature unto this Church, by exerciſing this kind of truth among them. But for his faithfulneſſe, and truth ſhewed in the Citie of *Laodicea*, wee have no more to ſhew out of the Hiſtories, then we had for the former. In the *Counterpayn*, that former riches of his grace, is, if it be poſſible, exceedingly ſurpaſſed in this regard. For what good ſhould have come to us by all other bleſſings, if wee had not had the free, and authorized liberty, to deliver and receive his ſaving truth? But now from the firſt dayes *of our moſt gracious Queen Elizabeth*, he hath rayſed up without intermiſſion, painfull and skilfull Paſtours, and Teachers, who have preached the Goſpel of ſalvation purely and ſincerely. Neither are there wanting through his infinit mercie, many at this day, that ſpend themſelves, and all their labours, in making known unto the people, the whole counſell of God, and that purely and ſincerely, without the mixture of any corrupt leaven of falſe doctrine. And yet one might, not without cauſe, marvell how it could be, that the doctrine of God ſhould remaine ſo long uncorrupted amongſt us, there being ſuch diſſoluteneſſe, and licentiouſneſſe in the lives of all men, and that becauſe a man may have a licenſe, as it were, to offend

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offend any way, ſave in finding fault with, or diſgracing thoſe that be in authority. But he that is the faithfull, and true witneſs, ſanctifieth the Paſtours with his truth beyond all hope, in whoſe lips he dwelleth to this day, though he threaten ſore by many, and thoſe no obſcure tokens, that he will be gone from us ere long, unleſſe we meet him ſpeedily, with fruits worthy of true repentance, and of his glorious Goſpel.

The beginning of the creature of God. This is the laſt property, which doth deſcribe his power. For whether we interpret the word *Archi*, calling it the beginning, or the principality, it cometh all to one, ſeeing it is neceſſary all things ſhould be ſubject to his regiment, who did at firſt create them. In conſideration whereof, *Chriſt* hath alſo evidently ſhewed himſelfe to be wonderfull amongſt us. What is it that the *Pope of Rome* hath not aſſayed to do, that he might diſturbe our peace? Partly by his *curſing Buls*, and *Brieves*, ſounding out an Alarum of open rebellion; partly by the ſwarms of *Ieſuits*, and other ſuch Cut-throats, which he ſent over amongſt us, by theſe agents hammering out that matter cloſely, which he intended, even to ſlay our ſacred Princeſſe, by ſword, poyſon, guns, diveliſh arts, or any other way. We know not long ſince, the *Prince of Orange* was laid for by a popiſh murdering villain, and brought to an untimely death. The murder of *Henry the King of France*, plotted and effected by *Iacobus Clemens* the Monk, is as yet freſh in our memory. And *Henry the fourth* that now raigneth there, did hardly eſcape the bloody hands of *Chaſtellius the Ieſuit*, being thruſt through the jawbone with a knife, ſo that two of his teeth were ſmitten out. But yet our Queen, being ſet for, and ſet upon, by many men, at many times, by many kinds of treacherous devices, hath been kept ſafe and ſound, even from the leaſt harm. Whence came this, I pray ye? Was there any opportunity wanting to the wicked wretches? *This Prince and beginning of the creature*, whoſe beck all things obey, laughed to ſcorn all the counſels of theſe miſcreants, brake and brought to nought all their aſſaults, and ſubtilly contrived inventions; to wit, he kept them from *touching his Anoynted, and from doing the Nurſing-mother of his Prophets any harme.* No leſſe glorious was his power in bridling the *Spaniard*, with whom wee have waged warre for ſo many yeers. What is it, that he thinketh not himſelfe able to doe by his power and puiſſance, who alone maketh work enough to trouble almoſt all Europe, and other parts of the world? His invincible Army ſo called, that was ſent againſt us the yeer 1588. had devoured

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in hope ere it came, all our Countrey, lives and goods; but how notably was it deceived (O our good and gracious God) being discomfited, wrecked, and scattered up and down through all Seas, and that without any labour of ours at all? It came out against us one way, but it fled seven wayes from before us. This is thy prayse alone, (*O most powerfull Governour*) to whom the winds and waves, yea the hearts and hands of wicked men, more untameable then those, will they, nill they, are made obedient. Why do yee not consider this, (*O Kings*) why do *yee not learne to be wise, ye that rule the world?* What, will ye fight any longer against the *Prince of the creatures* to your own destruction? If ye will needs go on thus madly, to rage like Gyants against him, we will in the mean time shroud our selves under his wings, by whose protection alone, we shall stand free from danger, amidst all your hostile assaults and treacheries. And thus much for this threefold property, wherein Christ offereth himselfe to be seen, *in state* as it were, in this our English *Laodicea*, namely in his *constancy in promising, his truth and fidelity in teaching*, and then *his invincible power in defending of us.*

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15 *I know thy works, that thou art neither cold nor hot.* In declaring the greatnesse of the sinne of this Church, hee maketh mention of no good thing it hath, wherein he dealeth otherwise with it, then with the former Churches. Of which there was not any so past hope, and forsaken of God, no not *Pergamus*, or *Sardis*, that it was without any thing prayse-worthy in it. But the evill of this Church, as if it could endure no sorting, and society with any good, heareth nothing but reproofes; and the Church is not heartned against Gods threats with this, that Christ approveth of some goodnesse in her. Not but that there were many severall men, whose faithfulnesse and diligence the *Holy Ghost* acknowledged (for it could not be, but that where *Christ is a faithfull, and true witnesse*, there should be some that should do God excellent service) but he respecteth the common form, and outward fashion of the Church; such I mean as it is, not so much through its one default, as by means of the faulty government of the *Angels* that be in it, which is so indeed ordered, that whosoever looketh upon it with eyes that be matches, and indifferent, it may seem to him, and that worthily, to be void of all vertue whatsoever. It is an horrible evill, that doth as it were say unto all goodnesse, what have I to doe with thee; get thee hence farre enough from mee. And though wee may well conjecture by this kind of silence, which the Holy Ghost here useth, how desperate the disease

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of this church is, yet in the next words following, the quality thereof is in a more plain and lively manner deſcribed unto us. And firſt for more plainneſſe ſake, by a deniall of contraries. *I know* (ſaith he) *that thou art neither cold nor hot*, but ſome odde ſtrange thing moulten and compacted together of them both. So that this evill conſiſteth of certain contraries ſtrangely tempered and blended together. Now he calleth that man cold, who can well indure that the duties of godlineſſe ſhould lye dead, and out of requeſt, little or nothing at all caring what manner of way he himſelf or others take to worſhip God. He calleth him hot, who boyleth with heate and fervency of ſpirit, in his due and full regard of Gods worſhip, being like to boyling water, that ſeetheth and boyleth (as we ſay) in the Pot, with a certain reſtleſſe motion. For ſo doth the word *hot* in the Greeke ſignifie, to wit, ſuch an one as can by no means indure ſuperſtitious and impious religions, but will hazard all that he hath, ſo far as may be, to effect a Reformation. For we muſt not think, that to be hot is vitious in this place, as if it were an inconſiderate zeal, as the caſe ſtandeth with the habits of morall vertues; wherein both the extreams, ſtraying from the mediocrity, either in exceſſe or defect, are faults and vices, as we ſee in liberalitie, fortitude, temperance, and the reſt; but it is a matter of commendation, as being the only vertue, from which both *coldneſſe* and *lukewarmneſſe* ſwerve.

This we ſee, in that *Apollos* is ſayd to have been *fervent in the ſpirit*, Act. 18. 25. And *Paul* exhorteth men *to be fervent in the ſpirit*. Rom. 12. 11. Again, if to be *hot*, ſhould be in this place to degenerate from the right conſtitution of minde by an exceſſe, then to be *lukewarm*, ſhould be in the nature of vertue, that keepeth the middle between two extreams. But heat or zeal here is an affection, that doth purſue after the love of holineſſe with a great vehemency of minde, which is as it were a certain holy violence, ſuch as is deſcribed, Matt. 11. 12. The defect whereof, either that of coldneſſe, which is more remote, or this of lukewarmneſſe, which is neerer, is here found fault with, as being a ſin againſt God. Now this ſame *lukewarmneſſe*, that is ſet in the middeſt between theſe extreams of heat and coldneſſe, is ſuch a thing, as whereby a man abſtayning from groſſer ſins, is well given in Religion, and will ſerve God (as we commonly ſay) yet only ſo far forth, as may be enough to keepe the eſtimation of a prudent and civill honeſt man. The company therefore of the *Laodiceans Paſtours* was like a Senate, conſiſting of prudent and moderate men in the matter of Religion, ſuch as we call at this

this day *ſtatiſts, or moderate and direct Proteſtants of State*, and which are commonly known to be *lukewarme profeſſors*. And now it is not here mentioned, what be thoſe ſpeciall things, out of the mixture whereof this *mungrell lukewarmneſſe had* his being and beginning. Before theſe times of *Iohn*, *Paul* biddeth the *Coloſſians* admoniſh *Archippus*, who was then the *Paſtour of the Laodicean Church*, *that hee ſhould have a care to fulfill that miniſtery, which hee had received in the Lord, Coloſſ.*4.17. By which it appeareth, that the Paſtorall fidelity began at that time to totter there, the which afterwards did foully come to decay, when the Holy Ghoſt ſent theſe Epiſtles to the Angels of the Churches. In our *Realme of England*, the matter is more clear, where ſuch a form of a Church is eſtabliſhed, which is neither cold, nor yet hot, but ſet in the middeſt between both, and compounded of both. It is not cold, in as much as it doth profeſſe the ſound, pure, and ſincere doctrine of ſalvation, by which we have renounced that *Antichriſt of Rome*, and are riſen out of that death, as cold as yce, wherein wee lay before. But hot it is not, as whoſe *outward Regiment* is as yet for the greateſt part *Antichriſtian and Romiſh. In the degrees of clergie men, in elections and ordinations, and the whole adminiſtration of the Church-cenſures.* The which tempering of *pure doctrine*, and *Romiſh Regiment*, maketh this *lukewarmneſſe*; whereby we ſtand juſt in the middeſt between *cold* and *hot*, between the *Romiſh*, and the *reformed Churches*; of both which wee make a medly, as *Martin Bucer* (of all godly men to be had in perpetuall remembrance) complayneth in a certain Epiſtle of his, written from Cambridge to a ſpeciall friend of his *Ianuar.* 12. *Anno* 1550. This was hee, that in the dayes of King *Edward* the ſixth, was (among others) called to conſult, and to determine matters about the reforming of our Church. But hee ſheweth plainly in that Epiſtle, that wee ſpake of even now; wherein, and how farre both his, and *Peter Martyrs* authority prevailed. For thus he writeth: *As for that that you put mee in mindof, touching the purity of Rites, now that no forrainers opinion, or voice, is asked here about theſe matters. Yet wherein wee can, wee are not wanting in our duty, of our ſelves to exhort and admoniſh, both by writing and ſpeaking; and firſt, and principally, that the Chriſtian Congregation might be provided with true Paſtours, and then alſo that order might bee taken for the moſt pure Purity, both of Doctrine and Rites*: And in another place: *There are ſome that by their moſt inhumane Wiſdome, and vaniſhing Cogitations,*

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goe about to joyn God and Belial together with the leven of Antichriſt. Theſe things ſpake hee, which wee at this day find by experience to be too true.

14. *I would thou were either cold or hot.* That is, I would thou were either all *Romiſh*, or elſe wouldeſt at laſt admit a full *reformation.* He ſheweth the horrible grievouſneſſe of the evill by a compariſon, whereby he preferreth a wicked Religion; yea, none at all, before this *hotch-potch luke-warmneſſe.* But doth not Luke-warmneſſe come nearer to that that is good? Whence is it then, that it is more blameworthy? *Certainly ſinne is more ſinning, where grace is more abounding.*

The fall of the Angels in heaven, left no way for themſelves to come by pardon: The ſinne of our firſt parents was the more wicked, being committed in Paradiſe; and that idolatry of thoſe five and twenty men, between the Porch and the Altar, was moſt deteſtable, *Ezek.*8.16.

God will be ſanctified in thoſe that come near him, and hee doth more eaſily endure, that his grace ſhould not be known, then that it ſhould be deſpiſed. *The ſervant that knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes.* Therefore *if Baal be God, follow him, Why halt ye between both?* As if it were hard to determine, whether were more excellent. God abhorreth to come into ſuch an inquiry. There is more ſound judgement left in him, who being ignorant what is true, ſticketh faſt in his ſuperſtition, then in him, that being inlightned with ſome knowledge of the truth, wavers up and down, as uncertain what he ſhould follow. The mediocritie therefore is worſt of all, which indeed is honoured of the world, becauſe of that ſhew it maketh of a certaine moderation, and peaceableneſſe; Which God notwithſtanding in his account, ſetteth behind the extremes that border on both ſides of it. What then, is it better to revolt to *Rome?* God forbid. For here Chriſt preferreth the blind Papiſts before thoſe *Angels* only, who being bewitched with ambition, and covetouſneſſe, do ſcornfully reject holy reformation; hee doth not ſay, that the ſtate of the whole Church is worſe, as unto which the true food of ſalvation is abundantly miniſtred, which yet there is no way, nor leave to come by in the *Church of Rome.*

16. *Therefore becauſe thou art Luke-warme.* The ſharpneſſe of the puniſhment doth alſo lay out the foulneſſe of the ſin; as which ſeemeth to be confirmed with an oath. For *Outos* in the Greeke, which *Theodoret Beza* tranſlateth: *Therefore*, the Vulgar, *But*, is a word

word in uſe with him that would by ſwearing make his word to be of credit; as if he ſhould ſay, *Thus, or ſo, let this or that be done unto mee, as I am reſolved to ſpew thee out of my mouth.* After which manner, *ſic* is uſed among the Latiniſts, as in that Ode of Horace; *So let the Goddeſſe governeſſe of Cyprus, &c.* As it is obſerved by *Henricus Stephanus*. And among the Hebritians, *Acen* the ſame with *Sic*, as in the Prophet Iſay. *So he bare their ſickneſſes.* That is, *Certainly, truly*, Chap. 53. 4. And Eccleſ. Chap. 8. 10. *And in ſo I ſaw the wicked buryed*, That is, *In truth, truly, certainly*, as ſome will have it. Now this kind of concealing part in Imprecations, is often uſed; *Therefore I ſweare in my wrath, if they ſhall enter into my reſt*, Heb. 3. 11. Luke-warm vain-glorious Laodicea.

It will come to paſſe that I ſhall ſpew thee. As fareth with meats, thoſe that be either hot or cold, are retayned by the ſtomach, becauſe of the exceſſive quality, which maketh them to be felt, and provoketh the ſtomach to receive them gladly; but that is Luke-warme, becauſe it hath a heat, which is near to the ſtomachs heat, and with which it is beſt acquainted, is neither perceived and felt, when it goeth in; neither is therefore when it is entred in, concocted, but remayneth without working, and at laſt being troubleſome with the long of it, is caſt out of doors with loathing, like an unprofitable gueſt. But wee muſt take heed, that we wreſt not ſimilitudes beyond their ſcope; as if here wicked and open ſinners did conſtantly remaine in Chriſt, as cold meats do in the ſtomack. For ſuch kind of men, were never in Chriſt; neither doth hee teach what he *ſimply alloweth of, but what hee preferreth.* Beſides, theſe words are referred to his outward government of his Church, wherin he doth longer forbeare notoriouſly negligent men, or thoſe that are ſtrangers from him altogether, rather then the luke-warme, as the courſe of all times teacheth us, and as we ſee this day by experience in the *Church of Rome*, the which though ſhe have rejected the truth, has yet flouriſhed outwardly a long time; whereas he doth in the mean time correct the true Churches out of hand, and doth not deferre for a long while to chaſtiſe them, if ſo be that hee ſhall ſee them to grow ſlack in their care, though but a little, and by that means to lean towards luke-warmneſſe. But what is this to be *ſpewed out of his mouth?* What will *Chriſt*, in whoſe lips and mouth the truth it ſelfe doth reſide, take away his truth from this *angel*, giving him over into abſurd opinions, and that he ſhould again beleeve a lye? The itching deſire indeed that many have at this day, to broach again to the people monſtrous opinions, and ſuch as have been already hiſſed out,

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doth make this interpretation probable. We know what hath been taught within these few yeers in the schooles, preached usually in sermons, disputed publikely at Commencements, and what it is that was put in print the last Summer. But this should be the punishment of the people as well as of the Angels, to whom yet it seemeth to belong properly. Therefore I cannot tell what to say certainly of this matter. The event shall ere long make it plain. In the meane time let us know that this punishment shall be very dreadfull. For first, Christ shall take great pleasure in casting away this *Angel* from himself. For what can be more acceptable to a man that is stomack-sicke with eating meate that he loatheth, and hath an appetite to vomit, then as soone as may be to be eased of that which causeth his sickenesse? Even as Moses threatneth unto the Jewish Apostates; That *the Lord would even so reioyce, to destroy them and to cut them of, as he did before that, reioyce in doing them good*, Deut. 28.63. Secondly, that he will cast out this *Angel* with great reproach. For an unclean place is sought for to vomit in, howsoever *Antonius*, when he was imployed about publike affaires, did in an assembly of the people of *Rome*, fill his bosom, and the whole judgment seat with gobbets of meat, which he did in a shameful sort cast up among them. Thirdly, that the *angel* shall never recover his former dignity. Far be it from us to thinke that the *mirrour and authour of all cleannesse*, should ever return to his vomit again. Now this punishment was not to be common to the whole church of *Laodicea*, but proper to the *Angel* alone, that is, to *all luke-warme Pastours*, partly, for that which we said right now; partly, because the *Church* is wont to be spoken of expressely, where it is intreated of; as in that to the Angel of Ephesus, *I will remove thy candlestick out of his place*, chap. 2.5. It shall be therefore a punishment peculiar to the Ecclesiasticall men, without the destruction of the whole Church. Neither is it to be doubted, but that which is here denounced, befell the *Angel of Laodicea*; the which self same thing is also to be expected certainly of the *English Angels*, unlesse they prevent it by repentance. For it shall come to passe, that that faithfull witnesse, shall overthrow *this whole Hierarchy*, and will not suffer men, that seeke only for honours and wealth, not the things that be Christs, to enjoy, no not this their false felicity. Certainly a great and shamefull judgment doth waite for these *luke warme men*, the feare whereof, though it do not at all torment them, because they have chased away all the noise of it, with their Termagant-like carriage and courses, yet howsoever all men may be husht and stilled; he will not faile

nor falsifie his word, who hath threatned that he will be avenged of them. It is also to be feared, that the Church shall feel some little calamity, as being infected with the contagion of this sin. Such as are the *Angels*, such doth the *Church* (for the most part,) prove; and there is no man so rude & unexpert, that seeth not plainly that the whole body doth labour of the same disease. *But have mercy upon us (O thou that art the beginning of the Workmanship of God,) deal not with us according to our sins. Thou knowest our mould whereof we are made, even that we are earth & dust. How can it be that earth should not wax cold? Stir up within us the flame of thy love; dissolve I beseech thee this our Icyness, & suffer us not to please our selves as we do in this our piety by the halves, but with thy heavenly fire kindle in us a full & fervent love & desire of goodness, that so we may both avoid thine anger, whereby thou mightest be moved to abhor the sight of us, & we might for ever injoy those pleasures, which thou grantest to those in whom thy soul delighteth.* Amen.

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17 *For thou sayest, I am rich.* So much for his sin. The cause of it is double; *The false perswasion of his worthinesse, and the ignorance of his misery.* That arose from his abundance, of earthly, not of spirituall wealth. For Christ opposeth to these riches, those which he biddeth the Angel buy of him in the next verse. Neither could he have been luke-warme, if he had looked for spirituall riches from any other then from Christ alone, but rather stark cold, and estranged altogether from grace, being abolished and fallen from Christ and his grace, Gal. 5. 4. Now he seemeth to have abounded with earthly riches, because of the wealthinesse of the City which we spake of, Chap. 1. 11. Which was the cause perhaps that made *Archippus* more negligent in his ministery, whence it was, that Paul would have him admonished, Col. 4. 17. Though little fruit of it followed after as it seemeth, seeing even till these dayes, wherein this Revelation was written, there was so great matter of glorying, and that not lately, but of old gotten & provided. The plenty therefore of all things for the maintaining of this life, begat this *luke warmnesse.* Neither is it strange that prosperity should closely steale away the minds of men, and draw them away from God. It is often commanded in the Law, that they should take heed to themselves, lest when they were full, and cloyed with Gods blessings through fulnesse, they should forget the Lord. Now here is a threefold boasting; the first, of his *present abundance*; the second, of his *long continuing abundance*; the third, of *his full, and all-sufficient abundance.* For so the words require, that those words, *I am rich*, should be referred to his present

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preſent riches; thoſe, *I have been rich*, to thoſe that are paſt; and thoſe, *I want nothing*, to the full contentation he had in them. Out of which there muſt needs ariſe beſides, an undoubted perſwaſion of the durableneſſe of his eſtate and felicitie to remain conſtant for ever after.

Now it is to be obſerved, that he bringeth in this *Angel* glorying in his own words, otherwiſe then hath been done hitherto. And this was not in vain, ſeeing nothing can be ſpoken raſhly by the *holy Ghoſt*. But yet as touching the *Angel of Laodicea*, no ſuch evident applying of theſe words offers it ſelf. In our church of *England* the agreeableneſſe is ſo manifeſt, that nothing could be expreſſed in a more lively manner. For what other cauſe can we bring of our *lukewarmneſſe*, whereby we make ſuch a mingle-mangle of the *Popiſh Government* with *pure Doctrine*, then the love of riches and honours? Men cannot indure to have this morſell of earthly hope plucked out of their mouths, but they had rather have this *demy piety*, this *almoſt-Chriſtianitie*, together with the injoying of their totall ſums of money, then an altogether and abſolute Reformation with the loſſe of them. And yet that they might not ſeeme to preferre any thing before the truth in a baſe and filthy manner, they do with ſwelling words blazon the happineſſe of our church, thus governed as it is, and thereby made ſo happy, as they ſay; and this they do both in their printed bookes, and in their ſermons. As we may ſee by the writings of many of them, which are come forth in print in theſe yeers that be paſt. It was not for nothing therefore that the *Holy Ghoſt* bringeth in this *Angel* boaſting of himſelf, but therein he ſetteth before our eyes, our notorious vain-glory. Now the firſt brag is, as we have ſaid, of our *preſent riches*. How doth our *Angel* triumph in this regard, and lift up his head above all other *Reformed Churches*? In other places (ſaith he) the *Paſtours of the Churches* are poore and of low degree, and to be ranked well nigh the vulgar and baſe kinde of people; neither have they any greater authority then their piety and their learning can purchaſe unto them: But our *Biſhops* are the *Peers of the Realme*, above many noble men for honour, yea and equall to any of the higheſt and greateſt *Earles*, for wealth, attendance, ſtatelineſſe of Pallaces, and all other wordly pompe. As for the next rankes of the *Cleargy*, how mighty, maſsie and purſie are they grown with wealth? The *Deans*, the *Arch-Deacons*, the *Prebendaries*, the *Queens Chapluines* that have their *Totquots of Benefices* as they call them, heaped up one upon another, doe match *Eſquires* at leaſt in yeerly Revenues. Doth not this trow ye, amplifie exceedingly the

the honour of our Church, to have our brave *silken Ministers* to glister as they go, and to let through the streets with troupes *like Noble-men*, and by this meanes to drive away contempt far from the Ministery? Where can ye see any Church, and Church-men, since the *Pope* was turned out, so fat and flourishing in worldly prosperity? No where indeed; neither do I envie at this, onely this vain-glory of ours is not good. And I would to God that our wealth did rather serve to promote Gods glory, then to hinder and deface it. But this I am sure of, our riches have brought in this wofull *Luke-warmnesse*, while we make no reckoning of true piety, to hold them fast. Luke-warm, vain glorious Laodicea.

The second brag is, of the long continuance that our prosperity hath had. For it is not any yesterday-abundance, that came in like a land flood, which is suddenly come and gone, but such as hath now for these fourty and two yeers been established amongst us; and that with how great peace and plenty of all things? Who dare now go about to convince the estate of our Church to be lame and imperfect, which the experience of so long time hath approved to be absolutely happie? Truely I would not be the man that should accept this challenge, unlesse I had this truth in stead of a strong battering Peece, to beat down all this flourish withall, namely, that worldly prosperitie, yea, and that of so long continuance, is an argument rather of Gods patience and long sufferance towards the wicked, then of mans righteousnesse and acceptance with God.

In the third place he boasteth of himself that he *wanteth nothing*: what tell ye me (saith he) of other *Reformed Churches*, I see no cause, why other *Reformed Churches* should not rather imitate ours, then we theirs, seeing we are no waies inferiour to them. *In the Answer to the Admonition made to the Parliament, Page.* 226. *Yea, Why do you call me back to the Primitive Church? As if We are to be tyed to the first beginnings of things, as ye would binde little infants in their blankets with swadling bands? And as if it were not lawfull for us to change those Primitive Rudiments, which were not then so profitable in their first Originall, as they seem to be pernicious at this day. In a certain Apology made for our Church-government*, Pag. 81. This is a bold assertion, not to say more, and to call it impious, for a man to avouch and avow it: *That there was something ordained by the Apostles, that is no lesse hurtfull for our Churches, then it was behooffull for those to whom it was appointed.* But I do willingly pardon the offence of these words, spoken rather in heat of contention, then in advised malice. In the mean time, let such an one that so speaketh know, that the Church

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Church which the Apoſtles founded, was of all other moſt perfect, and that is is not to be perfected with the inventions of thoſe that come after, but that all other are to be examined and ſquared by the Rule thereof; According to that ſolemn ſpeech of the Councell of of Nice. 1. *Let ancient cuſtomes have the preheminence:* And that of *Tertull. cont. Prax. See, whatſoever is firſt that is true, and whatſoever is latter, that is falſe.* Neither is it to be doubted, but that *Paul* taught *Timothy* moſt fully, *How he ought to converſe in the Houſe of God,* 1. Tim. 3. 15. What, be all thoſe precepts now worne out of requeſt and date with age? Shall time the Miſtreſſe of things, teach us better and ſurer things, to which, thoſe things we had from the Apoſtles muſt give place? Certainly the *Church* is like *Adam*, beſt, and moſt entire in her firſt Originall, the further it goeth on from that, the more corrupt matter it gathereth, unleſſe God do ſometimes beyond the order of nature, make light to ſhine out of darkneſſe, as now for a good while he hath done in this laſt age of the World. That *firſt Church* was the *Garden of Eden*, as we ſhewed, Chap. 2. 7. That which ſucceded in the ages following, being compared to it, is but a vaſt and barren wilderneſſe. We muſt not meaſure the perfection of a Church, by the multitude of Profeſſours, or by the great eſtate of riches and earthly honours, but by the integritie of Gods inſtitution, and by the abundance of heavenly gifts. Let it therefore be enough for us to commend, and have in eſtimation our own humane inventions, but let us not tread under foot the Sacred Truth of God, in compariſon of them.

And thou knoweſt not that thou art wretched, &c. The other cauſe of the evill is, *the ignorance of his own miſery*; For the proſperity of the world blindeth the minde, that a man cannot behold in what ſtate he ſtandeth. Therefore doth the *Holy Ghoſt* in many words explain this miſery of the *Angels*, becauſe in ſo deep and dead a ſleep, a ſlight kinde of upbraiding him with it, could not make any ſenſible impreſſion. He maketh *five degrees of it*, of which the *two firſt*, are as it were certain common affections and accidents of the diſeaſe; the *three latter*, declare the very kinde and nature of it. For the threefold remedy of *Gold, Garments*, and *Eye-ſalve*, in the vereſe following, ſheweth that the diſeaſe conſiſteth chiefly in theſe three. The *accidents* are referred, either to his *own feeling*, or to *other mens commiſeration*: in reſpect of *that*, the Angel is *wretched*; in regard of *this*, he is *miſerable*, or, as the word giveth, *pitifull*, or, *one that is in a pitifull caſe.* That man is counted wretched, who is worne, and forlorne

with

with any grievous sorrow of minde, whether it arise out of any publike calamity, or else out of a mans own private and home-bred grief. Neither is there any man, though placed in never so high dignitie, that can quit himselfe free from this wretchednesse. Whence it is, that the Kings in the *Tragedies*, are brought in so often, lamenting, and calling themselves by the name of wretched men.

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Such a kinde of infelicitie did of old lye heavily upon the *Angel* of *Laodicea*, and is lying as hard upon our *English Angel* at this day. How can that be, will some say, whereas no publike nor outward calamitie doth presse him? The *Holy Ghost* speaketh of a private and inward grief, as appeareth by the glorying of this *Angel*, which could have no place in a common sorrow and heavinesse. Now this inward grief is that which doth miserably torture the *English Angel*. For what stinging doth he feel within his brest, who burneth and boileth with an unsatiable desire of riches and honours, and yet cannot by any means have his lust satisfied? Or at least, who cannot quietly and securely enjoy those things which he hath gotten, as the which many godly and learned men do inveigh against, most severely, and vehemently; and not that onely, but they do also demonstrate out of the truth of Gods word, that such kinde of dignities as these, are unbeseeming the Ministers of Christ, and cannot stand together with the faithfulnesse of *Pastours* and *Bishops*? How, must it needs be, that such disturbers and interrupters of his blisse, should be very unwelcome, chiefly, seeing this opinion concerning the *Hierarchy* is now favoured much of the people, and multitude, yea, and the Nobilitie, hath now of a long time smelt out this Rat, and is sufficiently informed in this truth? If a man could lay open the breast of this *Angel*, he might see out of question, his very heart eaten up with this consuming carke, and anguish of minde, howsoever all things be jolly and jocund without, and their Common-Wealth matters flourish, with a happie calme to their hearts desire. Neither doubt I but the *Angel* himself will confesse, that I have touched him to the very quicke, and that I have rifled and grated upon the most inward thoughts and affections of his heart with these words. This Angel is *pitifull and miserable*, in regard of other men, not to the wicked *Papists*, who would not content themselves to see him vexed with inward grief onely, but to the Godly brethren, both at home, and in other Countreys, who being void of all partiality, do see, and to their grief take knowledge of the wretched & wofull estate of the *Bishops*, & of the rest of the *Clergie*,

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that do wholly give themſelves to ambitious aſpiring unto worldly honours, howſoever they pleaſe themſelves very greatly in applauding their own felicitie. For what thing is there more worthy of commiſſeration, then for a man to ſee his brethren that are blinded with the vain-glory of the world, wholly to gape after the getting of earthly Dignities, and for the attaining of them, profanely and wilfully to ſuffer the ſhipwrack of their heavenly Crown?

If they had alwaies been lying aſleep in the ſnares of the Devil, the matter had not been ſo much to be bewailed; but after that they had eſcaped and awaked out of his gins, through the ſaving knowledge of the Goſpel, that they ſhoud be again intangled in them by this means, what godly heart is there that cannot lament, not their caſe onely but the common miſery alſo of our whole Church and people, who are dragged into the ſame pit of deſtruction with them, and that a thouſand waies. Theſe then are the *Symptomes* of the diſeaſe, grievous indeed of themſelves, yet but a flea-biting to the diſeaſe it ſelfe; which let us now come to rubbe, as gently as we can, and with a minde to heal it, not to exaſperate it.

The firſt filthy matter that is to be purged out, is his *Poverty*.

And knoweſt not (ſaith he) *that thou art Poor*. What kinde of poor man? not in ſpirit ſurely, of which Chriſt ſpeaketh, Mat. 5. 3. For this is a bleſſed poverty, that is a miſerable one. Beſides, the Angel glorieth in this, That he is and hath been rich, and wanteth nothing, ſo that he is far from that holy humility. This poverty therefore is a timorous kinde of beggarlineſſe, whereby a man both trembleth for fear, at the ſight of one that is richer then himſelf, and dareth neither ſpeak, nor do any thing, but what may pleaſe him that is of more power and authority then he, as alſo is fain to maintain, and ſuſtain a miſerable life, with importunate begging of an almes. For ſo the word *Prokes* in Greek, that ſignifieth *a poor man*, hath both the name of fearfulneſſe, and ſignifieth withall, ſuch an one as he was, that lay proſtrate at the threſhold of the Rich man, *deſiring to be filled, with the crums that fell from his Table*, Luke 16. 20. But how can either of theſe agree to our *Angels*? Is not all this baſe beggery far remote from them, and from ſuch wealth and pompe as they abound withall? I would to God it were ſo. But as at all times, ſo here in this place, I am conſtrained to admire the infinite wiſdom of God, which hath opened our hidden impoſtume, with a word ſo fitly applyed to the matter, that nothing could be ever ſpoken or deviſed more fit for the purpoſe. For firſt, how baſe and ſervile a fear hath

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ſeized on our *Angel*, may thence very eaſily appear, in that he ſpeaketh nothing in a manner, that may provoke any man that is his better and ſuperiour, to anger or diſpleaſure againſt him. The *Biſhops* fear the *Noblemen*; The *Pariſh-Parſons* and *Vicars*, ſtand in awe of the *Biſhops*, as whom they know to have a ſcourge alwaies at hand to beat them with: If any of the Pariſhioners being provoked at home, by *Maſter Parſon*, ſhould have occaſion to require the Biſhops help, ſpecially, if he can colour his grudge he beareth him, with obiecting againſt him, that he carrieth a diſlike in his minde againſt certain *Church-Ceremonies*. By this means, reprehenſions are whiſht, wickedneſſe raigneth, the wrathfull hand of God cometh forceably upon us, and what the iſſue of all this will be, thoſe of the more prudent ſort do greatly fear, and that upon good ground. But eſpecially their *beggarlineſſe in ſuing for Livings is notorious*. For let us take a view, and make a generall muſter as it were of the whole *Clergie*, and if you will let us begin at the baſeſt underlings; The *Curates*, as they call them, are both in very deed, and in all mens account, a company *of beggarly fellowes*: In whom a man may ſee that verifyed, which was threatned againſt the family of *Ely*, *Men, bowing themſelues to the ground for a piece of ſilver, and a morſell of bread, and craving to be put into one of the Prieſts Offices, that he may have a ſnap at a cruſt of bread*, 1 Sam. 3. 36.

Luke-warm vain-glorious Laodicea.

Now for the reſt, thoſe that by means of their more full purſes, walk more luſtily, ſuch as we call *ſturdy beggars*, What running up and down is there among them; What bribing; What importunate, and impudent begging; what flattering offers do they make, of all their obeiſance, and all dutifull complements, that they may come by theſe Eccleſiaſticall Promotions? You may ſee many of them that Poſt up to the *Court*, or to the houſe of the Right Honourable, *The Lord Keeper of the Great Seal*; For theſe two places are like the *Beautifull Gate of* Solomons *Temple*, Acts 3. 2. Men come in by this way apace, thick and threefold, and they are in great hope to carry away ſome good relief. Others there are that become followers of *Noblemen* and *Peeres* of the Land, whoſe *Chaplains* they become, either *Houſhold*, or *Retainers*, as I may call them, that live under their protection; for what end trow ye? Even for this and no other, that aſſoon as any *Benefice*, as they call it, ſhall fall void, they might inioy it by their *Lords gift*. And doth not this I pray ye, ſeem to be an honeſt way to get a Church-living, no ſuch baſe and beggarly one, as you ſpeak of? But is not this currying of favor meer beggary?

Luke-warm vaine glorious Laodicea

Is it any whit a leſſe filthy thing, to come to a Rectory, that is of Gods appointment, by favour, then by money? If we will judge indifferently, it is all one fault to creepe in, whither it be by *bribing* and *Simony*, or by *fawning* and *flattery*.

The reſt of the *rout in the Country* are diligent in attending the common ſort of *Patrons*; whoſe threſholds they lye watching at, whoſe wives they brave and court as if they were their Miſtreſſes, whoſe children they cogge with, whoſe ſervants they allure with fair words and promiſes to be their ſpokeſmen, and in every place and point they play the parts of *miſerable beggars*. Some there are that beg more craftily, like to thoſe that ſit in the high wayes, or in places where two wayes meete, and there they offer pilled rods to paſſengers, to get a peece of mony therewith, as it were a penniworth for a penny: So do theſe men make way for their ſuits, by large giving of mony in hand, or elſe by compacting to give ſome of their *yeerly Tithes for a gratification*. But ſome man will ſay, all this is not the corruption of lawes, but the corruptneſſe of men. Nay ſurely, as long as that manner of conferring Eccleſiaſticall charges taketh place, which hath been in uſe among us to this day, there can be no remedy applyed, to cure or prevent this beggarlineſſe. Do we not ſufficiently finde it to be true in experience? In the late *Parliament*, lawes were enacted ſeverely againſt it; but what came of that? Nothing truly, but that it made men deal more cloſely and cunningly to coſen the law. We muſt not think to do any good with our lawes, where Chriſts lawes are not obſerved. But to proceed, when once the living is by beggary obtained from the *Patron*, what a deale of begging worke is there to come, for thoſe *ſir John Lack-latins*, that *Inſtitution* might be had from the Biſhop. Here he muſt ſupplicate, not only to the *Right reverend Lord Biſhop*; but to *Maſter Examiner*, to my *Lords Groome of his Chamber*, his *Regiſter*, the *Yeoman of his Butry* and *Larder*, yea the meaneſt that belongeth to him. Not that want of latin and learning will keepe him from entrance into his benefice, but that he that hath need of more favour for diſpatch, or ſpeech with my Lord, or the like, muſt fee the ſervants the better, whoſe gain cometh trowling in this way. There is no caſtle ſo defenced, which a latin-leſſe Aſſe, laden with golden metall, may not ſcale and conquer. Neither is there any almoſt ſo unfit that hath the repulſe, but by what engines he prevaileth, let them looke to it.

The like is the condition of *Prebendaries*, *Archdeacons* and *Deans*; Nay are the *Lord Biſhops* themſelves cleer of this baſe beggary? What

What meaneth then that continuall *haunting of the Court*, and hanging upon the *Nobles*? Why do they not ſtay and waite, till they be ſent for? Yea, why are they not rather pulled away from their ſtuddies againſt their wills? Nay rather if a man ſhould appeale to their conſciences, whither are not ſome of thoſe fat Demeaſns of their *Biſhopricks* let out of their own accord, to ſuch as they ſeeke and ſue to, that they might farm and hire them; or elſe are there not other large bribes covenanted to be given to ſuch as ſhall ſtand them in ſtead, for attayning of theſe dignities? But are they only thus beggarlike in their ambitious ſuing for their promotions. Nay truly, ſome of them are grown ſo extreamly baſe this way, that if they be to change their Sea, they pay not their *firſt-fruits*, but by raking together in a filthy faſhion an almes from the *pooreſt Vicars*, which yet muſt go under the name of a *Benevolence*, to make a cleanly cloake withall. Thou art therefore a very beggarly wretch (O thou *Engliſh Angel.*) And therefore it is uſuall with thee, that the beſt are made to go on foot, and others of leſſe worth ride on horsbacke. For as we are moved with pitie to give ſomewhat to the blinde and lame, and thoſe that be full of ſores; but we ſtop our eares, and ſhut our purſes againſt ſuch as we ſee to be of a more able body, and to go in handſomer apparell; ſo men that are blinde in their mindes, lame and deformed for want of learning and wit, get good ſtore of *Peter-pence* and *preferments*; when as thoſe that have more learning and judgment, either becauſe they cannot bawle and creake ſo loudly and luſtily, or elſe becauſe they are more ſhamefaſt and cannot abide to beg, or elſe becauſe men do leſſe pity the wants of ſuch; theſe (I ſay) are ſuffered to be an hungred, yea to be famiſhed for want of meate, for all their learning. But I intend not here to plead theſe mens cauſe, but to convince thee (*ô Angel*) of thy beggary, which whither thou wilt or no, thou canſt not but take knowledge of, if ſo be thou wilt conſider of the matter in good earneſt in thine own heart. Thou floweſt indeed with wealth, but nothing can be more vile, then the waves thou uſeſt to come by it. What, ſhall a beggar, after that he hath filled his purſe with asking almes, caſt away his patched cloake, and go get him into his ſilks, to make a vaunting ſhew of his wealth he hath ſo gotten? What other thing is thy vain-glory, but an oſtentation of that wealth of thine, which thou haſt gathered moſt ſhamefully by begging? And yet I do not ſpeake all this, as if I thought that the ſtipend of *godly paſtours*, that come by and diſcharge their places in a holy manner, were to be counted a meere almes.

Luke 16. 15. Vain glorious Laodicea

For

Luke-warme vain glorious Laodicea.

For the Work-man is Worthy of his hire; neither can this diſtribution, and communicating of our goods this way, be any more called a gratuitie, then any other that is made to him, that liveth by a publick office. *God* that made the earth, did ſo give it to the ſonnes of men, that he reſerved a portion for himſelfe, which he beſtowed upon the *holy Incumbents*, that do earneſtly bend themſelves to *fulfill their miniſtery*. And therefore *Patrons* do not give freely of their own, when they aſſign, and alot the Church-revenues to the Paſtours for their labour, but they deliver ſuch things, as whereof they were made keepers in truſt, and to thoſe men, who may claym them as their due debt. We ſpeake not (I ſay) of ſuch ſingular perſons, but generally of the ſtate of our *Clergy*; with whom the caſe ſo ſtandeth, that the *Angel of England*, in plain terms, groweth wealthy by begging; neither is he in very truth, nor is to be called ought, ſave *My Lord Beggar*. To this Beggarlines, is his *Blindneſſe* to be added, wherby the evill is made farre more grievous. For what more wretched a thing is there to ſee to, then a blind beggar, whom neceſſity driveth to ſeek abroad for his living, and yet want of light will not let him ſeek? But this blindneſſe here is of the mind, wherby a man being bereaved of all foreſight and prudence of mind, cannot provide himſelfe of things profitable, and honeſt before God and men. The *Angel* therefore being deſtitute of this wiſdom, ſinneth as much in executing of his function, as he did a little before, in his manner of entrance into it. Now this is the worſt kind of blindneſſe that can be, as which for the moſt part, doth neither ſuffer a man to acknowledge his own ignorance, and folly of mind; neither yet with patience to abide one that doth detect it; yea, that walking ſtaffe of his, which ſhould helpe him in finding out the way, and in his walking, that hee taketh up, and letteth drive at him that giveth him warning of the danger. And yet for all that I will tell thee plainly of it (O thou *miſerable Angel*) be thou as froward, and teſtie as thou canſt. It may be, thou maiſt at laſt come to thy ſight, and learne to be wiſe; but if not, yet ſhall I at leaſt by this means be out of the danger of ſo curſed a crime, as is the putting of a ſtumbling-block before the blind, which I ſhould do, if I ſhould ſee a deep Dungeon of deſtruction, and one that is blind ready to fall into it, and ſhould not tell him of it. And that I may have thee the more equall and better to deale with, I will rather make thy ſelfe to be Iudge, and to determine how notably ſharp-ſighted thou art, then convince thee by mine own judgement; though this be unequall, in a mans own cauſe to be Iudge himſelfe, where

where a man muſt needs be twice ſo much the more blindfold.

Lukewarm, vain glorious Laodicea.

Call to minde therefore with me thy laſt *Conſtitutions* and *Canons*, which are wont to be wiſeſt, diſcuſſed *in a Synod at London*, and ſet forth Anno 1597. And ſee I pray thee what a kinde of Medicine thou makeſt for a ſick Church? Firſt thou decreeſt, *that fit men ſhould be admitted to holy Orders, and to Church livings and Benefices, as they call them.* The very Title truely of this *Canon* did refreſh many mens hearts, and made moſt men judge, that at laſt thou hadſt gotten eyes to ſee with. It is this kinde of vermine, that hath peſtered the Church this many a day. There was now ſome hope of remedy, when firſt thou didſt begin to ſee and acknowledge the diſeaſe. For good lawes are wont to ſpring out of bad manners. But how wiſely thou haſt prevented this miſchief, and how thou haſt therein ſatisfied the expectation of good men, do thou upon ſerious conſideration give judgement thy ſelf. Thou kneweſt it was ordered by the ſtatute of the land, *that no man ſhould be admitted to holy Orders, unleſſe he were 24. yeers old at leaſt, and had firſt brought with him to his Dioceſan, a Teſtimoniall of men well known to the Biſhop, to be of ſound Religion, both for his honeſtie of life, and alſo for his ſincerity in profeſſing the Doctrine of our Church; withall, vnleſſe he could give a reaſon of his Faith, in the Latine tongue, or at leaſt vnleſſe he have ſome ſigular gift of preaching.* Notwithſtanding that this was by ſtatute ſo long ſince enacted, the Church nevertheleſſe ſwarmed with a new heap of moſt baſe, vile, unworthy men in the Miniſtery. Now then, what Cautions didſt thou adde to help the weakneſſe of the law? For it is the practice of prudent men, that have their eyes in their head, when as once they have found out the invalidity of lawes, to ſtrengthen them with more ſtrict *proviſions*, on that ſide, where they ſee the boldneſe of men to break through. Thou haſt indeed provided many things; But I pray thee what do they avail? What avayleth it to the worthineſſe of Miniſters, *That no man ſhould be received into holy Orders, vnleſſe he can ſhew at the ſame time a preſentation for himſelf, to ſome benefice that is then void? Or, vnleſſe he can bring a Certificate of ſome Church wherein he may take charge of Souls*, that is, *where he may be a Curate under ſome man to ſay prayers?* Or, *unleſſe he have been of ſome Colledge?* Or at leaſt, *unleſſe he be to be admitted by the ſame Biſhop, to ſome Benefice, or Curate-ſhip?* What ſtark fool, or errand knave is there, that may not fulfill all theſe conditions? But thou proceedeſt and puteſt to other ſtuffe of the ſame ſtamp: *Moreover, if he be* (ſaiſt thou) *of another mans Dioceſſe, vnleſſe he can bring letters dimiſſory*

Luke-warm vain glorious Laodicea

miſſorie for his paſſe, and have lived out the foure and twentieth yeer of his age, and have taken ſome degree at the Vniverſity; which laſt condition is required only of men that be of another mans Dioceſſe.) *And laſtly*, thou provideſt, *that Orders be not given, but only on the Lords dayes, and the holy-dayes.* Worthy Ordinances doubtleſſe, in regard whereof the reformed Churches may bluſh for ſhame. What good doe theſe things at all, either to make a man fit to be admitted, or elſe that hereafter more learned, or honeſt Miniſters ſhould bee ordained? What will ye, when the *Holy Ghoſt* cryeth out by *Paul*; *Who is fit for theſe things?* Will ye thruſt a fellow, upon him with a *Preſentation, a Certificate, a Paſſe-port*, or an *inſtalling on the Lords day*, or ſuch like toyes? What fore-ſight, I pray thee, haſt thou had in this matter; that haſt rough-caſt this tottering wall with ſuch a ſilly kind of playſtering?

Then for *Plurality of Benefices*, what order tookeſt thou? *Thou decreeſt, that it is to be repreſſed.* And that very well indeed; For it is a foule matter, that that man ſhould be made a Paſtour of ſheep, who feedeth them not at all; or at leaſt, that he ſhould receive any of their fruits, that receive no commoditie from him. It had been meet then, that here thou ſhouldeſt have vented all the cunning thou hadſt for the curing of this evill, which, not *Gods Oracles* only, but even common ſenſe condemneth for ſacriledge. What remedy therefore doſt thou uſe? Forſooth, this: *Let no man be qualified for ſuch a priviledge, unleſſe he be a Maſter of Arts at leaſt, and be a publick, and Worthy Preacher of Gods Word.* Surely thou art a worthy Phyſician. Why, what hurt have *Maſters of Arts* done thee, or how have they offended thee, that thou ſhouldeſt owe, and do them this miſchiefe, to make them in the firſt place guilty of ſo great a ſinne? Thou confeſſeſt, that *plurality is* evill, and a thing to be ſuppreſſed, and yet giveſt them leave in thy *Indulgence*, to be infected with this *peſtilent diſeaſe*. Doubtleſſe it is a notable priviledge of their degree, that they be naught before any others. But didſt thou think, that this contagious ſinne would paſſe the leſſe forcibly, and commonly by this means? There are, God be thanked, ſo many *Maſters of Arts*, that if all of them ſhould make uſe of this liberty, that thy *Canon* giveth them, and ſhould make no matter of Religion, or conſcience to God of it; I beleeve more Pariſhes ſhould want *Miniſters* to reſide amongſt them, then do at this day. So wiſely doſt thou reſtraine an evill, by giving it more ample ſcope. But it may be, thou thinkeſt it enough for thee only to delude men, with the bare Title of a *Canon*, for keeping *plurality in order.*

After

After that, there is a Law made *for Hospitality in Benefices with cure.* No doubt surely but this is the cause of our Churches calamitie, *for that Ministers do not bring forth more store of Bull-beefe to feed the poore withall.* That Law, *for tying those they call Canons, to make their Sermons in their proper persons,* might seem to come from a quick sight, were it not, that perhaps it called them away from other places, where their labour was more necessarily required. As for *Matrimoniall constitutions,* I let them passe. That Law touching *the reforming of the abuses about Excommunication is memorable.* For thou seest that it is defiled vilely with many pollutions: I would thou couldest as well see, and provide for those things, that belong to the holy, and lawfull reformation of those abuses. But why dost thou at first say, *that nothing can be innovated, or altered herein, but with great change of the whole Ecclesiasticall Jurisdiction, and the most of the laws of this Realm?* Yet nevertheless afterwards, thou wouldest have it reduced *to the ancient use, honour and dignity, which once it had.* Wilt thou effect (or) have a reformation, without any change. Seest thou not, that thou speakest things that be repugnant each to other? Thou wilt have nothing innovated, lest the Laws be broken, and yet forsooth thou makest shew of recalling the ancient comelinesse; I pitie thy blindnesse. But by this caution, thou hast taught us plainly, what a kind of reformation we should expect at thy hands; namely, such as by which there should be made *no amendment* of things. A title therefore had been enough for this matter. Yet, that thou mightest seem to do that which thou dost not at all, nor meanest to do, thou settest down a certain form of decrees. Let us see how they satisfie men for that which they promise them. Luke-warm, vain-glorious Lay-odicea.

First thou ordainest, *That in greater crimes, the sentence be pronounced, either by the Arch-bishop, Bishop, Dean, Arch-Deacon, or Prebendarie in his proper person.* What ancient use is this, of pronouncing the sentence by those men, whose very names (except that of the Bishop only) were not once heard of in the Church, as long as the true comelinesse, anddignity of Excommunication indured? And why is there no place left for the *Pastour of every Congregation,* whose office it was of old to pronounce the sentence? Perhaps hee careth not at all what becommeth of his sheep; or it may be, that he is lesse fit to doe it, and is not indued with judgement, and wisdom enough: Indeed this fear might perhaps have prevailed much in former time, but now it ought not, seeing thou hast sufficiently freed us from it by the first Chapter of these thy *Constitutions.* For

Luke-warm vaine glorious Laodicea

is it to be doubted, but that he ſhould be enough, and more then enough fitted for every part of his function, who is provided of a *Preſentation*, a *Certificate*, and the reſt of thoſe trifling points, wherwith thou haſt inſtructed, furniſhed, and appointed him? Or elſe to deale in good earneſt with thee, what hindereth, but that the *Paſtor*, uſing the advice of other men, and upon diligent diſcuſſing of the matter, may not as well pronounce the ſentence, as either the *Biſhop*, or *Prebendary*, or any other? I but (wilt thou ſay) we will not have this matter to be dealt in by the common Counſell of many, but to ſtand to the pleaſure of one man only. Is this the meaning of thy reformation, and yet durſt make mention of the ancient practiſe, beauty, and dignity?

Chriſt bade us *tell the Church*; ſhall one man bear the perſon, and ſtand in the room of the Church? One man indeed did for order ſake pronounce the ſentence of old time, but the matter was adjudged, not by the will, and arbitrement of this one man alone, but of the whole Councell. Neither would *Paul have the inceſtuous perſon to be excommunicate, but when the brethren did aſſemble, and conſent together*, 1 *Cor.* 5. 4. And this was in uſe with the Church for ſome ages after, as it is clear out of *Origen*, *Tertullian*, *Cyprian*, and others. And therefore I ſhould marvell to ſee thee bragging ſo boldly of the ancient worthy order, were it not I knew that blind men feare not the faces of men.

But what if this thy pretended amendment of manners, make way alſo for grievous crimes, to break forth without feare of puniſhment? The *Commiſſary*, as long as it belonged to him, did twice at leaſt every yeer compell the *Church-Wardens* to preſent notorious offendors: but now there is no cauſe perhaps why he ſhould ſo do, ſeeing the *Prieſt* that is his aſſociate is made a ſtale, and hath no power in denouncing the ſentence againſt ſuch men. Neither is it to be hoped, that the *Church-Wardens* will run of their accord to the *Biſhops*, *Arch-deacons*, *Prebendaries*, whom they know not in what quarters they ſhall find, or they may be further off perhaps, and the journey will be coſtly, then as being preſent, and that at other mens charges, they can ſcarce be compelled with an oath, to make preſentment of them that be guilty. Theſe things thou ſhouldeſt have thought on, and not have preſcribed a remedy worſe then the diſeaſe.

In the ſecond place thou dealeſt about *excommunication for contempt and contumacie*, which hath no new thing from thy old reforming courſes, and decrees. But the very naming of the old cuſtome

is reformation ſufficient in thy account, that ſo perhaps no box might want a title, though it had no ſuch matter within as it ſpeaketh of without. *I paſſe over thy changing of Penance, the foule and exceſſive abuſe of Officials, Sumners and Regiſters*, for the taking away whereof thou ſhouldeſt rather have taken order, then for the moderating of them. Now do thou thy ſelfe judge, what is become of thine eyes, or what uſe thou haſt made of them, that haſt wholly ſpent thy time, and thy wits about trifles and gew gaws, and haſt let paſſe many main evils: Or elſe if thou haſt touched any of theſe, thou either makeſt them worſe with thy manner of curing, or elſe ſurely never a whit the better. Certainly thou art proved to be blind by many arguments. *But Chriſt open thine eyes.* I for my part thinke fit, not to much to ſpend words in diſputing with thee, as wiſhes in praying for thee. For I have not intended to make any large treatiſe of theſe matters, but only to deſcry, and point them out. Lukewarm vainglorious Laodicea.

The third part of the diſeaſe is *Nakedneſſe*. Garments are uſed to provide for our ſhamefaſtneſſe, whereout when once a man is ſtript, his ſhame is laid in open view; according to that of the Prophet: *Behold I come againſt thee, ſaith the Lord of hoſts, and I will diſcover thy skirts, unfolding them before thy face, that I may ſhew thy nakedneſſe to the nations, and thy filthineſſe to the kingdoms*, Nah. 3. 5. This nakedneſſe therefore, is that ſhamefull reproach, and contempt, which the *Angel* is ſubject to, and ſuſtaineth. Neither indeed can it be, but that our Clergy ſhould be vile in the account of men, that do ſee openly, and clearly, in how beggarly a manner Eccleſiaſticall ſtipends are catcht at, how ſhamefully, and negligently the holy functions are adminiſtred, how all care of the flock lyeth dead, and the deſire of Gods glory is caſt away. When as men (I ſay) ſee theſe things, can it be poſſible, but they ſhould deſpiſe the *Angel*, that ſeeketh only the things that be his own, and not the things that be Chriſts? Yea, and the *Angel* himſelfe doth in ſome part ſee this ſelfe-ſame thing by certain fits and ſtarts, as the frequent complaints of his publick ſermons may teſtifie, though he know not the cauſe, or liſt not to know it, as being more afraid of the remedy, then of the diſeaſe. But it doth more evidently appeare, how great contempt hee is had in, by that which hapned a few yeers ſince. There was one that called himſelfe by the name of *Mar-Prelate*, who ſet forth books, wherein he dealt ſomewhat roundly with the *Angel*. How were thoſe bitter Ieſts of his favoured among the people, how plauſible were they in a manner to all men, how willingly, greedily, and with what great

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mirth were they every where entertained? There is no man ſo rude and unskilfull, but that, pondering that time in his mind, would ſay thus to himſelfe, and that not without cauſe; *Truly the Lord hath powred out contempt upon Princes, thoſe that honour him, doth he honour, and thoſe that deſpiſe him ſhall be deſpiſed: He hath made our Prieſts contemptible to the whole people, becauſe they have broken their Covenant.* Any man (I ſay) thinking of theſe things, ſhould not have ſtrayed from that truth. For if the *Angel* had been in any eſtimation, men would rather have ſighed and ſobbed for grief, then laughed for joy; yea they would rather have caſt thoſe writings into the fire, then have worn them out with continual reading, and handling of them. I would never have told thee theſe things, had not the *Holy Ghoſt* openly avouched, that *thou knoweſt not thine own nakedneſſe.* That falſe glory of thine, wherwith thou flouriſheſt, will not let thee conſider, and regard what men ſpeak, and think of thee. But learne hence, if thou be wiſe, that thy many gold chains that uſher thy perſon, and that troop of attendants that follow thee in great number, do nothing availe to drive away contempt, and to ſet thee free from being deſpiſed by the common people: Or if thou canſt not ſo well perceive theſe things in thy ſelfe, behold then the *Popiſh Prelates*: yea, and their *Prince the Pope*, how deſervedly he and they do ſtink now among the greateſt part of men, how contemptible abject, and hatefull he is to all the godly, whoſe feet notwithſtanding, ſome Princes that are bewitched do ſtill kiſſe, and then whom, heretofore there was never mortall man of a more Princely Majeſty: Remember our own former *Prelates*, whoſe riches and eſtate was more ample then thine, their authority greater, their power more dreadfull; yet becauſe the Vulgar ſort ſaw them to be meer guts, fat, greedy, and idle bellies, how did they ſcorn them? The haughty carriage of our *Wolſey* was openly derided. The reaſon is, becauſe the honours of this world are but fig leaves, or like ragged clothes, that do not cover a mans nakedneſſe, but make it to ſeem more ugly, as a man looketh out upon it at a window. Think upon theſe things, and bee not proud of thy Peacocks feathers, but ſeek rather to hide thy *filthy nakednes*, leſt by glorying vainly of that part of thee, that is better ſet out, thou lie open to contempt among the common people, in regard of thy other deformities. And thus have I at laſt opened this rotten Ulcer; if my labour ſhall be acceptable, and the ſore being purged, be healed again; how great thanks ſhall I give unto our God? But if the evill ſhall be only ſtirred up, and the handling of it ſhall offend the ſick and ſore

ſore parties; I will yet comfort my ſelfe with the conſcience of the good diſcharge of my duty, & with the ordinary reward of a Phiſitian.

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18. *I counſell thee, buy gold of me.* Thus far of the cauſe; the remedy is next taught, both whence *it is to be fetched*, and *after what manner*, and *what is the matter of the medicine it ſelf*. It is to be fetched from *Chriſt alone*; *he* it is *that hath borne all our infirmities, and who alone can ſtill heal our ſickneſſes*. The manner of ſeeking is by bargain and ſale, not that he calleth for money to buy it with, for he *ſelleth Wine and Milk without money, or any other thing to exchange for it*, Iſa. 55. 1,2. But becauſe he would have the like earneſt deſire and care to be uſed for obtaining this, as for getting things which require mighty coſt; wherein he doth alſo note out the excellencie of the remedie, as that which is dear, of any price whatſoever. The medicine it ſelf is threefold, according to the nature of the diſeaſe, which we have ſhewed to be threefold, *Gold, White Garment, Eye-ſalve*. *Gold* is ſet againſt his *poverty*, *White Garments* ſerve to cover his *nakedneſſe*, and *Eye-ſalve* is good againſt his *blindneſſe*. His *Wretchedneſſe*, and *miſerableneſſe* we ſhewed, were common accidents, which do forthwith vaniſh away, when once the fountaines whence they ſpring are taken away. Of what kinde each of theſe is, it may eaſily be gathered out of their contraries. *Gold* is contrary to the *riches & poverty of the Angel*, that is, to *his beggarly coming to benefices & Eccleſiaſtical functions*. For the former riches were not true, as which keep not the *Angel* a whit from being a moſt baſe and abject beggar: But the *Gold* of Chriſt driveth this beggary far away indeed. It is therfore that moſt holy manner of *calling, chuſing, ordaining*, and *giving of authority to Eccleſiaſticall men, every one in his function, which Chriſt himſelfe hath appointed*; whereby it cometh to paſſe, that *Paſtours* ſue not, but are ſued for and unto, and are promoted, not by their money, but by their honeſty, not by favour, but by learning, not at any one mans pleaſure, but by the voices and conſent of their flock. This *Gold* Chriſt will have bought of him, becauſe hee it is that hath plainly deſcribed this whole order, and hath not left it free, for men to do as they liſt in this matter. As long as the matter ſhall be in the power of the *Patron* and *Biſhop* alone, there *will* never want Bribe-givers, nor Bribe-takers, that will ſuffer themſelves to be corrupted with gifts; But if Chriſts rule take place, this begging poverty will flee away, and never returne againe. For *this Gold is tryed in the fire, often approved, and throughly refined*

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reſined. We ſee the excellency of it in the *Primitive Church*, yea even at this day in our neighbour Churches. It feareth no touch-ſtone, it fleeth not away for fear of any fire, it doth not burſt aſunder by batterie of any hammer, but ſtandeth to this day, as it hath ſtood of old, invincible, to the great glory of thoſe that are grown rich by it.

The *White Garments*, are oppoſed to the former honors, and *nakedneſſe*, that is, *contempt*. Chriſt will have theſe alſo to be bought of him, as which he hath alone, and thoſe moſt precious, and moſt praiſe-worthy. For what can contempt hurt them, whom their Worthineſſe hath choſen, their learning hath Ordained, their ſanctifyed heart and carriage hath preferred? Whom many men have earneſtly deſired for their approved piety, do admire for their diligēce in teaching, do ſtand in awe of, becauſe of the Truth that hath a moſt free paſſage in their miniſterie, and do reverence, as enſamples of all vertue & goodnes? *Be thou* (ſaith Paul) *an enſample to the faithfull in ſpeech, in converſation, in Love, in ſpirit, in Faith, in chaſtitie, neither let any man deſpiſe thy youth*; 1 Tim. 4. 12. Behold, here is a way to deliver a Miniſter from contempt. Theſe *garments* are full of Majeſtie indeed, wherewith even young and youthfull age being clad and covered, doth not grow vile and regardleſſe. And thus did the *Prophets* of old go decked, whoſe hairy mantle had more honour with all men, then the Silkes, and the vain, pyde, and painted ſhew of other men. Thoſe wicked men and mockers of the Prophets, that were together with *Iehu*, when the Prophet after he came in, withdrew him from the company, did declare their judgement, though more then they wiſt of, what good eſtimation they conceived in their mindes of the Prophet. *What would this mad fellow* (ſay they) *do with thee?* Yea rather, why are ye ſo mad, as to enquire what this mad fellow would? But though their tongue ſpeak after the wicked guiſe of it, yet their deſire to know what he did, did abundantly ſhew what credit they gave him ſecretly, whence it was, that after they had known certainly what his meſſage was, they make him King, whom that mad fellow had anointed to be King. The *Baptiſt*, with his Leatherne Girdle, and Garment made of Camels hair, was ſafe from the injury of the *High Prieſts*, becauſe of that honour which the common people had him in: exceeding great is the force of Gods Ordinance, as unto the which, *God himſelf* procureth authoritie, either by the voluntary obedience of men, or by ſome puniſhment inflicted by his own hand. There is no need of earthly riches, Pompe and honours, which are wont at the firſt

first sight to dazle the eyes of simple men, that know nothing, but at length when their vanity is well seen into, they are no whit lesse contemned, then was that *log that fell from Jupiter, whereof an Image was made.* These garments therefore are to be bought of Christ, as wherewith alone thy nakednesse may be covered, which otherwise will appeare in a most ugly hue, cast what other covering soever thou wilt over it. Luke. vain glorious Laodic.

Eye-salve, was of old time, a salve of any kind, in such wise made that it might be kept up till there was use of it. At length the name did chiefly remaine among those salves, that are made for the diseases of the eyes; because Physicians gaines came in most merrily through store of these diseases. Here it is prescribed against blindnesse; namely, that fleshly wisedom, and ignorance of spirituall things; We read, of a sensible one made of *Christs spittle and clay*, *Joh.* 9. 6. As it were of the knowledge of Christ, by his word which proceedeth out of his mouth, as also of the knowledge of our selves, who being made of earth, at the beginning do savour nothing but the earth. Both of these two knowledges, are to be joyned, and beaten together into a lump, they do no good severed one from the other. For our misery acknowledged, without Christ breedeth desperation, and Christ received without a feeling of our own unworthinesse, is unprofitable and fruitlesse. And yet it is not in our power, to make a mixture and compound of these things, but we must with prayer obtaine it of him, *that came into this World unto Judgement, that they who see not should see, and that they who see might be made blind*, *Joh.* 9. 39. First therefore we must renounce our own prudence, which as long as it beareth sway, doth so wholly possesse us, that it leaveth no place for true and heavenly wisdome. For wouldest thou (*O Angel*) have set up, and set up on a reformation wholly forged in thine own brain, unlesse thou hadst been so full, that thou hadst been even swolne up with an opinion of thine own wisdom? Take a Survey of thy *Constitutions*, and *Canons*, in what part of them is the *Holy Ghost* called into counsell? With what authority of Gods word is thy correcting of things amisse confirmed? After what example of the purer Church, be our Church matters faln to decay restored? Here is deep silence of all these things; we do not once heare in any place of the names of *Paul*, or other witnesses of the sacred truth, upon whose authority thy *decrees* might be grounded. I verily think thou shalt hardly find a *Synod*, even in the corruptest times that have been, *wherein* authorities out of Gods word, are more out of speech and use.

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This conceit of thine (*O Angel*) is to be laid aside, thou must acknowledge thy self to be earth, and to have never a whit of *Eye-salve* in thee, till thou be mollified with the heavenly *Spittle*, and as it were stamped into lint. Do thou therefore hang upon *Christs mouth*, whence floweth that, *that is profitable to teach, to reprove, to correct, to instruct in righteousnesse, that the man of God may be perfect, and prepared to every good work*, 2 Tim. 3. 16, 17. Neither must thou give any ear to them, that cry out, not unskilfully onely, but also impiously, that the rules for these matters are not to be fetched out of this shop. Christ would not set forth himself to be a seller of *eye-salve*, unlesse both he had abundant store of it, enough to relieve all our wants, and that it were unlawfull to buy it from any other. Thus then we have this threefold salve; *Gold* to relieve our *poverty* with, which earthly riches cannot do; *White garments* against *nakednesse*, which the honours of this world cover not; *eye-salve*, good against *blindnesse*, which wisdom of the flesh taketh not away. Out of which, it may now at length be understood, that those riches whereof the *Angel* did vaunt, in the former verse, are not the righteousnesse of Faith alone, as the counterfeit *Ambrose* doth foolishly prate, to shew his wit. For those riches did not relie on Christ alone; whence he exhorteth him, to *buy Gold* of him, which he should do in vain, if the *Angel* had such store of it before. Now the righteousnesse of Faith, hath all his treasures laid up in Christ, whereof, whosoever truely beleeveth, and renounceth all other righteousnesse, is partaker, John 6. 48. Rom. 3. 7. Thou therefore (*O Ribera*) mayest sooner draw water out of a Pumeise Stone, then subvert the righteousnesse of Faith out of this place. But such trifling points of thine as these, do easily of themselves fall to the ground, so that I need not trouble my self with confuting of them.

19 *As many as I love, &c.* These words contain an exhortation to use the remedy; and first of all, from the chastising of those whom he loveth. A reason verily of great moment. Whatsoever he be, he is either among the Sons of God, or Reprobates. If he receive no son, whom he doth not reprove and chasten, what will become of the rest of the rout? A horrible judgement abideth for these men, whom, he that will not cocker his own sons, will not surely spare in the least manner. There hangeth therefore a chastisement over them, unlesse they repent in time, and that a very grievous and wofull one, as the very words do intimate, which are wont to be used for a solace in any sharper affliction then ordinary, whereby the minde is so beaten

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downe, as if a man were forſaken of God. For this cauſe hee telleth them that they are ſonnes whom hee is wont to ſtrike with ſo ſharpe puniſhments, leſt they ſhould diſpaire of his fatherly goodneſſe by meanes of the grievouſneſſe of the puniſhment. It is now therefore no time to brabble and contend together with hating of, and railing upon one another, but we muſt rather liſten diligently to Chriſts alaram, and either forthwith bethinke our ſelves of the remedy, or elſe muſt ſhortly expect ſome great and lamentable calamity. Now here we muſt obſerve, that he doth *reprove* and *chaſten*, that is, *convince* and *ſmite*; for both theſe things are to be joyned together. It is an unprofitable puniſhment where words are whiſht, and only blowes do beſtir them. Whence it is, that a *chaſtiſement* is rightly called *diſcipline*, or a diſpling, whereby the offender feeleth paine, and findeth matter to learne by, all at once. But what fruit ſhall there then be of this long laſting and miſchievous contention, when as the ſonne being convinced and chaſtened, ſhall be compelled, will he nill he, to make a recantation? Were it not better for him to give care now, and to be teachable, then to ſtay till he be made to change his opinion with ſorrow enough? And yet indeed Chriſt hath already convinced him, whiles many excellent men have laboured now theſe many yeeres together to this purpoſe, that their Brethren might underſtand the truth. What remaineth now but that hee ſhould at length bring forth his rods quickly to chaſten thoſe, whom he hath been ſo long in convincing without any fruit or profit.

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Be fervent therefore. Bend therefore thy zeale to the uttermoſt. The tranſlation doth perſiſt in the former metaphor, but now the Spirit ſpeaketh properly, teaching that the former ferventneſſe or boyling in heat, was nothing elſe but *zeale*. *Forſake* (*ſaith hee*) *thy lukewarmneſſe*: Purge out all thy Romiſh leven; hang not any longer in the midſt between the *reformed Churches* and that that is *Antichriſtian*: Caſt away thy honours and riches for his ſake who became moſt contemptible and poore for thee: Let faithfull Paſtors be ſet over every Congregation: Let them that are ſet up and called to places of charge over ſoules, be compelled to be diligent: Let Innovators and corruptors of Doctrine be reſtrained: Let the Paſtors have the power reſtored unto them, of exerciſing the cenſures upon their owne flocks; And doe not diſpute with Chriſt how profitably a Church-policie, that is in uſe among the enemies of the Goſpell, may be joyned with the Goſpell. He that reproveth the *Eaſterne manners*

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among his people, and *will not have them ſo much as to be ſhaven after the likenes of the Heathen Nations*, will not take well at our hands this our familiar trafficking with *Antichriſt*, which our carnall prudence doth deviſe. This is the force of this zeale, which, unleſſe wee will ſtraightwayes admit of, wee ſhall undergoe ſome ſharpe correction.

And Repent. Let it repent thee of thy injuries which thou haſt done to thy Brethren, in caſting ſome of them into Priſon, in turning others out of their Livings and Eſtates, in depriving many of them of the power to preach the Word; in reviling them all, and ſlandering them with the odious names of *Anabaptiſts and Puritanes*. Thou knoweſt theſe men have nothing at all to doe with thoſe Sectaries: They who doe reprehend thy ſuperſtitions, doe teach moſt purely and holily concerning the Magiſtrate, as whom they honour and obey with no leſſe faithfulneſſe and reverence than any other men whomſoever; If indeed I ſhould ſay that he is obeyed more holily and religiouſly by theſe men, than by any other mortall men, I ſhould not ſpeake amiſſe from the truth. For they that do cleave to God with greateſt ſtrength and conſtancie of minde, are moſt diligent to obſerve his lawes, and to give themſelves over unto him with all true obedience. whom they acknowledge to be appointed and ſet in his place among men, by God himſelfe. It was a notorious ſlander wherewith thou haſt bleared the eyes of the *Princeſſe*, and brought thy Brethren into hatred with her. But thou ſaweſt that this dars was readieſt at hand, and that it was moſt deadly and dangerous to them above all the reſt. Repent, and waſh away with teares thy former wicked practices: Forget thy riches, which the more thou loveſt, the more thou ſhalt ſmart for it. That thing is hardly forſaken, which a man relyeth on with his whole heart. Well, Chriſt is determined certainly to ſpue thee out of his mouth, unleſſe thou wilt ſpeedily repent.

20. *Behold, I ſtand at the doore.* Theſe words containe a ſecond reaſon perſwading to uſe the remedy, drawne from the willingneſſe of Chriſt to converſe with whomſoever among them that ſhall receive him; the which is common to all the members: that which was ſpoken before this, belonged properly to the *Angels*. But why, ſaith he, *that he ſtandeth at the doore and knocketh?* Why doth he not open the doors himſelfe and enter in ſtraightway, eſpecially, ſeeing *he hath the Key of* David, *whereby he openeth and no man ſhutteth?* About ver. 7. Theſe things are ſpoken moſt ellegantly and ſignificantly to agree with the ſtate of *our Laodicean Church*, wherein Chriſt ſtandeth at the doores,

doores, all passage being in a manner shut up against him. The Church of *Philadelphia*, wherein the Ordinance of God was in vigour of old, and is so at this day in the *Counterpaine* of it, hath an unlocked and opened doore, all reliques of *Antichrist* being thrust out by the head and shoulders; but most of all, because the true use of *Excommunication* is restored, whereby the gates of heaven are both shut and opened, as also the doores of every mans conscience are unsealed, that so Christ may come easily in without any stay: For where there is a watch kept over the manners of every man, and men are admonished, reproved, cut off, received in, as occasion is offered, and other things are faithfully and diligently performed, which the regard of the salvation of every one requireth; there all the bars and bolts of the heart are plucked away, and then indeed *do the gates lift up their heads, that the King of glory may come in.* But seeing *England* is lukewarme, by reason of the contagion of the *Remissi regiment* (as *Laodicea* was of old for some temperature like to this) neither hath it any administring of the censures permitted to the lawfull Pastors, as Christ hath appointed; as oft therefore as the Word is preached, Christ standeth knocking, as it were, at the doores being shut, and can get no other passage into the heart then hee can win with words; the force whereof we reade indeed to have been great of old, when *three thousand soules were converted by one Sermon*, Act. 2. 41. Neither is it lesse powerfull at this day in regard of it selfe: yet there is another regard to be had of the Church when it is to be gathered, then when it is once gathered; God sheweth himselfe extraordinarily bountifull when first he inviteth a people, the which after hee hath once gathered into one flocke, he will have to be increased in the ordinary manner that is appointed. In regard therefore of the fruit of the Gospel, the people feeleth no lesse the losse of so notable an Ordinance, than the *Angell* should acknowledge himselfe to be maimed and lame, being bereaved of his lawfull power and authority. This *key* is wanting to our Church, neither is it marvell, that Christ should be staied from entring in readily, while the doores be shut against him. But what, are we therefore left destitute of all maner of good things? Nothing so, but we do enjoy a double benefit that maketh for the salvation of the Elect; the first whereof is the entrance in of Christ among those that open unto him: the second is the most sweet sitting of these men at Christs Supper; That is, the most delectable solace which the Saints enjoy by receiving Christ, as often as they perceive that at the preaching of the Word their hearts are opened through faith by the help of

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the *Holy Ghost*. For then he entreth in, and suppeth with us, by communicating himselfe most lovingly, and comfortably, in like sort as hee bad *Zacheus*, that longed to see him, and therefore gat up into the Sycamore Tree, to *come downe, and to make ready a lodging place for his entertainment with him, Luke* 19.5. Neither doth he sup without paying his shot; *Hee giveth this priviledge to those that doe imbrace him, that they should be made the sonnes of God, Joh.* 1.12. He againe intertaineth us, and maketh us sup together with him, as oft as we come with pure, and upright minds to the Sacrament of the supper; wherein he doth feed us through our faith, with his own body and blood, which are most dainty delicates, above all that can be either spoken or conceived. In which sense it is said in the 13. *Chap.* according to *Luke*, verse. 29. *Then shall they come from the East, and West, North and South, and shall sit at meat in the Kingdom of God*: That is, men shall flock and flow together unto the Gospel from all coasts, shall embrace the Doctrine of the Kingdom, and shal be made truly partakers of Christ, the pledges whereof they shall receive, even the bread and wine when they sit downe at his Table in celebrating *the holy supper*. For he speaketh of the *calling of the Gentiles*, whose faith, and consenting to the whole truth, he noteth out by this one Sacramentall action. These now are the guests whom *Christ* should invite, when as the *Iewes* in the mean time, of whom he intreateth in that parable, should quite abhorre the way of salvation, as wee have seen it come to passe for many ages. Whether also that belongeth, which the *Iewes* shut out do alledge in the same place, when they require entrance for themselves, because of their ancient familiarity, in eating and drinking in his presence, *vers.* 26. As if they should say; *Lord, We have often communicated at thy Table, We have kept a merry feast With thee, in eating of thy Sacrifices, Wilt thou now bolt up the doors against us?* For by this reason the meat of the sacrifices (especially of the *Passeover*) was the same to the *Iewes*, that the bread and wine is to us. And yet these things are not so to be taken, as if the joy of the elect were to be limited, within the bounds of this life; but because the supper which is made upon earth, is a pledge of the eternall banquet in the heavens. These words then do teach, that there is a double, and that a mighty great blessing remaining still in the English Church; namely *the preaching of the Word, and the administring of the Sacraments*. In both which *Christ* communicateth himselfe to his members, keeping a mutuall feast with them, he being first intertained of us by hearing, and then he intertaining us againe with the supper

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of his body. O we therefore moſt baſe and filthy wretches, as oft as we fly away from hearing the word: For wee caſt away Chriſt from being our gueſt. O we wicked contemners of his grace, as oft as we with-draw our ſelves from partaking the Sacrament with our brethren: For we deſpiſe Chriſt himſelf, who calleth us to his ſupper. But theſe things are added for a ſingular comfort of the godly. For how ſhould it be, that they ſhould not be afraid, and bethink themſelves of flying as faſt, and as ſoon as they could from this Church, when they ſhould hear, that the condition of the *Miniſters* was hateful to Chriſt, as whom he was about to ſpew out of his mouth ere long, if they repented not, unleſſe they had been certified by *Chriſts* own word, as touching their communicating with him? Bleſſed be thou therefore, *(O moſt meeke lambe of God)* who finding the doors ſhut up againſt thee, doſt not preſently, and ſpeedily convey thy ſelfe away from us, enraged with anger againſt us, and doſt not deprive us of all means of ſalvation, as we have deſerved; but doſt ſtill leave a liberty to enjoy thee in a goodly, and abundant manner, and that to all thoſe who do open unto thee when knocke ſt by the word, & do not deſpiſe thy moſt ſweet invitement by the Sacrament. The errour therfore of thoſe men is full of evill, yea of blaſphemy, who do in ſuch manner make a departure from this Church, as if Chriſt were quite baniſhed from hence, and that there could be no hope of ſalvation to thoſe that abide here. Let theſe men conſider, that *Chriſt* is here feaſting with his members. Will they be aſhamed to ſit at meat there, where they ſee Chriſt is not aſhamed to ſit? What, will they be holier and purer then he? But why do they not convince, & confute themſelves with their own experience? They cannot deny, but that they did firſt beleeve in Chriſt, before that they made this divorcement from us. Whence came this faith? Did it not come from the preaching of the word in our Church? Can then any man preach except he be ſent? *Rom.* 10. 13. &c. Why do they therfore ſo perverſly refuſe that word, becauſe of ſome corruption in the outward calling, whoſe divine power they feele in their hearts. And yet for all this, this fruit doth no more free our corruptions from faultineſſe, then a true child of ones body doth excuſe adultery. And therefore neither muſt we hold our ſelves contented with theſe corruptions, neither muſt they ſeparate themſelves from us for any blemiſhes. Return therefore to the unity of that Church, which hath begotten, and nouriſhed you. If you flee from this Chriſt that ſuppeth with the Elect in our Congregations; and doth againe for his part entertaine them, certainly

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you ſhall find him no where. In the meane time, let us alſo conſider, what a miſchievous evill wee pull upon our ſelves, who by retaining ſtiffely our ſuperſtitions and errors, doe plunge our Brethren into ſo great a danger. Certainly, if that which the Truth it ſelfe hath long agoe avowed be of any moment in it; *It had been better for ſuch men to have had a Milſtone hung about their necke, and ſo to have beene drowned in the bottome of the Sea*, Matth. 18.6. I beſeech God to give unto them both ſoundneſſe of minde. But it remaineth that this place ſhould be defended from the crafty gloſſes of the Papiſts, who will have it to be in mans power to open unto Chriſt when he knocketh. *What* (ſaith Bellarmine) *art thou (ô Chriſt) ignorant that they cannot open? Were not he fooliſh that would knocke at his neighbours doore, if hee knew for certaine that there were no man within that could open?* In his firſt Booke of Grace and Free-will, Chap. 1. I anſwer, Chriſt ſhould have no wrong done him to be counted fooliſh, if his onely end of knocking were to enter in. But Chriſt knocketh at the doore of Reprobates, who he knoweth neither will, nor can open, not that he might enter, but partly to upbraid them with their impotencie, which was procured by their owne fault, partly alſo to increaſe their condemnation. For ſo ſaith the Evangeliſt expreſly, *therefore they could not believe*, John 12. 34. Why then did hee ſpend many words upon them that had no power to believe? Chriſt himſelfe teacheth the cauſe: *If I had not come, ſaith he, and ſpoken unto them, they had had no ſin, but now they have nothing to pretend to cover their ſinne with*, John 15. 22. His meaning is, that he therefore ſpake unto them, that by meanes of their contempt and hatred of the onely begotten Sonne, their condemnation might be more grievous. Such then for all the world, is the power of a naturall man to believe, as is the love of the truth in the *Popiſh Teachers*, who, though they ſee it, doe yet wickedly reject it with ſcorne and hatred.

21. *He that ſhall overcome, I will give him to ſit.* For, *I will give to him that overcommeth.* So putting the Nominative caſe abſolutely; as we have obſerved above, Chap. 2. 26. Here we have a third reaſon taken from *the reward of a fellow-Throne*. Not that the glory of every one of Gods children ſhall be equall to the honour of Chriſt as he is man; but that the brightneſſe and Majeſty of the head ſhall redound to every one of the members. And therefore theſe thrones are not proper to the 12. *Apoſtles*, of which we reade, *Matth.* 19.28. But *common to all the Elect*, though they are given to the Apoſtles in that place after a peculiar ſort, as perhaps we ſhall ſhew elſewhere.

Now

Now wee have often ſaid, that the rewards are applyed to the times, and doe containe a Propheſie, which thing is alſo to be regarded in this place. Chriſt therefore maketh mention of *that throne* which he attained unto after his ſacrifice finiſhed upon the Croſſe, teaching us that the like things are to be ſuſtained alſo of his members, and that then, they ſhall be partakers with him of *this throne*. And therefore by mention here of he leſſeneth the affliction, propoundeth himſelf for an example to comfort them againſt it; as if he ſhould bid us to looke intentively upon him, and not to faint, or be diſcouraged for any troubles whatſoever, when as we ſee that he is aſcended this way into the throne of the moſt high & heavēly dignity. And indeed it is well known how deare this contending for Reformation hath coſt many worthy men, whoſe ſufferings ſhall never be buryed in oblivion, though they ſhould not be once ſpoken of by me. Only let them comfort themſelves againſt this abject eſtate wherein they live here, with the expectation of this throne, which they ſhall be exalted unto hereafter. What though they be trampled under feete as the offſcouring of all things, while they ſee others flouriſh like young *Peers* and *Princes* with *pontificiall pompe?* Chriſt hath prepared a *throne* for them with himſelf: let none of them make it any part of their care or deſire, to climb up to the chair of *earthly dignity*, as hitherto they have ſufficiently ſhewed, that they have been far enough from any ſuch fleſhly and ſenſuall luſt, whatſoever ambitious men, that make a conjecture of others by themſelves, do prate and babble to the contrary.

Luke. 22. 28. I am glad I was Luther.

22 *He that hath an eare.* Now therefore whoſoever thou art that haſt perceived Chriſt to be the bleſſed gueſt of thy ſoule, and haſt in like manner taſted of the heavenly delicates of his *Table*, liſten diligently, and attend what the *Holy Ghoſt* ſaith to the Churches. Let the man that ſpeaketh go, and do not ſo ſtick at him, that thou ſhouldeſt much trouble thy ſelfe about him, but conſider how all things agree together from top to toe; and complaine not of, neither quarrell at the novelty of the interpretation, as if thou wouldeſt preſcribe Chriſt a law, to whom and at what time hee ſhould reveale his ſecrets. Wee know that certaine things are ſealed up untill the time appointed be out: But if thou muſt of neceſſity acknowledge this to be a divine truth, let us all, even *Princes, Peers, Angels, People*, earneſtly bend our ſelves with all our power to turne away this evill, that hangeth over our heads. How horrible a thing is it to be ſpued out of Chriſts mouth, with a certaine loathing of us, and riſing of his ſtomack againſt us? *The land did once of old ſpue out the Canaanites*, and they were utterly overthrown. Will their evill be lighter,

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whom not the earth, but Chriſt himſelfe ſhall vomit out? Wherefore, let us in good earneſt uſe the preſcribed remedy. Wee have need of zeale, to the intent wee may attaine to a full reformation. Wee hang as yet by Geometry, as it were, between heaven and hell; the contagious ſteaming of the Romiſh foggie lake doth in a deadly manner annoy us: *Our ſilver is as yet defiled with droſſe; Our Wine is mingled with Water:* Chriſt will no longer indure ſuch *midling Angels* as ours are. What wilt thou ſay if this admonition of mine be the laſt watchword and warning-peece that ever thou ſhalt have? Let us therefore marke what hath been ſaid; and let us not like dogs gnaſh and gnaw our teeth at the ſtone that is caſt againſt us, but let us rather tremble at that dreadfull hand that caſt it. Thou (*ô Chriſt*) that tookeſt *Lot* by the hand to pull him out of *Sodom*, when he delayed the time, do thou, I beſeech thee, unlock our iron-bolted hearts, which by reaſon of the hardneſſe of them, make us to drag and draw backe, that ſo we may give eare unto and obey, with all poſſible ſpeed and power, theſe thy holy and wholeſome admonitions.

The Fourth Chapter.

AFter I ſaw, and behold, a door was opened in heaven: and the firſt voice which I heard, as it were of a trumpet talking with me, ſaid, come up hither, and I will ſhew thee what things muſt be done hereafter.

2 Then ſtraightway I was raviſhed in ſpirit: and loe a throne was ſet in heaven: and one ſate upon the throne.

3 And he that ſate, was to looke on like a Jaſper, and a Sardin ſtone; and round about the throne was a Rain-bow in ſight like unto an Emerald.

4 And round about the throne, were four and twenty ſeats, and upon the ſeates I ſaw four and twenty Elders ſitting, clothed with white raiment: and having crowns of gold upon their heads.

5 And there proceeded from that throne, lightnings, and thunders, and voices: and ſeven lampes of fire burning before the Throne, which are the ſeven ſpirits of God.

6 There was alſo before the Throne a Sea of glaſs, like to chryſtall, & in the mideſt of the throne, & which compaſſed the throne, four beaſts ful of eyes before & behinde.

7 And

7 And the firſt beaſt was like unto a Lyon, and the ſecond beaſt like unto a Calfe, and the third beaſt having a face like a Man, and the fourth beaſt like a flying Eagle.

8 And the four beaſts every one of them by themſelves, had ſix wings round about, and within were full of eyes, ſaying day and night without ceaſing, Holy, Holy, Holy Lord God, that almighty one, which was, and which is, and which is to come.

9 And when thoſe beaſts ſhall give glory, and honour, and thankſgiving to him that ſitteth upon the throne, to him, *I ſay*, that liveth for ever and ever.

10 The four and twenty Elders ſhall fall down before him that ſitteth upon the throne, and ſhall worſhip him that liveth for ever, and ſhall caſt their crowns before the throne, ſaying;

11 Worthy art thou, O Lord, to receive glory, and honour, and ſtrength; becauſe thou haſt created all things, and by thy will they are and have been created.

The Analyſis, or Reſolution of the fourth Chapter.

Hitherto we have ſpoken of the Propheſie of the particular Churches. The Propheſie of the whole Church followeth, the which doth firſt propound the matter ſummarily in this Chapter, and then in ſpeciall, in the r ſt. This containeth a new calling of John, *conſiſting in the thing that was ſeen, a door opened in heaven, in the firſt voice of the Trumpet that was heard, verſ.* 1. *And laſtly in the effect, whereby he became ſtraightwaies in the Spirit, in the beginning of the ſecond verſe. As alſo it containeth an Univerſall Type of the future Church, which is deſcribed throughout the whole Chapter beſides. The* Prince *whereof, as it were the Center, is moſt Glorious; by means of his Throne, moſt amiable to ſee to, gliſtering round about with heavenly brightneſſe, verſ.* 2, 3. *The members, as it were the circumference of this Center, are the four and twentie Elders, full of Maieſtie, Honourable, by reaſon of their Thrones, Age, Holineſſe, Crownes of Gold, verſ.* 4. *The things that accompany theſe perſons, are partly the gifts which God beſtoweth on this holy Company, partly that worſhip which the company of the faithfull rendreth backe again unto him. The gifts are, firſt, of protection, whereby great flaſhes of lightning,*

thunders, and voices come forth from the throne, for the vengeance of the Wicked World, becauſe of their attempts againſt the congregation of the Saints, verſ. 5. *And after, that of ſanctification, Whereby he preſenteth this holy Company vnblameable before himſelf, not having ſpot or wrinckle, or any ſuch thing. Among theſe, the internall are the ſeven lamps burning before the Throne, verſ.* 5. *The externall, and the inſtrumentall cauſes of thoſe other, are the Sea of Glaſſe; and the Beaſts, Whoſe place, number, eyes of their body, the proper viſage of every of them, With the adorning of their Wings, are deſcribed, verſ.* 6. 7, 8. *After that, their office, verſ.* 8. *Now the Worſhip which is performed to him that ſitteth upon the Throne, is a thanksgiving, Wherin the Beaſts go before as the Captains and Standard-bearers of the publike Aſſembly, verſ.* 9. *And after that, the reſt of the body of the Elders followeth, both With adoration, verſ.* 10. *As alſo With a conſenting unto the ſame thanksgiving, verſ.* 11. *According to that cuſtome, after Which God is Worſhipped in the Chriſtian Congregations. Such is the company of the Godly before God, and ſome ſuch company as this ſhould alwaies be extant, though not remarkable of the World, in every age With equall glory.*

THE EXPOSITION.

1. *After that I looked.* The Holy Ghoſt having hitherto reveiled thoſe things that were to be accompliſhed in a certain ſhort and determinate time, now inlarging thoſe bounds, he goeth on to write in a continued order, of ſuch things as might offer unto our view a common and perfect portariture of the eſtate of the Church, from the writing of this Book, even unto the laſt end. The handling of which things will be admirable. and ſuch as cannot be performed, but onely through his helpe, who did at the firſt reveal them unto his ſervant. Truſting therefore on the grace of this *Almighty God*, I will go forward in the work which I have taken upon me. For the abſolving and perfecting whereof, howſoever other things requiſite ſhall be wanting, certainly faithfulneſſe and diligence in ſearching out matters, ſhall not be wanting to the uttermoſt of my power. Theſe firſt words belong to a new preparation for a new Propheſie. For *John* is no longer converſant upon earth, but is lift up into heaven it ſelf, where through a door that is opened, he beholdeth marvellous changes of matters, that could not be known by any other meanes. The condition therefore of this enſuing propheſie is divers from the former. That is of a narrow compaſſe, even as

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the place alſo where the things were ſeen, was a little Iſland invironed with the ſea; This is ſpread abroad infinitely, far and wide, like as is the heaven it ſelf, that containeth all things within the circuit thereof. Moreover, there was a certain viſible tracing out of things to come in thoſe ſeven Cities.

For the Churches that were afterwards to be propagated in order, ſhould be, by the will of God, pourtrayed, after the expreſſe image of thoſe *Cities* as they were at that preſent, but there was no reſemblance among mortall men, of the things that are to be ſpoken of, in this ſecond Propheſie. For peculiar judgments, of which, for the moſt part, ſpeech is made here, are to be fetched onely from *ſecret Revelation*. To the place therefore, of *heaven*, where power was given to behold this *Viſion*, *the Book ſealed up with ſeven ſeals is in the next place added*, beſides the creature is unable to unſeal thoſe ſame ſeals, neither is the power of any other, ſave of the *Lambe* alone, ſufficient for that work, as we ſhall ſee in the proper place. All which things as they do declare the excellency of this Prophecy, ſo they require greater attention and diligence on our part. As touching the words, *the firſt voice is heard*, becauſe the Author of both the Prophecies, is one and the ſame, and *it ſoundeth like a Trumpet*, to the intent, that things that were heard, might be more certain, and better perceived of *John*, as it was obſerved on Chap. 1. 10. He biddeth him *come up hither*, where onely thoſe things might be ſeen, of which there was no tracke chalked out upon earth; and he would not have him look through the door, by which means he might be deceived, or could not ſee plainly enough, but he would have him be preſent, & before his face, that ſo he might have the certain and undoubted knowledge of all things. But that which followeth, hath ſome ambiguity in it; how he can ſay, that he will propound a Viſion of things that muſt be done *after theſe things*: For ſhould not this enſuing Propheſie, take his beginning, before that former (as touching the ſeven Churches) ſhould come to an iſſue? But we ſee that matters of our time are intreated of in theſe, or if we ſhould reſpect but the bare Types, many things were foretold, that ſhould come after. Beſides, it will appear no leſſe in thoſe things that follow, that *John* doth tell of things that are neerly joyned to his own time, ſo that the words can by no means be ſo underſtood. Wherefore that is no firm diſtribution, whereby ſome diſtinguiſh the whole Prophecy into *things preſent* and *to come*. The holy Ghoſt followeth no ſuch diviſion, but mingleth many things to come, among

things preſent, as they come to hand. For which cauſe, theſe words, *after theſe things*, are not referred, in regard of their Originall, to the end of the former Prophecy, but to the preſent time of *Johns* age; yea to that ſame moment of time, wherein the Holy Ghoſt revealed theſe things unto him; from whence taking a new beginning, hee deſcribeth the continuall race of the whole Church, and annexeth thoſe things which could not be ſufficiently underſtood out of the former Types. Well therefore doth *Theodoret Beza* tranſlate the words, *after theſe things*, by the adverbe *hereafter*. But in regard of the end, this ſecond Prophecy is worthily recorded after the former, as the which is of a more long laſting time, reaching unto the laſt coming of Chriſt; whereas that former one is limited with far more narrow bounds. Out of theſe things therefore we gather two things, that are very greatly to be obſerved. The firſt, that ſpeech is made from this place, concerning ſuch things only, as follow after the time that this Revelation was made. For ſo doth he plainly ſpeak, *And I will ſhew thee what things muſt come to paſſe hereafter.* The which thing, ſeeing it was perceived by ſome of the Interpreters, I marvel that it was not obſerved by them in their expoſitions; but that they ſhould rather confound the times, as it were with a violent whirling of them about throughout the whole Treatiſe, ſo as all things are covered over with moſt groſſe darkneſſe. We being better taught by their example, will hence borrow light for the commentary following. The *ſecond* is this, that this Prophecy is common to the whole Church, being neither tyed to any particular Congregations, nor yet bounded with any other limits, then of the whole univerſall world. The Holy Ghoſt hath ſet that particular one in the firſt place, that he might relate common things in common, and not interrupt the order of the narration.

2. *I was therefore ſtraightwayes raviſhed in the Spirit.* The ſame authority altogether is here, that was before, both from the *Perſon* that *calleth*, and alſo from the *perſon* of him that is *called*. For here is the ſame holy inſpiration, and motion from God, that he mentioned, *Chap.* 1. 10. But what need was there of a new raviſhing? What did the former decay or ceaſe, that ſo it ſhould, after ſome ſpace of time, be kindled again afreſh? Out of doubt it was a continued inſpiration; but he ſaith, that he was ſtraightwayes in the Spirit, becauſe the Spirit did frame, and fit him to receive new viſions, to the which hee perceived himſelfe to be forthwith prepared. The whole Revelation ſeemeth to have been finiſhed on that *Lords day* alone,

alone, Chap. 1.10. And therefore not to have had any intermiſſion after that it once began to be exhibited.

And behold there was a throne ſet in heaven. So much of the preparation by a new calling. Now he cometh to the common Type of the Holy Church; The deſcription whereof was neceſſary, before hee ſhould ſet upon the reſt of the Prophecy. For in as much as the manifold chances, and notable changes of it were to be related, the fleeing of it away, the return of it againe, the fained friends, the open enemies, the counterfeit, and craftſy Apoſtles that ſhould ſet forth themſelves under the colours of the Church, and many other things of the like nature, wherewith it ſhould be ſorely annoyed, were to be foretold; it was neceſſary, that firſt of all a certaine portraiture, and reſemblance ſhould be drawn of that Church, which to know is the principall thing in the whole Treatiſe following, leſt that perhaps in ſo great troubles and diſturbances, wee ſhould either thinke that it were quite extinguiſhed, or at leaſt through ignorance of her right forme and figure, wee ſhould be leſſe able to know which is ſhee. Wherefore wee ſhall ſee, that this Type is common to all ages; as whereof mention is made, *Chap.* 14. 3. Where the *companions and followers of the Lambe, ſing a new ſong before the four Beaſts, and the Elders*: And again more near to the conſummation of the whole Prophecy, *the foure and twenty Elders, and the foure Beaſts fall down, and adore God,* Chap. 19. 4. So elſewhere, as oft as ſpeech is made about the true Church, ſo farre forth as any thing is to be done in the publick aſſembly, it is alwayes noted out according to the manner of this Type. And yet we muſt not thinke, that any Congregation on earth is to be found of ſuch abſolute purity, and faultleſſe perfection, as this Church is here preſcribed to be of; but that all the holy Aſſemblies of the Elect are accounted ſuch in Chriſt before God the Father, though much earthly dregs be ſprinkled upon, and among them; according to that: *That the Church is ſanctified by Chriſt, and purged by the laver of water through the Word, made alſo glorious, neither having ſpot or wrinckle, or any ſuch thing, but being holy, and unblameable,* Epheſ. 5.26,27. An example of which deſcription, we have here ſet before our eyes; And beſides, with that intent and purpoſe, that according to the ſquare hereof, we might conforme all our aſſemblies, even as *Moſes* was commanded *in ſuch manner altogether, to build the Tabernacle, and all the implements thereof, as had been ſhewed to him in the Mount, Ex.* 25.9. But the Patern of our Church is ſhewed

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in the heavens themſelves, becauſe of that more abundant glory, wherein the Goſpel ſhineth above the law; by how much the more diligently, every thing is to be conſidered. Seeing therefore we underſtand the purpoſe of this Viſion, let us ſearch out the explaining of the particular things one by one. Firſt, the *head of the Church* is deſcribed, ſuch as the true members do alwayes confeſſe, and worſhip, both by *his ſitting* in the *throne*, in this verſe, and alſo by his *likeneſſe*, in the next. This *ſitting* doth declare the Majeſtie, and glory of the higheſt God, and no leſſe his fixed, and ſtable habitation among the Saints, in whoſe aſſembly hee hath placed his throne of dignity, being never to depart any whither elſe. Now in that this throne is one, and he one that ſitteth upon it, we know him to be God, that is one in nature, power, Majeſty, glory, and that there is no other beſides him, that *ruleth in the middeſt of the Saints*. Such a *Iehovah* therefore, only one and higheſt of all, doth the holy Church worſhip, and magnifie with all manner of reverence.

3. *Now he that ſate, was like to ſee to.* *Aretas*, *Complutenſis*, and the Kings Bible do not read the firſt words, *and he that ſate was*, but that that followeth, *like in ſight*, they ſet immediately after the end of the former verſe. Our Copies, and the Vulgar Latine, do more plainly diſtinguiſh, ſitting and ſimilitude, which as it ſeemeth, ought not to be omitted in deſcribing the true God. This verſe doth a little more fully ſhew, who this one God is; of whom notwithſtanding hee propoundeth no *Image*, but only a certain ſhew of colour, according to thoſe ancient repreſentations made to the old people of old. *Yee perceived* (ſaith Moſes) *no likeneſſe, at the day when God ſpake unto you in Horeb, out of the middeſt of the fire*, Deut. 4.15. For this one true God, that raigneth in the Chriſtian Congregations, is the ſame whom the ancient Church did worſhip from the beginning. And ſeeing in the infancy of the Church he gave them no portraiture of himſelfe, much leſſe is any ſimilitude to be expected, now that ſhe is grown to her ripe, and full age. Indeed this manifeſtation is more familiar, and more ample, ſeeing that beſides *one and the ſame eſſence*, which the common glory expreſſeth; the incomprehenſible diſtinction of the *three perſons*, is after a ſort opened, by the *three precious ſtones*, the *Iaſper*, the *Sardine*, and the *Emerald*. For it pleaſeth the *Holy Ghoſt* to uſe theſe delightfull creatures, for the declaring of theſe myſteries, becauſe the grace and beauty that theſe have in this loweſt Region, doth moſt excell above all other things; whence it is that they may

may be moſt fit images of that delightableneſſe, which paſſeth all created underſtanding, eſpecially ſeeing here is a repreſenting of the vertue, rather then of any forme. The firſt aſpect of a *Jaſper ſtone*, reſembleth the perſon of the *Father*. This gemme is greene, and is not amiſſe called the mother of *Pearle*, there be ſo many kinds of it, and the honour of it is ſo ancient. Now what is there that can more fitly ſhadow out the *Father* among all gemmes, as who is the firſt in order, of an eternity alwayes flouriſhing, & from whom the reſt of the perſons have their off-ſpring without any begining? The ſecond aſpect is of the *Sardine*, by which the *Sonne* is repreſented: This gemme is red with a fleſh-colour, whence it is alſo called *Carneolus*, very agreeably ſet in his roome, that *tooke fleſh upon him for us*, and *was made man like unto us*. The third aſpect is of the *Rainbow* that is of the *Emeralds* colour, by which the *Holy Ghoſt* is noted out: This is he that compaſſeth the throne on all ſides, being one that ſitteth by the throne; Wiſd. 9 4. As which doth inviron the whole circuit of the divine Majeſty with an unſpeakable ſweetneſſe. For the *Emerald* doth ſhew forth ſo acceptable, ſweete, and ſhining livelineſſe, that the eyes of a man cannot looke upon any thing more willingly. Yet this is no ſuch *Rainbow*, as that is, which is commonly ſo tearmed. For this is not over againſt the *Throne*, but about it: neither is it a circle cut in the middeſt, but a whole one, entire and full on every ſide: For *it is in the circuit of the Throne*: Laſtly, it is not three-coloured, as the true Rainbow, but of one only; and that a ſimple *Emeralds* colour. Such then is this *God, one in nature, three in perſons*, being the head and Center of the Church, whom alone, the faithfull do honour and reverence; reſting with their whole hearts moſt ſweetly in his incomprehenſible ſweetneſſe.

4. *And round about the Throne.* So much for the *head*. Now he addeth the *body unto it*, as being the *circumference* of this *Center*, as we have ſaid; which is deſcribed by the *place, number of members, age, clothing*, and *Crowns*. The place is double, *common*, about the higheſt Throne; and *proper*, the peculiar Throne of every one; that that is *common* about the Throne, is before it, behinde it, on the right ſide, on the left ſide, ſo that he cutteth the Rainbow at the right Angles (which did alſo compaſſe the Throne) but with a contrary poſition, above, below, from either ſide. Although the Rainbow ſeemeth not ſo much to be cut, or once touched; as to be included in this circuit of the *Elders*, which yet it would cut in the middeſt croſſewiſe, if it were inlarged to the full compaſſe of it. Unleſſe

leſſe perhaps the higheſt Throne, ſhould be ſet in the ſame flat place, wherein the Thrones of the Elders are ſet. For then the Rainbow ſhould not be ſet in a contrary poſition unto it, but only ſhould be compaſſed about with a larger circuit, as the circumferences that be nearer to the Center, are wont to be contained in thoſe that are more remote. This common poſition is given to them, after the manner of the Saints, who are ſaid to be ſuch as ſtand round about him; as, *Vow and render to the Lord your God, all you that ſtand round about him*, Pſal. 76. 12. And as Chriſt promiſeth, *That he will be in the middeſt of them, that agree together in his name*, Mat. 18. 20. So of old, *the Tabernacle was ſet in the middeſt of the Jewes that pitched their Tents about it*; Numb. 2. And this ſerveth for the great ſolace of the godly, whom univerſally *God taketh into his tuition, without reſpect of perſons*, being alike *neer unto all that call upon him*; leaſt perhaps any man ſhould complain that God ſhould deale ſomwhat more unequally with him, as who is ſet hindmoſt, and hath no open paſſage lying open unto God, but by meſſengers and mediators. The proper place is *the Throne of every one. For theſe ſit upon thrones*: whereby is ſignified, that they are all of a Kingly dignity; of which there is another enſigne added in the end of the verſe, namely *crowns*. This honour do the Saints enjoy by Chriſt, *Who hath made us Kings and Prieſts unto God, even his Father*, Chap. 1. 6. Neither doth he grace ſome few of the choiſe and excellent ones among the faithfull with this benefit private, but he calleth all the elect unto the fellowſhip of the ſame honour. This certain number of four and twenty *Thrones*, and of ſo many *Elders*, doth much perplex the Interpreters, as every one knoweth. Some there are, that do referre them to the twelve *Patriarkes*, or twelve *Prophets*, and ſo many *Apoſtles*: But that ſeemeth to be far wide from the truth. For here ſpeech is made of companies that are to come, not ſuch as are paſt, as we have ſeen on the firſt. As alſo of thoſe whoſe office is diſcharged on earth, not in the heavens ſo properly called, as hereafter we ſhall ſee, chap. 14. 3. and 25. 7. That I may not ſay that theſe men do quite ſtray from the ſcope of this viſion. Others apply it otherwiſe; but it were tedious to rehearſe all opinions, much more to confute them. It ſhall ſuffice barely to ſet down that which ſeemeth to me to be moſt likely, and to ſubmit it to the judgment of the Godly. The *Holy Ghoſt* alludeth to that diſtribution of the holy functions, and of the Kings ſervitours, into four and twenty rankes, that was appointed by *David* through the inſpiration of God, 1. Chron. Chap. 24, &c. For

firſt of all the *High Prieſts* were divided into four and twenty orders. In the ſame manner the *Chief Levites*, that miniſtred unto the Prieſts: In the ſame Chapter, verſ. 1. 31. So the *Holy Muſicians*, Chap. 25. And the *Porters*, Chap. 26. Of thoſe that miniſtred unto the King, there were four and twenty thouſand in every one of their diviſions, Chap. 27. Seeing therefore the whole company of the children of Iſrael (whither we reſpect the tribe of *Levi*, or the reſt of the people, that was choſen after a ſort, into the Kings lot, whoſe buſineſſes they diſpatched) was diſtinguiſhed into 24. Orders, theſe *Elders*, which are both *Prieſts* and *Kings*, and do ſtand in ſtead of all the faithfull that do ſerve Chriſt, are worthily reckoned up in ſo many Orders, and in the ſame number. Together alſo with it, we are given to underſtand, by this number of four and twenty, how much more ample the Church of the *Gentiles* is, then was that of the *Jewes*. This was contained in the *twelve Patriarkes*, as the chief heads of it, that is twice ſo much greater, that is, greater by many degrees, which this rated proportion doth indefinitely ſignifie, in ſuch manner, exceeding as much in the multitude of Citizens, as it doth alſo in the cleerneſſe of the things that are knowr. Whence it was, that by how much neerer they drew to the times of Chriſt, by ſo much the more were they, beyond all other times, full of light and magnificence. How much did *David* beautifie the worſhip of the *Tabernacle*, by deſcribing the Offices, and aſſigning to every one his own place? But the *Temple* of *Salomon* ſurpaſſed all that former glory. All things were made of more ample dimenſions, according to the increaſe of light, that grew as the Sun approached neerer. At laſt, when *Chriſt* was manifeſted in the fleſh, the Sun gate up to his higheſt Climate, in reſpect of whoſe brightneſſe, all the former light vaniſhed away; So much for the number. As touching their age, *They are all Elders*, not becauſe their ſtrength is weakned and overworne with old age, but becauſe of their reverend hoarie haires, and their mature and grave judgements, wherewith they imbrace the trueth, as alſo becauſe they have a certain preſent poſſeſſion of their dignity, ſuch as is meet for men of perfect age and ſtayed yeers. Infants, though they be honourable by right of inheritance, becauſe of their future hope, yet they want the preſent enjoying of things. And indeed, all the time of the Law, the Heir was an infant: *And differed nothing from a ſervant, being kept in bondage, under the rudiments of the World, as it were under Tutors and Governours; but now after that the fulneſſe of time is come, We are no*

longer under a Schoolemaſter. But do enjoy a manlike libertie, that ſo all the faithfull are now called moſt ſignificantly *Elders*, Gala. 3. 25. and 4. 1, 2, &c. The *white clothing is the enſigne to know the Prieſts by*, which is the function that all beleevers in Chriſt do ſerve in, *preſenting their bodies, a lively, holy, and acceptable ſacrifice unto God, which is their reaſonable ſervice of God.* Rom. 12. 1. *The Golden Crowns on their heads*, do declare the ſolemne Majeſtie of the kingdom. For Kings do not alwaies wear their Crownes, but onely in ſolemne meetings, and where they do as occaſion is offered, ſtrive to make open ſhew of their glory. But theſe here have alwaies the ornament of their Royall Majeſtie abiding in ſolemnity, as whoſe Crownes are never put off; ſave onely when they give honour to their higheſt King; at which time their bare *heads* are more honourable then they are when they are beſet with crowns. *Complutenſis* and the *Kings Bible* read not, *and they had*, neither *Aretas.* If thoſe words be to be added, the uſuall article which is here wantig is to be ſupplyed, *Who alſo had.*

5. *And out of the Throne proceeded lightnings.* Hitherto of the body. The gifts which accompany it, are firſt of *protection.* For there proceeded out of the Throne *lightnings, thunders* and *voices*, becauſe *God* doth puniſh the wicked horribly for the churches ſake, ſo that they pay dear for their contempt, tyranny and wrongs, which they offer to, and wherewith they afflict the onely beloved *Sponſe* of Chriſt, and at the laſt they perceive that the ſlowneſſe of their puniſhment is abundantly recompenced with the bitternes of it. Witneſſes hereof are the puniſhments of the perſecutours, whoſe rage by this means God did alwaies from heaven repreſſe and bridle. Otherwiſe how could the truth (in ſo deviliſh hatred of the world againſt it) have been made to increaſe and continue untill theſe times? But he that ſate on the Throne, ſuffered not any man ſcot-free to oppreſſe his Saints; *he even reproved Kings for their ſakes, ſaying thus, Touch not mine anointed, and do my Prophets no harm*, Pſal. 105. 14, 15. *For the Lord will roar out of Sion, and will put forth his voice out of Ieruſalem*, Amos 1. 2. Why then doth not the world waxe wiſe at laſt, when as it ſeeth that this is the head-ſpring of all the evils that light on it, becauſe it doth ſo contemptuouſly, and with ſuch indignities handle the Church? Now the *lightnings* and *thunders* note out, the terrible puniſhments, and ſuch as can by no means be avoyded, as which ruſh upon men from heaven. But why are *voyces* added? *Voices* indeed do often

often ſignifie the cracke of thunders, as Exod. 19. 16. *And there were voices and lightnings, and a thicke cloud upon that mountain, and an exceeding vehement voice of a trumpet.* So, Chap. 20. 18. *And all the people perceived the voices, and the flaſhes of lightnings, and the voice of the trumpet.* But ſeeing there is expreſſe mention made in this place of the *thunders*, *voices* here are referred to ſome other thing, namely to the ſound of the Trumpet. For here is an alluſion, to that dreadfull blaſt in giving the law, whereby the Iſraelites were cited unto the Tribunall, and judgement of God; the ſound whereof, when it went on and grew greatly; Moſes ſaid, *I am aſtoniſhed and tremble for fear*, Exod. 19. 19. Heb. 11. 21. For the expectation of Gods judgement, did more ſhake his minde with fear, then the preſent horrour of that terrible Spectacle, the fear whereof the minde may in ſome ſort bear, unleſſe the conſcience of ſin do afflict it. When once it is waſted and broken with the ſenſe hereof, it trembleth at the leaſt ſhew of evill, as if it were a torment prepared for it, and preſently to be undergone by it. The *voices* therefore here, are certain, ſad and rufull prognoſticates, or the ſtings of conſcience, whereby they are tormented alwaies in their mindes, with the expectation of ſome more grievous evill that is to come. This fear ſhall be a racke to the wicked, rending them with more torture of minde then any preſent calamity could, how grievous ſoever. Such therefore are the darts which are laid up in this armory, which are indeed fetched and diſpatched forth for vengeance, as the neceſſitie either of the whole Church, or of every member in private doth require. Wherefore there is no cauſe why they ſhould fear the wicked world, for whoſe defence there are ſuch bitter whips and plagues prepared.

And ſeven Lampes of fire. After the grace of *protection*, the gifts of *ſanctification* are declared. Of which thoſe that be *inward*, are noted out by the ſeven *Lamps, that burn* according to the number and quality of the *ſeven Spirits that are before the Throne*, Chap. 1. 4. For theſe *Lampes* burne with the flame of thoſe *Spirits*, onely with that difference by which the River and the Fountain differ. Which thing the Lampes intimate, being veſſels of a certain and definite meaſure, where as the *Spirit* is infinite, and cannot be included in any ſtraight of veſſells. For which cauſe he was moſt free before, circumſcribed with no meaſurable quantity that could be put to, when as mention was made of him, as of the *Third Perſon*, equall

in glory and Majeſtie to the *Father* and the *Son*, Chap. 1. 4. Now theſe *Lampes* are called the *ſeven Spirits of God*, both becauſe they are gifts which flow from that Spirit, and for that there is a moſt neer conjunction of the effect with his cauſe. For they are thoſe moſt ſweet fruits which the Spirit createth in the hearts of the Saints, beſtowing, Faith, Hope, Charity, Peace, Joy, Prayer, and the reſt wherewith the elect are ſanctified. They are likened to the *Lampes of fire*, according to the rite of the *lights* in the Temple, which were every day to be ſet on fire by *Aaron and his Sons*, Exod. 27. 20. For the *Spirit* will have himſelf to be kindled in the hearts of the elect, by the labour of the Miniſters through the Word and Sacraments; neither will he be expected to come beſides the order delivered by himſelf.

The number of theſe Spirits is ſeven fold, according to the manifold variety of the gifts wherewith he adorneth the faithfull, as every where wee ſee this number uſed, to note out an indefinite number. Laſt of all, theſe gifts are compared to fire; *For they are Lamps of fire burning before the Throne*; Becauſe they do inlighten the minde, do burne up the ſtubble of in-borne corruption, and do moreover inflame the minde with a deſire of all godlineſſe, which *John* calleth *the Baptiſme of fire*, Mat. 3. 11. Now how great comfort ariſeth hence, that the name of the *Spirit* is given to theſe gifts; *Which are* (ſaith he) *the ſeven Spirits of God.* By which words the faithfull may underſtand, that that power which they feel to be ſtirred up by God in their hearts, is a moſt undoubted pledge of God himſelf dwelling in us. And thus much of the inward gifts; whereof the Church ſhall never be deſtitute, but that alwaies there ſhall be ſome company of the Godly, in which theſe *ſeven Lampes* ſhall burn.

6. *Now there was before the Throne a ſea of glaſſe.* The firſt outward gift, which ſerveth to worke and increaſe thoſe that be inward, as an inſtrumentall cauſe, *is the Sea of glaſſe.* Which ſeemeth to be ſome unmeaſurable veſſell, and huge Vatte, as it were to the ſimilitude of that *Sea* that was of old *in the Temple*, of which, 1 King. 7. 23. *Alſo he made a molten Sea.* Of ſuch a kinde of veſſell is this Sea to be underſtood.

For how can that which is before the Throne, compaſſed with a company of Elders, ſtanding round about it, be poured out on all ſides, like the *Sea*, ſo properly called? The circuit indeed

of

of the *Elders* may reach as far as the whole world, but we muſt remember, that here the matter was ſhewed to *John* in a viſion, that ſo we may not conceive of any ſuch unmeaſurable ſpace. Both the name and ampleneſſe of the veſſell, do ſhew the fulneſſe of all gifts which the Church draweth forth of Chriſt to ſalvation, who received the Spirit without meaſure, and out of whoſe infinite riches God beſtoweth freely upon us, Ioh. 1.16. and 3. 34. For elſe to what end ſhould there be a veſſell of that capacity for *Aaron* and his ſons, to waſh their hands and feet in, for the cleanſing with any little pitcher or Ewer would have ſuffiſed?

And indeed this *Sea* doth afford us very well and fitly, a certain reſemblance of the whole outward worſhip that is to be performed unto God. For the Doctrine, that is very often compared to waters. *Hoe* (ſaith Iſaiah) *every one that thirſteth, come to the Waters.* For the carrying away of which waters, he biddeth them bring no other pitchers but their *eares*; *Incline your eare* (ſaith he) Chap. 55. 1. 3. Whence it is that the Miniſters are called *Waterers*, 1 Cor. 3. 6. For Baptiſme, that alſo is ſignified by the *Sea* through which the *Fathers paſſed*; *And they were all Baptized unto Moſes in the Cloud, and in the Sea*, 1 Cor. 10. 1, 2. Beſides, water noteth out the Spirituall Drink of the Holy ſupper; *And they all dranke* (ſaith he) *of the ſame ſpirituall drinke*, verſe 4. By the ſame waters alſo prayers are ſignified, as the Iſraelites being gathered to *Mizpeh*: *Did draw Water, and poured it out before the Lord*; Namely, rivers of teares, which earneſt repentance wrang out of their hearts, 1 Sam. 7. 5. No leſſe is *Water* a ſigne of thankſgiving; as after Revel. 15. 2. *They that got the victory of the Beaſt, ſtood at the Sea of Glaſſe, having the Cytherns of God, wherewith they ſang his praiſes.*

This *Sea* therefore declareth the whole worſhip of God, and that worthily, which indeed in reſpect of the Lampes, is like to a *Sea of oyle*, wherewith their heavenly fire is continually nouriſhed. Now what kinde of *Sea* this is, we muſt ſee out of the epithetes that are given to it. The firſt whereof is, that he calleth it a *glaſſie Sea*. How ſo? Whither is it in reſpect of the colour? There is a glaſſie colour indeed, and that agreeing to the Sea. Whence *Virgil*, deſcribing out the Goddeſſe and Nymphs of the Sea, giveth them that colour: *The greeniſh glaſſie Nymphes* (ſaith hee) *did teze the fleece*

fleece of Wooll that came from Miletum, that were dyed with a deepe colour, Georg. 4. And againe, a little after that; *They all ſitting upon their glaſsie ſtooles, were aſtoniſhed.* Glaſſie indeed, but not in reſpect of the matter, but of the colour and perſpicuity. So writeth *Ovid* alſo: *There is a river more bright and ſhining to ſee through then any glaſſe*, Epiſt. Saph. But glaſsie in this place, is as much as made of glaſſe, rather declaring a matter that ſhineth, ſo as one may ſee through it, then a colour without matter. For ſignifying whereof the other attribute ſerveth, *like to Chryſtall.* It is called then a *glaſsie Sea*, to let us ſee the difference of this and that *legall Sea*, the which, being made of Braſſe, which is a thick and darke matter, was not able to be pierced thorow with any mans ſight, 1 *King.*7. 23. The face of God did ſhine unto his people, but ſomewhat obſcurely, under thoſe rites and ceremonies, which thing *Moſes* alſo declared: *By putting a vayle on his face, that the children of Iſrael might not ſee into the end of that which is aboliſhed*, 2 Cor. 3. 13. *But we all on the contrary, behold the glory of God as in a glaſſe with open face.* In the ſame place, *verſ.* 18. Therefore their Sea is brazen, and ours of glaſſe, and great is the dignity of the Chriſtian above that legall one, ſeeing our worſhip ſheweth the moſt pleaſant face of God unto us, as it were, through a moſt cleare glaſſe. *How amiable are thy Tabernacles?* Cryed the *Pſalmiſt* in that darkneſſe, *Pſal.* 84. 1. But how ought we to be aſtoniſhed at the moſt pleaſant countenance of *Chriſt*, the which, together with *Peter and thoſe two brethren, we ſee gliſtering as the Sunne, as we may alſo ſee his garment made white as the light?* Matth. 17. 1, 2. Oh how happy ſhould we be, if we could with fixed eyes ſticke faſt alwayes in this glaſſe?

There is indeed a certaine incomprehenſible Majeſty of God, to be evidently ſeen in the creature, but this knowledge is common to Reprobates. There is no power to come by any ſaving ſight of it any where, but onely through this *glaſsie Sea*, which God hath repleniſhed with the moſt pure waters, whereby wee may both know, and alſo worſhip him aright; of both which hee hath laid up ſuch abundant ſtore in this *Sea*, that there is no need to fetch any thing out of other draines and ditches. And this ought to be the ſcope of all worſhip, that it may ſhew unto us the face of God; the more either doctrine or rites do hinder our eye-ſight in this point, the more do both of them erre from the right.

The

The other Epithite is, that it is *like to Chryſtall*. What need is there of this ſecond? Namely, to teach us, not onely that that glaſſe is ſo bright, that a man may ſee through it, but alſo that it is of a moſt pure brightneſſe, as which no other colour mingled with it, doth ſtaine or darken any whit. For *Chryſtall* is, as it were, without any colour, comming very neere to the purity of the ayre, as which the eyes of a man do almoſt as eaſily pierce through as the ayre. Therefore there is no device of mans braine infuſed into this *Sea*; but it is pure, and exempt from all filth that can be added to it, as it is alſo perfect and abſolute without any detraction: even as it is commanded to be kept, *Deut.* 4. 2. Such is the worſhip of the Saints in Chriſt, in whom God the Father beholding all his faithfull Elect, findeth no coloured matter in them, nothing truely that is maymed and imperfect, nothing that is filthy and polluted. The whole worſhip of God ought to ayme at this purity and perfection, and to be framed after this patterne. Others doe otherwiſe interpret theſe things. Some there are that doe referre this *Sea* to Gods judgements; but there was enough foreſhewed as touching them, in the *thunders* and *ligtenings*. Others think that they ſignifie *the multitude of men that live upon the earth*. But if this multitude be holy, it was noted out before in the *foure and twenty Elders*: if it be wicked, what hath it to doe before the Throne? Or, how can the purity of *Chryſtall* agree to it? There is no need for me to confute the diverſe and unmeet interpretations with more words; the very order of things ſheweth eaſily, what this is which commeth moſt neere to the truth. This onely will I ſay, which is common to this whole booke, that in every allegoricall interpretation, the purpoſe and ſcope of the allegorie is above all to be reſpected, for want whereof every interpretation will be wavering, uncertaine, and of no moment: but if we ſhall throughly know that, and ſhall wiſely adde the reſt of the circumſtances, we may draw forth a meaning no leſſe conſtant out of an allegory, then out of any other eaſie and evident place.

And betweene the Throne, and the things that compaſſed the Throne, were foure beaſts. The ſecond outward gift are the *Beaſts*; whoſe qualities come firſt to be conſidered, which belong to the fitting of them to their function, when we have once ſeen of what kinde theſe beaſts are. Which is indeed hard to be determined by the judgement of the Interpreters, they being ſo many wayes differing each from other. Wee will according to our uſuall courſe, in a word ſet downe that, that ſeemeth to be moſt neere unto the truth.

They

They are the servants and Ministers of God, whose whole labour is spent in preaching the Word, and in caring for those other things, which belong to the Ecclesiasticall government. For, first it is plaine that they are men; for so they sing together with the Elders: *Thou hast redeemed us to God by thy blood*, Chapt. 5. 9. Besides, seeing there is a double kinde of men that are *redeemed*, one of the people, another of the Ministers, the very place wherein they serve, sheweth, that they are of this second order.

For they converse betweene the *Throne*, and the *Elders* that are placed round about it. So that they come neerer unto God himselfe, and are, as it were, the Ambassadors between both. Moreover, they are the leaders of the publike action, as it is manifest hereafter, *vers.* 19. Lastly, they are so fashioned in their wings, eyes and whole proportion, that they are able to be most fitly prepared to discharge this function.

Neither are they some of the worthy men of the age past, but *Ministers*, that are to be hereafter, unto which kinde of things this whole Prophesie is applyed, as that of the first verse taught us; *I will shew thee what things must come to passe hereafter*. They are called beasts, or living creatures, because of that lively force of the Spirit wherewith they are quickened, and because of that spirituall life, which by the help of God working with them, they effect in others. For which cause the like servants of God, full of the Spirit, and most swift and nimble to dispatch any businesse enjoyned them by God, are called by this name of *living creatures*, Ezek. Chap. 1. But if they be *Ministers*, how should I reckon them among the gifts? Faithfull Ministers are among the principall gifts of God: As he saith, touching the Levites, *Behold, I have taken your brethren forth of the middest of the children of Israel, they are given to you as a gift for the Lord, to do the service of the Tabernacle of the Congregation*, Numb. 18. 6. And Paul, *Let no man* (saith he) *glory in men, for all things are yours, both* Paul *and* Apollos, *and* Cephas, *all things* (I say) *are yours*, 1 Cor. 3. 21. But most plainly to the Ephesians; *When hee had ascended up on high, he led captivity captive, and gave gifts to men, some to be Apostles, some Euangelists, some Prophets, some Pastors and Teachers*, Chap. 4. 8. 11.

These beasts then being thus defined, now let us see the properties themselves. As touching the place, they are *between the Throne, and in the circuit of it*; not in the middest of it, in regard of the place, as where hee sate, that is like to *a Jasper*, vers. 3. Neither that they did

did underprop the throne, as the *Buls of Solomon did beare up the braſen Sea*, under which they were in that manner ſet, that their hinder parts lay hidden within their formoſt parts which ſtuck outward, 1 Kings 7.25. For when as the foure beaſts fell downe, how ſhould not the Throne fall together with them? For we reade afterwards, *That the foure Beaſts caſt themſelves downe before the Lambe.* Chap. 5.8.

But the words *in the middeſt*, are as much as to converſe among, or in ſome parts: as *Abraham* is ſaid, *to be a Prince of God in the middeſt of the ſonnes of Heth*, Gen. 23,6. That is, among. And ſo elſewhere commonly.

Wherefore *Theodore Beza* hath tranſlated it in a cleare ſenſe: *Between the Throne and the things that compaſſed the Throne*, whereby is ſignified, that the *Beaſts* come more near to the Majeſtie of God then the *Elders*, by reaſon of their function; and that they do in ſome part touch that ſeat which gliſtereth with divine glory, which is a cleare argument indeed of the *Miniſtery* allotted unto them.

Theſe Beaſts are foure in number, according as the number of the Chriſtian Miniſtery is increaſed. For as the Chriſtian Congregation is twice ſo much greater then that under the Law, that conſiſting of *foure and twenty Elders*, this of *twelve Patriarks*; ſo the proportion of Miniſters is double, of foure *Beaſts*, for foure and twenty *Elders*: to the one *Tribe of Levi* alone, in reſpect of the *twelve Princes of Iſrael.*

In reſpect of the *Elders* that ſit in a circuit about the higheſt Throne, they are as it were foure beames of two diamiter lines dividing a circle at the right angles, wherewith the circumference is on every ſide, and equally joyned with the middeſt of the Throne. They are ſo diſpoſed towards all coaſts by the foure chiefe poles, that they may very fitly ſerve to inſtruct the whole Church, as that river that was divided into foure heads could water *Paradiſe*. Theſe qualities yet be more remote, thoſe that be nearer joyned are belonging to their *bodies*, and to their *wings*.

To thoſe firſt doe the *eyes* belong wherewith the *Beaſts* are filled *before* and *behinde*. This fulneſſe, noteth out that ſingular ſharpneſſe and riches of underſtanding in divine things, wherewith they are indued by the gift of the Spirit. Which kinde of Miniſters Chriſt requireth; *That they might be the light of the world*, Matthew 5.14. *And that they might goe before the blinde in the right*

way, leſt they ſhould fall into the ditch, Mat. 15. 14. *That are apt to teach*, 1 Tim. 3. 2. *That ſo they might both exhort with ſound doctrine, and convince the gainſayers, yea ſtop their mouthes*, Tit. 1. 7. 9. *For the Prieſts lips ought to preſerve knowledge, and the law is to be inquired at their mouthes. For he is the meſſenger of the Lord of Hoſts*, *Malachy* 2. 7. They therefore who do either altogether, or for the greateſt part want eyes, what have they to do with theſe living creatures?

What communion is there between blinde Moles and *Argus* full of eyes? Let thoſe men therefore that ſet blinde and beetle-eyed Luskes over Chriſts people, look well and caſt about them for an anſwer one day to him, that requireth ſo great plenty of eyes in the Paſtors. *Doth not God deſpiſe thoſe that have deſpiſed knowledge, for ever ſerving him in the Prieſts office?* Hoſea 4. 6. Now the *eyes* both *before* and *behinde*, ſignifie ſuch a kinde of knowledge, as whereby they are able both to know things paſt, to ſee things that be preſent, and whereby (grounding upon authority of the divine Oracles onely) they can alſo wiſely perceive things aforehand. Which *Miniſters* bee as like as may bee to *that houſholder that bringeth forth of his treaſury things new and old*; *Matthew* 13. 52. Which kinde of knowledge is abundantly miniſtred both out of the ancient Scriptures, *Moſes*, the *Pſalmes*, and the *Prophets*, as alſo out of the Writings of the *Evangeliſts and Apoſtles*. Out of theſe Fountaines muſt we draw to the full, that ſo *the Man of God may be furniſhed with theſe eyes both behinde and before*. Such ſharpe ſighted Paſtours and full of eyes doth God account all *Biſhops* to be in Chriſt, who according to the talent that is delivered over in truſt unto them, do faithfully teach the people committed unto them, howſoever much ignorance, incident to mans nature, be dwelling in the beſt.

7. *Now the firſt beaſt was like to a Lion.* So much for the property that is common to all the *Beaſts*; the proper forme of every one is, of the firſt a *Lion*, of the ſecond an *Oxe*, of the third a *Man*, of the fourth an *Eagle*.

Which foure diverſe kindes, all the Interpreters almoſt draw and apply unto the foure *Evangeliſts*. And that ſo, that according to *Aretas*, *John* ſhould be the *Lion*, *Marke* the *Eagle*. According to others, *John* ſhould be the *Eagle*, *Marke* the *Lion*. *Auguſtin* will have *Matthew* to be the *Lion*, *Marke* the *Man*.

Thus they waver in uncertainty. But it is not to be thought, that the

the Holy Ghost is ſo rude, and ſo farre off from being his Crafts Maſter, that he had need have the name written upon every one of his pictures, as if otherwiſe it could not be knowne who were the *Lion*, and the *Eagle*, and the *Man*. That in the firſt Verſe of this Chapter doth decide this controverſe. *What things* (ſaith he) *muſt be done afterwards*. Which certainly forbiddeth us to looke backe, and to thinke of that which is paſt, but biddeth us rather to expect ſomething to come. They ſeeme therefore to belong to thoſe gifts, wherewith every faithfull Miniſter was in ſome part to be odorned, beſides thoſe gifts of knowledge. For *eyes* ought to be common to them all, every one ought to be an able man for knowledge; the reſt of the gifts are diverſe, according as God ſhall give them to every one in private for the uſe and neceſſity of the Church; though no man can be quite deſtitute of the reſt of the vertues, who is truly partaker of one of them. Whence it is, that *Ezekiel* aſcribeth theſe foure proportions and viſages to every of the *Beaſts*, Chap. 1. 6.

And indeed, the *fortitude of a Lion*, the *patience of Oxen*, the *prudence of a man*; and laſt of all, the *Eagle-like contempt of earthly things*, ought to be of force in every one of them. And yet ſome proper thing is here applyed to every one ſeverally, and that not without cauſe. Peradventure that thereby the *Holy Ghoſt* might ſhew in what vertues the *Paſtours* did chiefly excell, according to the foure divers ſeaſons wherein they lived. The firſt age from *John* brought forth men that were excellent in all theſe, Chapter 6. 1. to the 7.

Whoſe courage nevertheleſſe did moſt of all ſhine forth, as whereby they did both indure and overcome the moſt ſavage cruelty of the Tyrants. The age following after *Conſtantine* yeelded great ſtore of *Oxen*, when the Miniſters had their liberty taken away from them, and every one even of the beſt was oppreſſed under the yoak of *Antichriſt*, with the luggage and baggage of humane rites. The *Goſpell* reviving by meanes of *Wickliffe* and *Luther*, furniſhed the Church with *Men*, who being ſtarke weary of the Romiſh ſervitude, did both earneſtly call for, and at laſt attained to a Chriſtian freedome.

We doe as yet looke for *Eagles* to come into the World, which the calling of the *Jewes* ſhall at laſt bring in, when as the Goſpell ſhall be fully reſtored and brought to his due and gliſtering beauty, which this Prophecy following will teach us to be enſuing ſhortly.

Then ſhall the Biſhops looke wiſhly and with fixed eyes upon the Sunne, and they ſhall ſearch out with a marvellous ſharpneſſe of wit, whatſoever part it is of God that ſhall lye hidden to that day: neither ſhall they like to the baſe and corrupt minded Biſhops of our times, creepe upon the earth, minding earthly things alone, but they ſhall ſoare aloft, having all their converſations in the heavens.

8. *And the foure beaſts every of them one by one had.* Hitherto wee have had the deſcription of their body. The faſhion of their wings is deſcribed by a three-fold property, by the *number*, the *poſition*, and the *eyes*. They have *ſix wings a peece*, as many as the *Angels* had in *Iſaiah* 6. 2. But the uſe of them is not alike, as it ſeemeth. For the *Angels covered their faces with two* of them, their feet with other two, and with two they flew. But the Beaſts wings are ſo ſet, that they are the leſſe fit for this purpoſe. For they are round about them, on the back, on the ſides, and on the fore-part, ſo that they can the leſſe fitly ſerve to cover either the face or the feet.

Neither are they given them for flight; For what ſhould they need to fly away, whoſe place of abiding is betweene the Throne and the circuit of the *Elders*? Therefore they are for helpe and ayde, as by meanes whereof they are enabled to fly moſt readily on every ſide to afford helpe unto others. There is a double function of this ſort in the Church; one of ſuccouring the poore, another of governing manners; 1 *Cor.* 12. 28.

That belongeth to the *Deacons* and *Widowes* whom the Apoſtles did of old by God's appointment make over-ſeers to care for the poore, and for ſuch as are diſeaſed through any infirmity of the body, that ſo they themſelves might not be forced to neglect their duties about prayers, and preaching of the Word, whileſt they were diligently imployed in ſuch a buſineſſe as that was; *Act.* 6. 2. &c. 1 *Tim.* 5. 9. &c. This belongeth to the *Elder*, who are put in authority to governe the manners of men onely, and are the Moderatours of the diſcipline. The function of theſe men is declared and deſcribed by the *eyes, of which the wings were full within*. For elſe to what end ſhould the Beaſts have new eyes in their wings, ſeeing their whole body was ſet with the ſame before? Out of doubt then theſe eyes of the body are to declare their knowledge and learning, and therefore they ſtick nearer, being ſeated in the body it ſelfe, the which *Miniſters* may as well want, as they can want

want their eyes that are joyned thereto with ſo great affinity: but theſe of the *Wings*, being ſet a little further off, are placed as it were in a watch-tower to inquire into the manners of every one, thus diſcharging the office of thoſe men that keepe watch and ward by day and night, as the Apoſtle teacheth; *Obey* (ſaith he) *your overſeers and leaders and yeeld ſubmiſſion unto them, for they watch for your ſoules, as thoſe that ſhall give account*, Heb. 13.17.

Now how fitly is this deſcription of them made here, in that this kinde of *eyes* is within and under the wings? For they muſt look to that flock only which is committed to their truſt, and ſubmitted to their power, as *Peter* admoniſheth, 1 Peter 5.2. They are not to be ſticklers, and to buſie themſelves about other mens flocks, as if they had not enough to do about their own: Or at leaſt they are hereby taught to watch over Chriſtian people only: *For what have we to do to judge them that are without*, 1 Cor. 5.12,13.

Such a *Tabernacle* as this was ſeene in the *Mount*, as farre as concerned the Miniſters of CHRIST; according to which platforme the Chriſtian Church was faſhioned by the *Apoſtles*, who beſides the *Paſtours*, appointed theſe *helpers* alſo in every Congregation, who together with the *Paſtours* might cenſure and reforme manners. Of whom *Paul* maketh mention, commanding: *That the Elders that rule well ſhould be accounted worthy of double honour; chiefly thoſe, which labour in the Word and doctrine.* 1 Tim. 5.17. For they play the parts of blinde men, and ſuch as for all their great learning they boaſt of ſo much, while they ſeeke and would ſeeme to ſhew themſelves ſharpe-witted, and of deepe underſtanding and judgement, in the interpretation of this place, doe indeed rather ſhew themſelves to be void of all underſtanding, who do ſo eagerly contend that this double kinde of *Elders* cannot be ſufficiently proved out of this place.

Beſides what other thing are thoſe *governements* ſo called, 1 Corinthians 12.28. But the office of thoſe men, who are made chiefe Overſeers of this charge? In the beginning of the Verſe *Paul* reckoned up *Apoſtles*, *Prophets*, and *Teachers*, upon whom the Miniſtery of the word lyeth, to whom, after certaine other things that he ſetteth betweene, as *powers*, *gifts of healing*, and *helpings*, at length hee joyneth *Governours*, that thus the order being interrupted with ſo great a ſpace of time and place, we might know that theſe *governements* are ſome diſtinct matter from the charge of teaching. Moreover, what kinde of *Elders* were they who were

converſant together with the *Apoſtles* in the *Church of Jeruſalem*, Acts 15.4 6. Were they ſuch as beſtowed all their labour in teaching the people in the publick aſſemblies? It is likely that the *Apoſtles* abiding there, laid aſide this care of teaching, and gave themſelves to execute a certaine Lordſhip. A few yeares before, they ſuffered not themſelves to be pulled from prayers and teaching, Acts 6.4. but at length peradventure this exceeding love was abated; they followed their eaſe, and gave over the duty and charge gladly to the *Elders*. Away with this folly: the holy men were not ſleepy with ſlothfulneſſe, neither did they affect ambitious dominion over others, which they forbade others by their example. 1 Pet. 5.7. But to their power labouring in that which was the principall, they uſed thoſe *Elders* as the eyes of the wings to take good heed to the holineſſe of their flock. It is alſo evident from the uſe of the primitive *Church*, as was ſaid before in Chap. 2.2. But firſt of all *Ambroſe* is a ſubſtantiall witneſſe in this matter, upon the 1 to Tim. chap. 2.4. *Whence alſo the Synagogue, and afterward the Church had Elders, Without whoſe counſell nothing was done in the Church, which by what negligence it is growne out of uſe, I know not, unleſſe by the ſlothfulneſſe or rather pride of the Teachers, while they alone will be thought ſomewhat.* Such are his words: from which it doth moſt clearly appeare, what ſort of Elders the Primitive Church had: ſuch indeed, who with joynt ſtudies and counſels regarded the dignity of every one together with the Paſtours. *Ambroſe* complaineth that theſe were worne away (when thoſe other preaching Elders failed not in his time, neither could faile) and that by the negligence or pride of the Teachers. And it is manifeſt from *Hieſome*, that another kinde of governing was by and by growne in uſe in ſtead of thoſe Elders. For he mentioneth to *Ruſticum*, *of the Eccleſiaſticall Senate*: *The Church*, ſaith he, *hath a Senate, a company of Elders, Without whoſe counſell the Monkes may do nothing:* And againe, *And We have our Senate of Presbyters*, Gratian. C. 16. q. 1. The Church. But the Senate was become much unlike to the integrity and inſtitution of the firſt time, as we learned even now from *Ambroſe*: after whoſe time and age men labour in vaine to finde out this kinde of *Elders*, which he complaineth to have periſhed and come to nothing before his times. Thoſe wings therefore together with the eyes are thoſe *Deacons* and *Elders*: Of which, what picture more fit could have been given? In them is required *ſimplicity*, in theſe *diligence*, Rom. 12.8. That firſt is ſignified by the *eyes in the wings*: this ſecond

by

by *the wings with eyes*. From which first is perceived how neceſſary theſe Offices are in the Church. For they are the *wings of the Miniſters*. What is a bird without wings? Yet this lack is more dammageable, becauſe a bird being deſtitute of wings, periſheth her ſelfe alone: the Paſtours being voide of them, the whole flocks are ſet in danger of deſtruction. For they are wings of helping, as we have ſaid, whereby aide is miniſtred, not ſo much to the Miniſters themſelves, as to the people. And ſeeing the *Apoſtles* had need of *Deacons*, that a more neceſſary work might not be left of them: could they by themſelves obſerve every ones life, without the hinderance of the adminiſtration of the word? Therefore they took to themſelvs the wings full of eyes, which the *Beaſts* have before the Throne, and have taught by their own example, how maimed and lame the *Paſtors* are, to whom theſe wings are wanting.

Againe, we learne that theſe Offices are advantages and additions, as parts hanging to the Paſtors, joyned to them as neceſſarily, as wings to the body, from whence they draw life, and by whoſe benefit they are moved and upholden. And that therefore a divorſe is not rightly made betweene them, as in the Commonwealth of the *Scaphuſians*, where none of the *Miniſters* are preſent in the Conſiſtory, but learned men out of the Senate; and for the moſt part ſome *Doctor* of the Lawes is choſen among the Judges of the Conſiſtory. See for this, *Joſias Simlerus* in his Treatiſe of the Common-wealth of the Helvetians.

Neither are thoſe excuſes of any moment, whereby it is pretended, that another manner of governing not leſſe profitable is uſed inſtead of *Elders* and *Deacons*, as it is done in *ENGLAND*. Is it not, ſay they, provided in a ſpeciall manner, for the poore, by the Statutes of this Kingdome? And do not the Church-Wardens preſent wicked men unto the Commiſſaries? What need is there of other *Elders* and *Deacons*, eſpecially indeed, ſeeing all that way is wholly ſevered from all overſeeing of the Paſtors, to whom alone theſe wings ought to be faſtened, and not to any other body of Commiſſaries? GOD give therefore *Wings to the Beaſts*, that his people may be holpen, all whoſe holineſſe almoſt is loſt, becauſe the Paſtors being deſtitute of their wings full of eyes, there is none, that with an earneſt and true affection of minde, will looke into the diſeaſes and ſickneſſes, and flye ſpeedily for to heale them. Laſtly, our brethren are to be intreated, that they will ſpeak more modeſtly of the ordinance of God, leſt giving themſelves

to

to reproaches and railings, they be found to open their mouth against heaven it selfe.

Day and night without ceasing, saying. Hitherto hath been the preparation unto their Office, now it followeth, of what sort their Office it selfe is, which is shewed by their unwearisome diligence in praising the Lord. Which one thing indeed sheweth sufficiently that these Beasts, by their charge and Office are stewards of the Mysteries of God, to wit, *Pastors in whom he hath put the Word of reconciliation, and whom he had made his Ambassadors, who should intreat and pray the people in Christs stead, that they would be reconciled unto God.* It is indeed the duty of every one to praise God without ceasing: Such diligence the *Apostle* requireth in all Christians, saying, *Pray continually*, in the first Epistle of the Thessalonians, cap. 5. vers. 16. But especially it belongeth to them, who ought to give themselves to this study with their whole minds and thoughts. For as *Paul* counselleth Virgins, *that they might cleave fast to the Lord without any distraction*, in the first Epistle to the Corinths, cap. 7. v. 35. That should be the only care of them, that bend themselves with all diligence unto holy things, all, whose businesse both in the day-time and in the night is bestowed in meditating on the things of the Lord: *You*, saith the Psalmist, *which stand in the house of God every night*, Psal. 134. v. 1. Were there any prayers before day break, or in the night time, as in the Monasteries of the superstitious Monkes? Not at all: But this kind of speaking sheweth that their whole labour was spent in worshipping the Lord: Such as then was the study of the Levites, and of them especially, who departed not from the Temple neither day nor night, for the space of the weeks of their course, in the second Booke of the Kings 11. 5. and in *Luke* Chap. 1. ver. 23. And such ought to be the care of all, who deale with holy things by profession.

They who are detained with the affaires of this life, because they have their mindes withdrawne from the contemplation of heavenly things, worthily may be said to leave sometime their care of serving God, by comparison with the Ministers. Seeing then so continuall a paines is required to the Ministers, may they intermeddle with other Politicall and Civill affaires? Shall they whose mindes ought never to be vacant from holy meditations, so farre intangle themselves with earthly cares, that they can minde very little divine things? Christ, who alone was fit for every administration would not bee a judge to divide the inheritance betweene the disagreeing brethren: Which Office hee refused, not for

for any inability to performe it, but only for our example. To whom alſo he hath appointed bounds of our power, leſt by wandring without our limits, we ſhould be unprofitable both to our ſelves, and alſo to others. *The Princes*, ſaith he, *of the Gentiles beare rule over them, and the Nobles exerciſe power over them, but it ſhall not be ſo among you*, *Mat.*20.25,26. Of which commandement when the Apoſtles underſtood this to be the meaning, that they ſhould take upon them nothing that might hinder never ſo little their holy function, they would not ſuffer ſo much as that the care of the poore ſhould be laid upon them, though moſt nearely joyned with godlineſſe, that they might not wander any whit from their duty. Therefore the Romiſh Antichriſt, with his Prelates, hath ceaſed long ago in many ages paſt, to be in the number of theſe *Beaſts*. How farre alſo are our Biſhops from them, who have forſaken prayers and the adminiſtration of the Word, not that they may look to the poore, but that they may handle civill affaires, and enjoy the honours of this world? Whom thou mayeſt ſee oftner in the judgement ſeat, then in the Pulpit, and to differ nothing from the Politick Magiſtrates, but only in name and apparell. Do they day and night extoll our God with meet prayſes of his holineſſe? God open their eyes, that they may ſee how excellent things they leave, for things of no value, that at length acknowledgeing their errour they may returne to better things, all trifling lets being caſt away. The Pſalmiſt telleth openly, that *they are bleſſed, which dwell in the houſe of the Lord, and that in this reſpect, becauſe they praiſe God continually*, Pſal.84.5. What then ſhall we change with this Office, which ſo great a King being deſtitute of, envied, that I may ſo ſay, to others, through a godly zeale? But too much it may be, is already ſpoken of this matter: too much indeed to him that ſpeaketh the truth, but to all that love their errours. I doe feare that they will not be enough. The Office of theſe *Beaſts* is declared, not onely by this care, but alſo by the forme it ſelfe of the thankeſgiving, for they crie, *Holy, Holy, Holy*: by which thriſe repeated crying together, they praiſe the one onely *Jehovah*, ſeeing in repeating they ſay one certaine thing: which one alſo they acknowledge to be three, in repeating thriſe, that which they gave to one: whereby likewiſe they eſteeme every each one perſon of equall honour, commending each with equall praiſe. For holineſſe containeth within it all praiſe, which ſignifieth ſuch a purity which is ſprinckled and mixed with no ſpot or blemiſh. And this the Beaſts doe give to God, not onely ſetting forth the ſame ſo in

words, but also in making the people holy, or at least in using that labour, whereby to their utmost power they may make them. From whence of all the testimonials of Gods praise, this chiefly doth sound and ring againe in the lips of them that serve God. Some Bookes doe repeat these words six times: but *Aretas* agreeth with our copies, and these words are in other places of Scripture, *Isay* 6. 3. So is the title of holinesse: this the *Beasts* doe set forth by a double kinde of *Power* and *Truth*, whereunto pertaineth that distributive nowne, *Which is*, and *which was*, and *Which is to come*, as was declared before, Chap. 1. 4 7. And they mention first of all the *Power*, shewing the incomprehensible glory of *Holinesse*, which is most hard where one hath liberty to doe what hee will. He that can doe all things, and yet in the least thing abuseth not his power and authority, it must needs be that his glory exceedeth the comprehending of every mind. Againe, how hard is it to keepe the promise which thou hast made, when they to whom thou hast promised doe breake their promise almost every moment? O therefore the unmeasurable holinesse of our God, whose truth mens infidelity doth not hinder.

9. *And when those Beasts shall give*: Hitherto the gifts, with which God doth notably adorne his Church, now the *Worship* is described, to which the *Beasts* and *Elders* together doe earnestly bend themselves. The manner whereof is such that the *Beastes* have the chiefe doing in the action, and goe before the *Elders* with their voyce, as the *Ministers* are wont in the assembly of the people. For these things are spoken according to that order which God hath appointed in his *Church*, whereby all the people doe give worship to God, the *Minister* being the leader. But it is to be observed, that this action *giving glory* doth differ in a respect from that of the former verse. For *that* pertained to private care, which is continuall, their whole Office tending to this onely end: *This* is proper to their publique function, and at certaine times, as is manifest from those things which follow in the next verse. As touching the words, *Theodor Beza* translateth, *When they did give*, and so the other words, *they did fall downe*, *they did cast off*, by the imperfect tence: but the property of the time is to be kept, seeing a future thing is here fore-shewed, and not a thing past reported.

10. *The foure and twentie Elders shall fall downe*: The action of the people governed by the conduct of the *Ministers*. And it

consisteth.

consisteth in two things, in gesture in this verse, and in words in the following. The gesture is three-fold, of *casting downe* themselves before him that sitteth on the Throne, of *worshipping*, and *casting off their Crownes*. The first signifieth their chearefull haste, that at the voyce of the *Beasts* they fall downe by and by. The second, the just worship given to him, to whom alone it is due. The third, the sincere truth of their mind, in performing this adoration, in that putting off their owne dignity, they acknowledge themselves his servants, before whose Throne they cast their crowns. But how, wilt thou say, doe the Elders fall downe, when the *Beasts* doe give glory, seeing the *Beasts* are employed in this labour day and night without ceasing? Doe the Elders never sit in their Thrones, but fall downe alwayes prostrate on the ground? Wee must remember that which I said even now, that the private care of the *Beasts* is one thing, their *publique action* another. That hath no intermission, this is performed with certaine respects; to this alone this throwing downe of themselves pertaineth. From whence there is a double argument, that all these things belong typically to the Christian assemblies on earth. There are no set times of worship in the heavens, but all that eternity is bestowed about this thing. Secondly, neither shall there be any need of leaders and rulers to performe the worship. *For Prophecie shall then cease*, 1 Corinth. 13. 8. much more the *Ecclesiasticall Policie*, which is ordained in respect of this; but every one being a Priest, then not onely by right, but also in practise shall praise *God the Father*, *the Sonne*, *and the Holy Ghost*, without the mediation and helpe of any other then himselfe. Seeing therefore this type is proper to the Church on earth, let every one consider with himselfe earnestly, how greatly it belongeth to them, to frequent the publique assemblies with all diligence, that as often as the *Beasts* give glory to him that sitteth on the Throne, hee may fall downe before the Throne, and worship him that liveth for ever. Certainly they that contemptuously sit at home, and neglect the Congregations of the Saints, or in the meane time make journeyes and with-draw themselves in any other unnecessary manner, shew openly that they belong not at all to that most honourable company of the *Elders*. And let not any deceive himselfe, by his honours, dignities and excellency, as though the publique assemblies, were either of the unskilfull multitude, or of the base people, and that he might either bee present or absent at his

pleasure: but let him behold here Kings attending to the voyce of the *Beasts*, nor that once or twice, and at certaine times, but *whensoever the Beasts give glory*: that is, as often as they doe execute their publique Office. The praising of God of these, and their adoration of God are joyned alwayes together: so that neither may any think that he is free and discharged from his duty, neither to have performed it enough at some few times.

11 *Thou art worthy, O Lord*: The prasing which the *Elders* use in words is no other thing then a subscribing to the crying out and shouting of the *Beasts*: these celebrate the *Holinesse, Dominion, Omnipotency and Truth* of God. The *Elders* now doe sing together, *Thou art worthy indeed, O* Lord, *to receive glory and honour*, which wee and all thy creatures worthily doe give to thee: as though unto the song of praises of the Ministers, the people should give their consent, saying, *Amen*. But how may God receive *Power*? They meane the praise of all vertue and power. Power cannot bee given to God otherwise, but onely by acknowledging and praising. Which then shineth forth most clearely, when he sheweth his strength extraordinarily, both in delivering his owne, and also in destroying his enemies.

For thou hast created all things: The people ought not onely to consent to the thankes given by the *Ministers*, in the meane time themselves being voyd of all knowledge of their owne, as it commeth to passe in the Papacie, where after the prayers not understood is sung *Amen*, by the unskilfull common people, or some as they will, supplying their place: but their consent ought to come from a true faith, and that not confused and implicite, but of which a true sense and feeling is setled in every ones heart peculiarly. For the God of reason requireth a reasonable worship, not unknowne rash and voyd of counsell. Whereupon not without cause is added from what fountaine the declaration of the consent of the *Elders*, flowed, to wit, from their owne acknowledging of the exceeding power of God both in creating all things, and also in preserving the same: and no lesse from the sense of his most free good will, by which alone being moved, he made all things in the beginning, and governeth and preserveth the same at this day, according to that saying, *Who worketh all things, after the counsell of his will*, Ephes. chap. 1. vers. 11. For which cause, there is repeated in the end of the verse, *they have been created*, that we may understand that the will of God not onely hath rule in governing things at this time,

but

but alſo that it gave the firſt originall to the ſame. And ſo is the patterne of the Chriſtian Church, ſo much the more famous then that of the Law, by how much heaven in which *John* ſaw this figure, is more excellent then the Mountaine where *Moſes* ſaw the Tabernacle. There is the ſame end and purpoſe of both: *of this*, that it might bee a patterne of the worſhip of the Legall people, which ſhould hold even to the time of reformation: *of that*, that it might be a type unto Chriſtians, according to what ſquare, they ſhould frame all their aſſemblies, both generally and ſpecially. Grant O moſt high God that wee may be found as faithfull in bringing backe all things unto the heavenly patterne, as *Moſes* was unto that earthly.

The fifth Chapter.

AFTER I ſaw in the right hand of him that ſate upon the Throne a Booke written within and on the backe-ſide, ſealed with ſeven ſeales.

2 And I ſaw a ſtrong Angell preaching with a loud voyce, who is worthy to open the Booke and looſe the ſeales thereof?

3 And no man was able neither in heaven, nor in earth, nor under the earth, to open the Booke, nor to looke thereon.

4 Therefore I wept much, becauſe none was found worthy to open, and reade the Booke, neither to looke thareon.

5 Then one of the Elders ſaid unto me: Weepe not, behold that *Lion* of the Tribe of *Iuda*, that root of *David*, hath obtained to open the Book, and to looſe the ſeven ſeales thereof.

6 Then I beheld, and lo betweene the Throne and thoſe

Beaſts, and betweene thoſe Elders, a Lambe ſtanding as though he had been killed, having ſeven hornes and ſeven eyes, which are thoſe ſeven Spirits of God, ſent forth into all the world.

7 He came and tooke the Book out of the right-hand of him that ſate upon the Throne.

8 And when he had taken the Booke, thoſe foure Beaſts and thoſe foure and twenty Elders fell downe before the Lambe, having every one Harpes and golden Vials full of odours, which are the prayers of the Saints.

9 And they ſung a new ſong, ſaying, Thou art worthy to take the Booke, and to open the ſeales thereof: becauſe thou waſt killed, and haſt redeemed us to God by thy bloud, out of every kindred, and tongue, and people and nation.

10 And haſt made us to our God, Kings, and Prieſts, and we ſhall reigne on the earth.

11 Then I beheld and I heard round about the Throne, and of the Beaſts, and Elders, the voyce of many Angels, and the number of them was a thouſand hundred thouſands, and ten hundred thouſands.

12 Saying with a lowd voyce, worthy is that Lambe, that was killed, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing.

13 And every creature which is in heaven, and which is on the earth, in the ſea, and all things that are in them, I heard, ſaying, Unto him that ſitteth on the Throne, and to the Lambe, be praiſe, and honour, and glory, and power for ever more.

14 And thoſe foure Beaſts, ſaid, Amen. And thoſe foure and twenty Elders fell downe on their faces and worſhip him that liveth for ever more.

The

The Analysis or Resolution.

THus much hath been spoken summarily of the common Type of the whole Church militant. The speciall Prophecie containeth partly the surpassing dignitie of this Revelation, in this Chapter, partly the events themselves, in the rest of the Booke. That is declared, first in regard of the creature, and then in respect of the Lambe. In respect of the creature, it is altogether Unsearchable, as it appeareth partly out of the sealing of it up with seven seales, vers. 1. partly, out of the testimony of all the creatures, which doe all of them acknowledge their own impotency, after that the matter was set forth to be enquired into, by the proclamation of the Angell as it were of a Cryer, vers. 2. As also after that triall had been made at last what they could do, ver. 3. and the consequent hereof is lamentable, even the weeping of Iohn. Which this weakneſſe of the creatures, and his deſpairing to enioy ſo notable a benefit, wrung from him, vers. 4. In respect of the Lamb only, it is able to be searched out; as first the Elder teacheth who comforteth Iohn, vers. 5 After that the Lamb coming in the same instant and taking the Booke, vers. 6, 7. Whence at last ariseth a singular joy and thankesgiving of the whole creature, but in severall first of the Church, vers. 8, 9, 10. And of the Angels, vers. 11, 12. And then of the rest of the creatures, vers 13. Last of all joyntly, the Church subscribing to the common rejoycing and gladneſſe of all the rest, vers. 14.

THE EXPOSITION.

1. *Then I saw at the right hand.* The vulgar readeth, *in the right hand*; ſo doth the Interpreter of *Aretas* alſo; but all the Greeke Copies do with one conſent reade, *at or upon the right hand.* They translated it perhaps in the Ablative caſe, becauſe it followeth beneath in the ſeventh verſe, that *the Lambe took the Booke out of the right hand.* But this was not a ſufficient cauſe to depart from the native propriety of the words, ſeeing it might be of purpoſe ſaid for the better convincing of the weakneſſe of the creatures, that the Book was at firſt, not *in* the right hand, but *at* the right hand of him that ſate on the Throne. Whence it would follow, that if they had no ability to open it when it was offered and ſet forth of purpoſe to their view, much leſſe ability ſhould they have had, if he had held it in his hands. Then afterwards when the impotency of the creature was convicted, it is ſaid that the Book was taken into his hand, that ſo the worthineſſe of the Lambe might be made more notable, who did not catch at the

Booke

Book as it lay hard by his side, but takes it into his hand, *out of the hand of him that sate on the Throne.* As touching the purpose of this Vision, it seemed good to the *Holy Ghost* after hee had pourtrayed the true Church in the former Chapter (the which was to be laid as a foundation of all the building following, before he came to the speciall predictions one by one) to give men a watch-word concerning the incomprehensible excellency of this *Prophecy*. For we are wont (such is the dulnesse and untowardnesse of our nature) to passe by the greatest and most divine things negligently and carelesly, unlesse perhaps there be some to pull us by the eare, and to call earnestly for our pains, by telling us of the greatnesse of the matter we are about. Lest perhaps this self-same thing should befall us in this place, he maketh us to see that this Prophecy is such, as doth contain in it all the dangers and extremities which the Church is to undergo throughout the whole race thereof upon the earth, and yet that it is inwrapped in so great obscurity, that no created mind can behold it, no not aloofe, much lesse unfold it unto others. Which is a matter indeed most worthy to be known, and of all other most pleasant beyond comparison, as the which doth bring and shew forth unto us hidden mysteries, such as men do exceedingly desire to know, and the searching whereof they should otherwise in vain torment themselves. And yet it is not a matter to be desired after for knowledge sake only, but also because it containeth events of that moment, that it would be very dolefull and ruefull to the *Church* to have them altogether concealed from her. Wherefore *John* wept being privy to these dangers, and withall considering that he and the Church were destitute of a guide to lead them. And indeed the Church doth hardly hold her course, though shee have this cleare Lampe afforded her for her direction. How miserable then would shee have been, if shee had been quite left in darknesse not knowing any thing sufficiently, either whether shee should goe on, or where shee should safely stay her steps? The weeping therefore of *John* had not been without just cause, if there had been no where any hope of unsealing the Booke: but the sudden passion and violent assault of griefe, bereft the Holy man of understanding, and did not suffer him to bethink himselfe in whose power it lay to open the Booke, till at length he waxed wise by the advertisement of another. This *Prophecy* therefore is renowned for the worth of the matter entreated on, the eminent nature of the mystery, the plentifulnesse of the fruit it bringeth, but it is from hence above all other respects made most glorious, in that he alone is found

worthy

worthy to lay it open, that found out the way to redeeme the Elect by his owne death.

This is that for which the Church triumpheth upon earth, the Angells in Heaven; yea, and finally all other creatures with them, and that not for pomps sake more then the truth required, as the manner is in mens writings, to have matters amplified for ornament sake; but out of a true sense, and a just cause of rejoycing, as we shall see hereafter, if God assist. In the meane time, shall not this so exceeding great joy of Heaven and earth, kindle in mens hearts diligence in reading, a desire of understanding, and a care to observe these things? It is indeed, a matter worthy to be very earnestly meditated upon by us, which I have enlarged with more words then ordinary, because I see that the Interpreters, either have not understood the purpose of this Chapter, or else at least have altogether kept silence in a matter so exceedingly necessary, otherwise then was meete they should.

A Booke, written within, and on the back-side. The first commendation of the Prophecie is from the *Booke*, the *plentifull writing* in it, and the *seven seales* in this verse. It must needs be a thing most certaine, that is set downe in a Booke, which is a most faithfull helper of memory, where as that which depends upon memory alone, may easily in long continuance of time, be either wholly extinguished, or at least corrupted. Whence it is, that God bids *Ieremy* for the greater credit of that Prophecie, *to write all the words wherewith he speaks unto him in a Booke*, Jer. 30. 2. Thus he provides against our doubting, lest we should think otherwise of things, then of such things as are committed to publike instruments and records; yea, and are, as it were, graven in Brasse; so as they can neither be changed nor perish. The plentifulnesse of the writing is declared, in that *the Booke was written within, and on the back-side, on both pages*; Now, hee speaketh according to the ancient manner of writing in long parchments, which were afterwards rolled together about some round piece of wood, whereupon Bookes were called Volumnes or Scroles; and *Christ is said to have unfolded and unwrapped the Booke*, Luke 4.17. Now (to use the words of the most learned *Theod. Beza*) the outside did commonly abide cleane and unwritten, unlesse the inside were not able to containe the whole writing; for then they filled the outward part with letters, which kinde of writings were called *back-side writings*. This so great prolixnesse therefore did not only containe the chiefe heads of things, which might, perhaps, have

been compriſed in a narrow roome, but even all the moſt ſmall matters alſo, that ſo there ſhould be no need to fetch ought from any other place; and that alſo we might know nothing herein at all to come to paſſe without Gods ſpeciall providence. The *Complutenſes*, and ſome other copies reade *without*, but the word *on the back ſide*, is more often uſed in this matter, whence came the name of *back-ſide-writings*, as wee ſaid right now. To conclude, How pretious are theſe myſteries which God keepeth by himſelfe, ſealed with ſo many ſeales? The creatures could not ſo much as *looke* upon the *Booke*, verſ. 4. So farre was it from needing ſeales for the concealing of matters from them. But thus he would declare with how great honour we ought to reverence his ſecrets.

2. *And I ſaw a ſtrong Angell, which proclaimed*: Great is the worthineſſe of the Prophecie by meanes of *the certainty, prolixity, and the ſealing of it*, but now it appeareeth to be farre greater, in as much as it exceeds the reach of all created underſtanding. For it is not of ſuch a nature, that the wiſer ſort of men may be able by ſome quick-witted foreſight to comprehend it, but ſuch as wherein all men muſt of neceſſitie acknowledge their ignorance. For the better convincing whereof, here is an alluſion made to the manner that *Princes* uſe, who in matters of great difficulty, are wont to invite their Subjects with great rewards by the voyce of a Cryer, to make triall of their ſtrength; neither is there any almoſt, who will not thruſt forth to make triall in ſuch a buſineſſe, upon ſome ſmall hope of achieving the reward; ſo that if there be no man that dare come forth, what is this elſe, but an open confeſſion of their weakneſſe and diſability? Even ſo the Angell is here ſent out to enquire, *Who ſhould be worthy to unſeale the Booke?* If no man offer himſelfe, let us acknowledge our owne impotencie, and the vertue of *the Mediator*: And withall, let us admire with due reverence theſe holy myſteries; for the which end, God doth in this ſort bring us thus to feele our poverty and need, as of old he dealt with *Adam*, before whom he ſet all the creatures ere he gave him a wife, that when as he ſaw he could finde out no fit helper for himſelfe among them all, he might make the more account of the wife that was after given him.

Who is worthy: Hee enquires not of ſtrength and might, but of merit and worthineſſe. For even all the creatures, if they would conſpire together, cannot availe one whit to wring matters from God by force. Whatſoever we obtaine from him, we enjoy it by our intreaty, and at his pleaſure; And the right Lord in conferring and diſpoſing

diſpoſing his gifts, reſpecteth the worthineſſe of thoſe on whom he beſtoweth his benefits: ſo that unleſſe they be commended by ſome due deſert, either of their owne, or of ſome other for them, they can hope for no good thing from him. But now, if the bare foreknowledge of things to come be of ſo great reckoning, of what place and price then is the knowledge of ſalvation to be eſteemed?

3. *And no man was able.* Here we have an ingenuous confeſſion of the creatures, that they could doe nothing at all in this matter. Let them therefore looke to it, that make a creature a *Patroneſſe* and *Mediator* for them in matters of great moment. What need we then to marvell, if no man, though never ſo ſharp-ſighted, not only among the Heathens, but neither alſo in all that Popiſh kingdome, no, nor the blaſphemouſly unerring Pope himſelfe, together with the whole rabble of his Saraphicall Doctors, that challenge to themſelves the prize and praiſe of all knowledge, learning, prudence and wiſedome, do underſtand one jot of theſe holy things? Theſe things paſſe the reach of all the wit of man, leſt perhaps thou ſhouldeſt raſhly reject ought, that doth not ſo well ſtand with the liking of thoſe our great Maſters. The diſtribution *of things in Heaven, things on the earth, and ſuch as be under the earth,* may be underſtood out of the Proclamation of the Angell. He enquired, *who was worthy?* This enquiry therfore did not belong to *the devills, and the ſoules that ſuffer puniſhment for their ſinnes.* For what hope or ſhew of worthineſſe could there be among theſe? *Thoſe in Heaven,* therefore are the Angels; *they that are on earth,* are living men; *thoſe under the earth,* are the Saints, who as touching their bodies, lie aſleepe in the graves: whom he doth in this ſort note out by that one part of them which commeth neerer to our ſenſe. In which reſpect alſo *Iacob* ſaid: *But I will goe downe mourning to my ſonne into the grave,* Geneſ. 37. 35. In theſe alone there might be ſome queſtion. This place therefore is too cold to kindle the fire of *Purgatory.*

Neither to looke into it. So reades *Th. Beza*: The vulgar, *to looke backe*: I like rather, *looke in*; for ſo the ſpeech is more amplified, ſeeing this is a greater matter, then not to open. The Booke could not be looked into ſo long as it remained ſealed up; ſo that this addition ſhould be vaine in this ſenſe.

4. *I wept therefore.* It is indeed a lamentable thing, that the Church ſhould want the gift of *Prophecie.* But *Iohn* bewrayed his weakneſſe, having forgotten, or at leaſt little conſidering, that there is nothing ſo hidden, that it ſhould be unknown to our principall Prophet, and

and whereof he would not informe the Church, as farre as might be for the good of his: For which cauſe one of the *Elders* admoniſhing him that *he ſhould not weep*, doth thereby all under one, gently convince and reprove his ignorance, or forgetfulneſſe rather; as if it were a ſhamefull thing, that he being *a Teacher*, ſhould be ignorant of that which even the common ſort of the faithfull ought to know ſo well.

5. *Behold, he hath prevailed*: As if there were many that ſtrove, but one onely obtained the prize beyond the reſt. He ſeemeth to ſpeake from the manner of the former Proclamation, whereby the matter was put, as it were, to a publike combate, wherein Chriſt carryed away the chiefe praiſe, yea, even All in All.

That Lyon: A circumlocutory deſcription of *Chriſt*, as he is a King, taken out of *Geneſ.* 49. 9. But what hath a *Lyon* to doe with *ſeales?* Our ſinnes did keepe and remove farre away from us all the myſteries of God: The which, when as *Chriſt* hath powerfully aboliſhed, and hath ſubdued our enemies, as the *Devill* and *Death* for ever, he doth worthily come forth with this name, as it were, an enſigne of victory to obtaine that thing for us, from which our enemies did before hinder us.

That ſtemme or branch of David: So doth *Theo. Beza* reade it very well: For the Hebrew word that ſignifies a *root*, to which the Greeke word for a root anſwereth, is ſometimes taken for a plant or ſtemme of a tree; as in *Iſa. He riſeth up indeed as a tender plant before him, and, as it were, a root out of a dry ground*, Chapt. 53. 2. Now a root doth not riſe properly out of the earth, but that which groweth from it, *a plant of the root*; but yet this plant is ſuch an one indeed, as it is alſo *the root of David*; namely, the Fountaine it ſelfe, and the Spring head, whence ſalvation and life floweth unto *David*; ſo that nothing could be ſpoken more ſignificantly, neither hath there ever beene beſides any plant of this kinde: See *Pſalm.* 110. 1. *Matth.* 22. 43. &c.

6. *I beheld therefore, and lo between the Throne*: In the middeſt of the Throne, as above, Chapt. 4. 4. &c. The Lamb is converſant in the midſt of the *Beaſts* and the *Elders*; namely, in the aſſembly of the faithfull in the middeſt of the Church.

A Lamb ſtanding as though he had been killed: The Lamb is deſcribed by his three-fold office. Theſe words, *as one that had been killed*, belongs to his *Prieſthood*, being eternall, by reaſon of the eternall power and merit of his death. *The ſeven hornes*, declare him to be a

King.

King. The ſeven Eyes, (which are ſo many Spirits) and *the taking of the Book*, do ſhew him to be the *principall Prophet. The ſcarre of a deadly wound*, is a token that he did ſuffer death of old, and teacheth us, that the *Father* doth endow the Church with all things, through the merit, and upon the beholding of his death. For this is that whereby our *Prieſt having once entred into the Holy of Holies, hath found out an eternall Redemption*, Hebr. 9. 12. And that which hath once begot Redemption for the Elect, ſhall it not as well obtain all things for us, whatſoever may any way ſerve for our commodity and behoof?

The ſeven hornes, are that ſoveraigne power, by which, Chriſt ſitting at the right hand of the Father, doth rule and govern all things, according to that which he ſpake to his Diſciples, after he was raiſed from the dead: *All power in heaven and earth is given unto me*, Matth. 28. 18.

This moſt meek Lambe therefore, doth not want thoſe weapons wherewith he can cruſh and tread down his enemies, howſoever he ſeeme in reſpect of his great long-ſufferance, not to regard the injuries which they offer him. Now you may obſerve that it is not needfull, that Parables and Similitudes ſhould agree in all things, ſeeing here are *ſeven hornes* given to a lambe, contrary to nature, and as many eyes. Which eyes are *the ſeven Spirits of God*: That is, the gifts of the Spirit, wherewith Chriſt doth endue the faithfull. *They are ſent from him*, ſeeing no man can be partaker, no not of the leaſt gift, unleſſe he do freely give it. For *God heareth not ſinners*, but *out of his fulneſſe we all draw: and he being gone to the Father, ſendeth the Comforter to his members, which leadeth them into all truth*, Iohn 16. 7, 13. A viſible token whereof of old, were *the cloven tongues, ſitting like fire upon the Apoſtles, and that miraculous gift of ſpeaking on a ſudden with other tongues*, Act. 2. 3. &c.

With which power not onely the *Apoſtles* did ſingularly excell, but others alſo afterwards that did imbrace the Faith. Neither are they onely *ſent into all the earth*, to confer upon the Elect the ſaving knowledge of ſalvation; but that *Chriſt* might ſearch into all things that are done in his Church, yea that are done any where elſe in the world. How great impudencie therefore is it, to thruſt upon the Church *a viſible head*, ſeeing the *Lambe* is furniſhed with ſo many eyes, and doth not carry them as idle about him, but ſendeth them out diligently into all the earth?

The care indeed which Chriſt takes, doth not take away the *Miniſters*,

niſters, either *Eccleſiaſticall* or *civill*, which himſelf appointed, but to coyne and deviſe a new kinde and order, and that under pretence of Chriſts abſence, is the proper part of that man who is quite overthwart, and an utter adverſary unto Chriſt. As touching the words, ſome copies reade, *which things are*, as it is noted in the Greek Bibles, ſet forth of late at *Franck-ford*, ſo that the relative may be referred as well to his hornes as his eyes. After which manner, *Aretas* alſo readeth. And the hornes may well be ſaid to be ſent into all the earth, in as much as Chriſt doth ſhew, and put forth his power, in relieving of his own, and the deſtroying of his enemies. But it doth more properly agree to the *eyes*, the which we are ſaid to caſt upon any thing, when we turn them towards it.

7. *He came and took the Book out of the right hand of him that ſate on the Throne*: There is a double conſideration of Chriſt, one as he is *Eternall God*, ſitting upon the Throne, together with the Father, Chap. 4. 3. Another as he is *Mediatour*, ſerving or attending on the Throne, and ready, and addreſſed to undertake thoſe things which make for the ſalvation of his. The like conſideration there is *of the Spirit*, who as he is Eternall God, is a partner in the Throne, compaſſing it about, Chap. 4. 3. But as he ſanctifyeth the Church with created gifts, is *the ſeven Spirits before the Throne, ſeven burning Lampes, ſeven Hornes, and ſeven Eyes.*

8. *Having each of them Harpes and golden Vialls*: Here is the gratulation and thankſgiving of the Church, for this great benefit of the Lambes taking and unſealing the Book. They bring therefore inſtruments fit for ſuch a worke, *Harpes and Vialls*, to wit, praiſes and thankſgivings. For *the Vialls full of odours*, are the hearts of the Saints, which the Spirit hath filled with a burning deſire, of calling upon God. *The Harpes* belong to rejoycing; and the joy in prayers, is the very giving of thanks. Now here is an alluſion to the manner of the Temple, where the Levites praiſed God with muſicall inſtruments, and the Prieſts had Pots and Cups ſet before the Altar, full of odours, Zach. 14. 20.

Which are the prayers of the Saints: Here is nothing to do with offering of prayers for the dead, which are made by thoſe that are alive upon the earth, but as we ſhewed in the former Chapter, all that which is attributed *to the Beaſts of the Elders*, declareth with what earneſt ſtudies and endeavours the Saints are taken up in the Church Militant. So alſo afterwards, verſ. 10. *And we ſhall reign* (ſay the Elders) *upon the earth*: Where they do not magnifie a *Kingdom of ſoules*

ſoules departed, but *of the Saints that are alive on the earth.* Theſe mens hearts like golden vialls, do breath out praiſes and thanks for thoſe exceeding great benefits which are purchaſed for us by *Chriſt.* If the Elders ſhould offer up the prayers of others onely, as *the Jeſuit* doth interpret it, then they themſelves ſhould be mute in the common joy of all the Saints. Nay but the benefit is theirs, for they themſelves *ſhall raigne,* as they ſay; therefore they do not offer other mens prayers, but their owne.

9. *And they ſing a new ſong:* It is called *a new ſong,* in reſpect of that more Plentifull grace miniſtred now after Chriſts exhibiting in the fleſh, then was given of old under the ſhadow of the Law. The old Fathers did not ſo openly, and in ſo cleere and notable a manner, ſound forth the praiſes of *the man Chriſt,* before he took fleſh, as the faithfull do now at this day celebrate him, being clad with our nature: whereupon this more cleere preaching is not unworthily called a new ſong. But he alludeth to the cuſtome of the Law, where by new formes of thankſgivings of purpoſe conceived, they did magnifie God, for new and more then ordinary benefits: whence it is, that ſo often mention is made *of a new ſong* in the Book of the Pſalms.

And haſt redeemed us: The Beaſts therefore and *the Elders,* are men redemed by Chriſts blood. Neither are they ſome twelve principall men out of the Iewes, and as many Chriſtians, the twelve Apoſtles, with the four Evangeliſts. For al this Quire was not choſen *out of every Tribe, and Tongue, and People, and Nation;* but out of the Nation of the Iewes alone; but all the faithfull every where throughout the world are meant by the *Beaſts and Elders,* as whom univerſally this Holy band pereſſed without difference of perſon, out of all the world, may worthily note out, as we noted at the fourth verſe of the fourth Chapter. Now it is ſignificantly ſaid, *out of every Tribe, &c.* Not *all Tribes, &c.* Becauſe all are not redeemed by the blood of Chriſt, but onely the Elect: as *Aretas* hath well obſerved.

10. *And haſt made us unto our God Kings:* Certain Copies read *them,* and this whole verſe in the third Perſon: But *Aretas* and the vulgar Latine, in the firſt perſon. We have interpreted theſe words before. But why do they remember this benefit as a cauſe of taking the Book? Becauſe it is belonging to Chriſts *Kingly* power, to previle with God, and to fetch away thoſe things from him, which there was no power to come by before. Wherefore they ſing, *that they are made Kings unto God:* As if they ſhould ſay, that they are not

not onely Kings, in that they have vanquiſhed death, ſin, and the Devil, but ſpecially becauſe they have God at hand, to ſerve their turn for any commodity they want, and withholding nothing from them, which may any way be profitable for them. This is that Kingly power, moſt Magnificent indeed, and alwaies to be magnifyed. Now in that they ſay that *they ſhall raign upon the earth*, it is manifeſt from hence, as we ſaid right now upon the 8. verſe, that this company belongs to the *Militant Church*, that raigneth upon the earth: For what ſhould the Saints in heaven, that have obtained heavenly glory, rejoyce in an earthly dominion?

11. *And I heard round about the Throne, and the Beaſts*: Here is the thankſgiving of the Angels, who do magnifie *God* apart from the Church, as who have another reaſon for it, then men that are Redeemed by the blood of Chriſt: For theſe are reſtored being fallen, thoſe are ſuſtained and kept from falling. And therefore they are placed without the circuit *of the Throne, and of the Elders*, unto which notwithſtanding they are next adjoyned, guarding the *Church* on every ſide, partly that they may *watch for the ſalvation thereof*, partly alſo, that they may rejoyce with it for the proſperity thereof. Hence it is, that in the ſecond place their gratulating is recorded, as if they did more and more every day perceive, by means of the Church, the incomprehenſible myſterie of the Redemption, into which they do prie, with ſo great and greedy deſire: 1 Pet. 1. 12.

A thouſand times a hundred thouſand: The vulgar hath not *millions of millions*; But *Aretas*, *Complutenſis*, and other Copies do ſo reade. And ſo it is, Daniel 7. 10. Whence this place ſeemeth to be taken: although the *Jeſuite* will have nothing added to the vulgar, it is forſooth, ſo pure a Tranſlation. But where ought there to be a more frequent and plentifull number, then where the whole creature, in heaven and earth, do conſpire togéther with one conſent to praiſe the *Lambe*, verſ. 13. He ſhould therefore have better provided for his credit, if he had rather choſen to have ingenuouſly confeſſed a defect in the vulgar, then thus ſhameleſly to defend a manifeſt fault.

12. *To receive power.* That is, the *Lambe* that was killed is worthy, inſomuch that nothing is ſo hard, which his power and vertue cannot ſurpaſſe and overcome. For ſo hath he deſerved by his death, that he ſhould have power over all things. And therefore juſtly ſhould all praiſe bee given unto him, as being moſt mightie, moſt rich, moſt wiſe, &c. The vulgar, for *riches*, reades *divinitie*, whereas

whereas no Greek book doth ſpeak in favour of that reading. And it muſt needs be, becauſe it ſeemeth good to the Ieſuits to have it ſo, that the old Interpreter hath alwaies followed the more corrected Copies. I would willingly paſſe over ſuch things, but that the impudencie of the adverſaries did compell me, at leaſt in a word, to point at them.

13. *But even all the Creatures.* The whole Creature triumpheth at this *Propheſie*, even that which is void of reaſon, becauſe it doth more from thence underſtand more plainly, that there will be an end to all their labour at length. The which time indeed it expecteth moſt deſirouſly, as longing moſt exceedingly to be delivered from this yoke of vanitie, Rom. 8. 21. &c.

And which are upon the earth. The Greek is, *and which are in the earth*, that is, which live in the uppermoſt face of the earth, *and underneath the earth*, that is, which lye hid within the bowels of the earth. The whole creature expecteth a renewing, not onely that which is eminent and apparant abroad, but that alſo which lyeth hid within in ſecret. But ſeeing here, ſpeech is had of creatures devoyd of reaſon (for he had ſpoken before of the whole kinde of the reaſonable creature) who could ever have built up Purgatorie from hence, but men voide of reaſon? But it may be they are forced to fill this their *Popiſh Parlour* with *bruit beaſts* for want of other gheſts.

And thoſe things that are in the ſea, and all things that are in them; The vulgar corruptly: *And the things that are in the Sea, and the things that are in it, ſaying*; In the Greek is a change of the gender, by which perſons are attributed to things created, by the figure of ſpeaking after the manner of men. See *Theod: Beza.*

14. *Now the four Beaſts:* The beginning and end of the thanks is given to the *Church*, becauſe this benefit doth chiefly concerne it: Therefore it hath a double *thankſgiving*; one whereby it goeth before all the reſt in praiſing God; Another by which it ſingeth together with the Creature rejoycing. Now the *four and twenty Elders*, follow the conduct of the *beaſts*, as it is wont to be done in the Church; where the people ſpeaketh to God, not ſo much in their own words, as in the words of the Miniſter, and do give themſelves wholly to be guided at his command, as touching Religion, and the manner of worſhipping God, as we have obſerved, Chap. 4. 9, 10. &c.

The *ſixth* Chapter.

AFter I beheld when the Lambe had opened one of the ſeales, and I heard one of the four Beaſts ſaying, as it were the noiſe of thunder, Come and ſee.

2 Therefore I beheld, and lo there was a white horſe, and he that ſat on him had a bowe, and a crown was given unto him, and he went forth conquering, and that he might overcome.

3 And when he had opened the ſecond ſeal, I heard the ſecond Beaſt ſaying, Come and ſee.

4 And there went out another horſe red, and power was given to him that ſat thereon, to take peace from the earth, that they ſhould kill one another, and there was given unto him a great ſword.

5 And when he had opened the third ſeal, I heard the third Beaſt ſaying, Come and ſee. Then I beheld, and loe, a blacke horſe *was there*, and he that ſat on him, had balances in his hand.

6 And I heard a voice in the midſt of the four beaſts, ſaying, A meaſure of wheat for a peny, and three meaſures of Barly for a peny, and wine and oyl hurt thou not.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth Beaſt, ſaying, Come and ſee.

8 And I looked, and behold a pale horſe, and his name that ſate on him was Death, and hell followed after it, and power was given unto them, over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with beaſts of the earth.

9 And when he had opened the fifth ſeal, I ſaw under the Altar, the ſoules of them that were killed for the Word of God, and for the teſtimony which they maintained.

10 And

10 And they cryed with a loude voice saying, how long Lord, which art holy and true, doest thou not judge and avenge our blod, *requiring it* of them that dwell on the earth;

11 And long white robes were given to every one, and it was said unto them, that they should rest for a ltitle while, untill their fellow servants and their brethren be accomplished, who are to be killed even as they were.

12 And I beheld when he had opened the sixth seal, and loe there was made a great earthquake, and the Sun became blacke as sackcloth of hair, and the Moone was like blood.

13 And the Stars of heaven fell to the earth, as a fig tree casteth her green figs, when it is shaken of a mighty winde.

14 And heaven departed away as a scrowle when it is rolled, and every mountain and Yle were moved out of their place.

15 And the Kings of the earth, and the Peeres, and the rich men, and the Tribunes, and the mighty men, and every bondman, and every free man, hid themselves in dennes, and among the rockes of the mountains.

16 And said to the mountaines and rockes, Fall upon us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand.

The Logicall Resolution of it.

SO much of the Worthinesse of the Prophecy. The events follow, which are first Seales, after that Trumpets, last of all Vials. For the whole Prophecy that remaineth is distinguished into three notable termes of time, which contain in them the principall changes that are to fall out in the World, even untill the coming of Christ; every one of which, is again divided into seven moments, the members of those three termes,

ſo that the Whole Period following doth alwaies ariſe out of the laſt Article of the Period that goeth before. As touching the Seals, there is a certain preparation in each of them, and then a Type of things to come. Now the Preparation is partly common, whereby the Lambe doth open each of them in order, partly, proper to the four firſt, which beſides the opening of them, hath an invitement to come and ſee, by one of the four Beaſts. The Types in this Chapter are ſix, (for there are ſo many ſeals opened in it) *The White Horſe, verſe* 2. *The Red, verſe* 4. *The Black, verſe* 5. *The Pale, verſe* 8. *The Cry of the Soules, verſe* 9.10,11. *And a mighty earthquake unto the end of the Chapter.*

THE EXPOSITION.

AFter that I beheld when the Lambe opened the firſt of the Seals. Now doth the *Holy Ghoſt* ſet upon the events themſelves, which ſhall enform us, as touching the interchangeable courſes of the world, ſo far as it ſhall concern the *Church*, and thoſe ſuch as are of any moment, and that to the laſt conſummation of all things. A great matter, and exceeding neceſſary to be known, but ſuch as no mortall eye though never ſo ſharp-ſighted, can pierce into it. And therefore the ſame God, to whom in the beginning, I made my prayer, do I now again call upon for help, having by his grace alone, made ſome good proceeding thus far. That he would enable me, to finiſh happily thoſe things that remain, who hath given me power ſo to begin, as is I truſt, agreeing with his Truth. *Thou therefore, moſt Holy, and moſt Wiſe Lambe of God, who onely haſt merited to take and to unſeal the Book, and that not to keep thoſe ſecrets to thy ſelf alone, but to communicate them unto the Church, ſo far as might be behooffull for it; Grant I beſeech thee for thy goodneſſe ſake, to me thy moſt unworthy ſervant, that I cleerely perceiving thoſe things, which theſe hidden and cloſe kept ſeals contain, may in a holy manner, lay the ſame open unto the World, to the edification of the Church, the ruine of Antichriſt, and the glory of thine own name, which is to be magnified unto all ages, Amen.* In that we diſtinguiſh the *Events* into three Rankes, we have the Spirit himſelf for our Author to follow in ſo doing, who doth annex the Trumpets to the Seals, and the Vials to the Trumpets, ſo that alwaies the firſt of that which followeth, ariſeth out of the laſt of that which goeth before. They therefore do caſt darke miſtes before their own eyes, who do thruſt the *Seals*, the *Trumpets*, the *Vials*, the *ſeven Candleſticks* alſo, all into one, ſo as every one of each order do cleave one to another, mutually in an equall degree, as if the

Father

Father and his ſonnes were equall, and did run out the ſame race of yeeres together. Moreover, ſeeing the *ſeales* are, as it were, pledges of things to come, the *Trumpets* are evils that ruſh upon the world with a great noiſe; the *Vials* ſuch evils as come ſliding in by little and little, and do oppreſſe men at unawares, as we ſhall ſee afterwards. To confound theſe contraries into one; ſo that a matter ſhould be at once both promiſed and performed, and the ſame thing ſhould come to paſſe openly and privily id one and the ſame moment, ſeemeth to me not to be agreeing and hanging together. But let us come to the words themſelves: *When as he had opened one ſeale* } that is; the firſt, as *Theod. Beza* tranſlateth it; for afterwards followeth, the the *ſecond* and the *third*. And ſo it is taken among the *Hebritians* commonly: But before I proceed to the reſt I muſt remove that fond conceit of the *Jeſuite*, whereby he holdeth, that the *opening of the Booke* is ſome diverſe matter from the *unſealing of the ſeales*: as if nothing could have been read in the Booke, and declared unto us, before that all the ſeales had been diſcloſed: Which opinion truely, doth imagine, I know not what empty and naked Book brought unto us, wherein we have received never a word written, neither have we notice given us of any thing to come. For the Book of the *Revelation* hath nothing in it beſides the unſealed ſeals: For the *Trumpets* come forth from theſe, and the *Vials* likewiſe from the *Trumpets*, as we touched in the Analyſis of the whole Booke; ſo that the whole reſidue of the *Prophecie* is confined within the compaſſe of the *Seales*, as we ſhall ſhew in their due place, by manifeſt arguments. If therefore he hath found out any Book that is to be read, after that all the Seals are opened, it is Apocryphall truly, and ſuch an one, perhaps, as lieth hid within the cloſet of his *Popes Breaſt*, but withall ſuch, as it little concerneth the Church to reade and know. Beſides, for the more cleare underſtanding of the periods of time, and of each of the members thereof, it is neceſſary to ſet downe ſome beginning whence we muſt make onſet: Which indeed we do hold to be forthwith from this writing of *John*. For that in the firſt verſe of the fourth Chapter, (*I will ſhew thee what muſt be done hereafter*) doth both call *John* back to that moment wherein this Revelation was made, and teacheth us to number all things from thence which are delivered in the Booke that followeth. It is no need therefore to have recourſe to the firſt ages of the world, nor to the *Monarchies*, nor to the times of *Chriſt*, or of the *Euangeliſts*, or any ſuch like matter of the Age paſt; but ſeeing *John* committed this Revelation to writing at Gods commandement,

dement, about the end of the Empire of *Domitian*, as *Ireneus* teacheth *Jeremy in the fifth Booke againſt Hereſies*; and *Euſebius* out of *Ireneus, in the third Booke*, 18. *Chapter of his Eccleſ. Hiſt.* which is about the ninety ſeventh yeere from the birth of Chriſt) we hold that the beginning of the *Seals*, that is, of the firſt period, is to be fixed at that time, whence we ſhall ſee every thing following to flow with a continued and ready courſe, not hindered with any perplexities hard to be gone through. What is the end of every period, the event ſhall ſhew us in the expoſition. Theſe things being thus ſetled, let us returne to the declaring of the word, and then we ſhall ſee the matter it ſelfe, and the agreement of it.

The firſt *Preparation* is of the Lambe opening the firſt *Seale*: For this *Lambe* is the *Word of the Father*, who furniſheth us with the underſtanding of Gods Will, whatſoever it is we know thereof. Now the *Events* are called *Seales*, both becauſe they containe a moſt hidden myſterie, kept from the underſtanding of the prophane multitude of men, *Iſa.* 8. 16. As alſo becauſe theſe firſt documents ſhould be, as it were, pledges of thoſe that ſhould come hereafter; Not that we underſtand them to be bare fore-ſignifications, and vain promiſes and threatenings, which do fore-tell and denounce good things and evill, only in word, the execution wherof is elſewhere recorded in this Booke, (for that is no where to be found) but that they be ſuch kind of *Signes*, which doe carry at once with themſelves their execution, and yeeld a ſound pledge of things to come. He unſealeth the *Seals* in order, one after another, not all together, with one and the ſame labour; both becauſe the nature of the things to be done, did ſo require, and the whole *prophecie* was not to be uttered out at once, but to be broached by little and little, that it might be able to miniſter to the Church, as it were, a daily pittance for her reliefe.

The ſecond *preparation*, is of one of the foure *Beaſts*, calling *John* to come and ſee. Now this firſt *Beaſt* is the *Lyon*, Chapt. 4. 7. The *Beaſts* are the *Governours of the Churches*, as hath beene obſerved in the aforeſaid place, whoſe labour *God* doth uſe, to inſtruct others. Theſe do call to ſee and marke, not only becauſe it is their office to admoniſh the Church of things that ſhould fall out, whether they be good or bad, but eſpecially, becauſe the matters which ſhould come in the next place, ſhould be notable through their faithfulneſſe and diligence. Now the *Lyon* ſpeaketh firſt, becauſe they who ſhould enter the liſts firſt of all, ſhould be of like vertue and ſucceſſe, no leſſe

prevailing

prevailing in that which they intend, then *Lyons* that follow their prey. The voyce is, as it were, of *Thunder*, piercing and ſtriking far off, ſo as it might be heard by many, and a far of; *Come*, ſaith he, *and ſee*; ſpeaking unto *Iohn*, who now bare the perſon of the faithfull people, who ſhould likewiſe be ſtirred up to obſerve theſe marvellous *events*: The which is alſo common to the three *Seales* following, that this being once ſaid, may be underſtood in the reſt.

2. *I looked therefore, and behold a White Horſe.* The firſt type is *a White Horſe, and his Rider With a Bow, and a Crowne.* As touching the *Horſe*, it is a warlike, and a ſwift Beaſt, to which *God* doth worthily, both here, and elſewhere, compare his owne actions, becauſe they will breake through with great courage and ſwiftneſſe, whatſoever men ſhall endeavour to the contrary, *Zach.6.* The *White colour* is joyfull and feſtivall, uſefull in any notable ſolemnity: as in the triumph of *Diocleſian* and *Maximian. After that*, (ſaith Pompon. Lætus) *the chariot of the triumphers followed, made of Gold and pretious Stones, which foure horſes drew, that ſtrove in Whiteneſſe With the ſnow.* But there is a *Rider* attributed both to this and to the other horſes, that we may know that they do not range abroad at randome as they liſt, but are guided and governed with the reines of Gods providence. Now of what kinde this *Rider* is, it may eaſily be conjectured by the Analogie of the 8. verſe. For there he is by name deſigned, *Who ſitteth upon the pale Horſe, Whoſe name is Death*; the name then of this (who is ſo goodly and pleaſant to ſee to) may be *Life* or *Truth.* Now in that he is furniſhed with a *Bow and a Crown, and Went forth conquering, that he might conquer*; by them is ſignified, that an onſet ſhall be given a far off, and that a famous victory is to be obtained from thence, ſuch as ſhould not vaniſh away with the preſent ſucceſſe, but ſhould flouriſh alike in a future happineſſe; For a *Bow* is ſuch a kind of weapon, as with which the enemies are ſtricken, both aloofe and at hand; The *Crown* is an enſigne of victory, ſo that all things are joyfull and proſperous, both in the *Horſe* and in the *Rider*: ſo ſtandeth the interpretation of the words, unto which the Hiſtory doth ſo marvellouſly agree, that no picture can more happily reſemble his paterne, then the type of this *Seal* doth reſemble the ſtare of thoſe times.

We know while *Trajane* was Emperor, after that *Iohn* had betaken himſelfe againe into *Epheſus* out of *Patmos*, that is, ſtraightway after the Booke of the *Revelation* was written, a wofull perſecution waxed very fierce, which raging untill the foureteenth yeere, was at laſt, through the letters of *Pliny* the ſecond, the *Proconſull* of *Bithynia*,

Bythinia, by little and little ſtilled and qualified, yet the *firſt Beaſt* had not ſpoken to this time: For *Pliny* was a Heathen, and no member of the Church, much leſſe a *Ruler* of it; Neither did the calamity ſtay it ſelfe by this admonition, onely it was obtained, that the *Chriſtians* ſhould not be ſought for to be puniſhed, but onely that when they were accuſed, they ſhould be puniſhed, *Euſeb. Hiſt. Eccleſ. Booke* 3. 33. Wherefore, as yet the combate laſted, and after that *Trajan* was dead, within a few yeeres it waxed ſore againe under *Adrian*, who proceeding outragiouſly, even to the overthrow of the name of *Chriſtians*, the *Lyon cryed out*, which is the *firſt Beaſt*, as if it had been *Thunder*: For God raiſed up *Quadratus* the *Biſhop* of *Athens*; as alſo *Ariſtides* the *Philoſopher*, a Citizen of that City, who like *Lyons* in courage, not regarding the danger of loſing their lives, in compariſon of the welfare of the *Church*, did call upon *Adrian* by their written *Apologies*, and did alſo pleade the cauſe of the *Chriſtians* openly; With which voyce, the hearts of the faithfull were lifted up, through the expectation of the event thereof, and that not in vaine, ſeeing a great change did forthwith follow thereupon. For the *White Horſe* came forth, and his *Rider*, with a *bow* and a *Crown*; that is, the truth triumpheth for joy, when as the *Emperour* being overcome, and battered downe with the Oration of the godly men, did ordaine, *that no Chriſtian ſhould be condemned, unleſſe he were found guilty of ſome crime puniſhable by the civill lawes.* Where was a manifeſt victory of the *Truth*, and a great taſte of the happineſſe that was to come, *Euſeb. Hiſt. Booke* 4. *Chapter* 3. But the felicity there of it was more remarkable under the next *Emperour Antonius Pius*, about the beginning of whoſe Empire, when the *Chriſtians* were miſerably oppreſſed againe, by reaſon of the inveterate hatred of the world againſt them; at length, *Iuſtine Martyr* the *Lyon*, preaching, the Word of God in the habite of a *Philoſopher*, as *Euſeb. ſpeakes*, *Booke* 4. 11. Wrote *Apologies* for the *Chriſtians* to *Antonius, and to his Sonnes, and to the Senate of* Rome; Whereby he effected this, God working with him, that it was decreed by publike Edicts: "*That no man ſhould trouble the* Chriſtians, *onely becauſe* "*they were* Chriſtians; *but if any man would goe on to moleſt them,* "*the* Chriſtian *ſo accuſed ſhould be freed and abſolved from the ac-*"*cuſation, though he were found out to be ſuch, and that the accuſer* "*ſhould be liable to puniſhment*, as appeares by the Edict of Antonius "*himſelfe, recorded by* Iuſtine, *and* Euſeb. *Hiſt. Booke* 4. 13. Certainly now the Truth did triumph, beſet about the head with a Crowne,

and

and the *Emperors* lay overthrown with the Bowe, who yet ſeemed to be far out of the reach of private men. Yea, by means of one *Apologie* onely darted out, the enemies were ſo repreſſed even in the moſt remote Countries, that they could doe nothing with all their aſſaults againſt the truth. The ſame *Iuſtine* did by his moſt learned writings, ſtop the mouthes both of the *Jews* and of the *Grecians*, ſo that the victory of the *truth* was on all ſides renowned. This time therefore being the next immediatly from *John*, becomming famous through *Apologies*, and the joyfull fruit of the perſecution ſuppreſſed, is the voyce of the *Lion*, that is, of the *firſt Beaſt*; as alſo that pleaſant feſtivitie, which the truth kept ſitting on Her *white Horſe with a Bowe and a Crowne*.

3. *And When he had opened the ſecond Seale*: So much for the firſt Seale. The ſecond followeth, which, as touching the *Lambe* that openeth it, hath no new matter in it; as for the *Beaſts*, that is another; namely, an *Oxe*, which had the ſecond place, *Chapt.* 4. 7. Now this *Beaſt* is, as we know, borne to labour, not to be compared to the *Lyon* in the glory of conquering, yet much more noble through the praiſe of induring toyle, and trouble. Neither is the voyce here ſo terrible, and ſo ſhrill, as was the voyce of the *Lyon* thundring before, but ordinary and uſuall, whence it is, that he reporteth, that *he heard the ſecond Beaſt*, ſaying, and yet it was ſuch as had his force to excite men to give heed to the *event*.

4. *And another red Horſe came forth*. The ſecond type is *a red Horſe and his Rider*, who hath a great ſword given him: Of the *Horſe* we have ſpoken at the 2. *Verſe*. This *fiery colour* noteth out *War, fightings, ſlaughters, blood*, as in *Eſay*, *Who is this that cometh out of* Edom, *made* Wet *in his garments at* Bozrah? *Wherefore is apparell red, and thy garments like his that treadeth in Winepreſſes*, Chap. 63. 1, 2. *The Rider is indued with power*, becauſe he ſhould not act the matter by his own will, but at the command of another. This *power* is given partly by *Word*, partly by *ſigne*: by *Word*, *there being leave granted him to take away peace out of the earth*; For ſo the word that ſignifieth commonly *to take*, is ſometimes uſed to ſignifie *taking away*, as wee have obſerved before, *Chap.* 3. 11. Now the *earth* is oppoſed to *heaven*, and ſeeing *heaven* in this Book noteth out the *true and holy Church*, as afterwards ſhall be made manifeſt, the earth contrarily ſignifieth the *Wicked World*, from which peace is taken away, not from the *Church*. The which may yet be made more evident, out of the declaring of this power, which proceedeth ſo farre, as that it ſetteth men together, one to kill another,

as thoſe words ſhew, *That they may ſlay one another*, but the Church doth not revenge it ſelfe upon the enemies thereof, though occaſion be offered, much leſſe is it carryed with a mad fury to kill their own Brethren. But this mutuall butchery is made out of the fightings and battells between the *Heathens*, whereby ſome Nations ſhould ruſh upon the deſtruction of others: Wherefore here is no intreating of the perſecution of the *Church*, but of the tempeſtuous time of wars, wherewith the whole world ſhould be ſhaken, and hurryed together. The which is declared, that it ſhould be very huge by the *ſigne*, and by *the inſtrument* of exerciſing power, there being a *great ſword given to the Rider*: The which thing came to paſſe, after that *Antonius Pius* had ended his life; For his ſonne *Marcus Aurelius*, *Antonius Verus*, in name *a Philoſopher*, indeed a grievous enemy of the truth, being blinded with Heathenish ſuperſtition, raiſed a bloody perſecution againſt the *Chriſtians*. For the aſſwaging whereof, the *ſecond Beaſt lift up his voyce*: For, *Iuſtine* preſented *a ſecond Apologie to the Emperor*, Euſeb. Hiſt. Booke 4. 16. *Melito*, Biſhop of *Sardis*, and *Apolonarius* Biſhop of *Hierapolis*, doe the ſame, pleading earneſtly the cauſe of the *Chriſtians*, in Bookes written to the ſame Emperour, *Euſeb. Hiſt.* 4. 26. But the *Emperor* being greater for learning then his Father, but leſſe in godlineſſe, received the defence with deafe eares. Hereupon the voyce of this Beaſt, became the voyce of an Oxe, as which did not prevaile, as did the voyce of the Lyon before, but the Beaſt, after his lowing, did notwithſtanding, endure the heavie yoke of the former calamity: *Iuſtine* himſelfe, who before was a *Lyon* in ſtrength, but now an *Oxe* for patience, being ſlaine for Chriſts cauſe, got the name of a *Martyr*, Euſeb. Hiſt. Booke 4. 16. The reſt that remained, did mourne under the Croſſe, no mitigation of it being obtained. But yet, howſoever this *voyce* prevailed not to abate the cruelty of the wicked; yet it was inſtead of an alarum to advertiſe the faithfull, how much miſchiefe did hang over the world, for their cruell obſtinacy againſt the Truth.

Peace ſhould be taken away from men by and by, ſeeing it was moſt equall that thoſe which refuſed and rejected the *Everlaſting peace*, ſhould neither injoy that, nor yet this peace upon earth; and that they who did ſo greedily thirſt after innocent blood ſhould be ſaciated at length with their own blood. And therefore all things are ſtraightwaies ſet on fire with war. The *Parthians* do now firſt of all from the time of *Trajane*, revolt from the *Romans*. Thither goeth the *Brother* of the *Emperor*, being made copartner with him in the Empire,

pire, and at laſt, after he had made a huge ſlaughter, he returneth home with triumph, who yet had but a ſhort felicity of it, he being taken away ſuddenly by an *Apoplexy*, as he ſate in the Chariot with his Brother, *Eutrop. Brev. Book* 8.

A ſhort time after, the war of the *Marcomannes* aroſe in *Bohemia*, ſo great, as the like hath not been in any memory, as the ſame *Eutropius* ſaith, that it might be compared worthily with the *Punick wars*, becauſe it was raiſed by the *Quades*, the *Vandals*, the *Sarmatians*, the *Suevians*, as well by the *Marcomanes*, yea, by all *Barbaria*, from *Cornutum* in *Pannonia*, even to the middle part of the *Gaulls*. How wofull the ſtate of things was then, the ſame Author doth exceedingly paint out in this manner: *Surely* (ſaith he) *there was no intermiſſion from weapons; and was did wax hot through the Eaſt*, Illyricum, Italy, *and* France, *there were earthquakes to the deſtruction of Cities, inundations of Rivers, peſtilences thick and threefold, a kinde of Locuſts noyſome to the field; and that to ſpeake generally, there was nothing almoſt, that can be ſpoken or thought of, wherewith mortall men are wont to be conſumed, which did not vehemently peſter the world, while Antonius was Emperor.* Theſe things, ſaith he; It was then a great and cruell ſword which was made wet and drunk with ſo much blood: If any man think that war was no ſtrange matter to the *Romans*, and that it is not likely, that a matter ſo vulgar and uſuall is here ſignified, let him compare the Empire of this *Antonius*, with that of thoſe that went before him, he ſhall ſee, that wars had ceaſed by Gods providence for a long ſpace of time before this, that ſo when this judgement of God happend, it might be made ſo much more remarkable. *Antonius* the Father ruled all the world, by his bare authority, waging no war for the ſpace of 23. yeers. Likewiſe *Sextus Aurel. Victo. Hadrianus* had peace all the time of his Empire, ſave that he fought once only by his Deputy, *Eutrop. Brev. Book* 1. Was it not a matter worthy of obſervation, that after ſo deep peace of foure and forty yeeres, all things ſhould flame out with a ſudden fire of wars? There is no man that ſeeth not that there is ſo great agreeing of all things, of the *Prophecy*, of the time of the *event*, that he cannot doubt but that the *Holy Ghoſt* pointed at this matter alone. *Tertullian* telleth us, in his *Apologeticum, that there was a notable ſecurity granted at length unto the* Chriſtians, *by the Edict of this Emperor*; but this came to paſſe after the end of the war with the *Marcomanes*, wherein hee having had experience of the ſingular aid which God gave unto him againſt his enemies at the prayers of the *Chriſtians*, who were ſouldiers in his Army, he could not at length, but provide

for their welfare, that had been a means to ſave both him, and the Empire. And yet he was not long alive after this war, but departed out of this life the next yeere after his triumph.

5. *And When he had opened the third ſeal.* The Beaſt of the third Seal, is a man that excells in reaſon, and experience of matters, *Chapt.* 4. 7. Not but that the former Beaſts were to be thought to have this ſame power and force of reaſon; but becauſe this ſhould be the principall thing, for which this *third Beaſt* ſhould be eſteemed; The voyce alſo of this Beaſt is more obſcure then was that of the firſt, the which yet did ſuffice to teach the faithfull, what revenge God would take on the world for their ſakes.

I looked therefore, and behold a blacke Horſe. The third type is *a blacke Horſe, whoſe rider carryeth a ballance in his hand, being commanded to bring in a dearth of corne, even among the Beaſts*; yet ſo far, that it ſhould *not hurt the Wine and the Oyle*: As touching this *Horſe* then, the *black colour* doth fitly agree to theſe who are hunger-bitten, whoſe bodies are without blood, moiſture, and ill coloured, as in *Ierem. Lam. Her Nazarites were more pure then the ſnow, how is their beauty become more black then blackneſſe it ſelf*, Chap. 4. 7, 8. The eyes alſo do wax dim with hunger, and are covered over with darkneſſe; as *Ionathans eyes received light, when he had put his hand to his mouth*, 1 Sam. 14. 28. The *Ballance* which this *rider* hath in his hand, is in the Greeke ſuch a word, as is properly taken for a *yoke*, that is, *the tongue or beame of a ballance, upon which the ſcales hang*, but by a *Synechdoche* it ſignifieth the whole. An Inſtrument truly fit for famine, when corne is not meaſured, but weighed.

6. *And I heard a voyce, &c.* This is *the voyce of the Lambe, converſing in the midſt of the Beaſts*, Chapt. 5. 6. *Whoſe eyes are ſent out over all the earth, the whole adminiſtration of matters, being delivered over unto him.* Now ſeeing this voyce is heard among the *Beaſts*, and not as comming forth from thence, but abiding there, by it is ſignified, that the Church ſhall not be free from this calamity; but yet ſo as it alone ſhould underſtand the counſell of God in inflicting this ſtroke.

A meaſure of Wheat for a penny. Interpreters doe not agree about the certaine quantity of this meaſure, ſome doe give unto it three of thoſe meaſures, which are in *Engliſh*, halfe a pinte, three quarters and an halfe one Charot, and foure graines, others foure of them, others eight; *Heſychius* maketh it a meaſure containing food allotted by diviſion, which in one word is commonly

called

called a *Dimensum*, that is, a Moneths allowance of graine or provision. *Athenæus* in his third Book teacheth more distinctly, of how great times allowance it is, calling it a dayes nourishment, that is as much as will serve for Victuals for one day; *Aristophanes* in his *Comedy of Waspes*, brings yet a little more full light, where *Philocleon* upbraiding his Servants faith, whom I have taught to make of a *Chœnix* four loaves. So much corn then doth this measure called in Greek a *Chœnix* contain, as would suffice to make foure loaves. The expositor of that Poet addeth, that four great loaves were made of a *Chœnix*, and eight little ones. The word *corne* in generall, must in this place be taken for *Wheat*, *or Wheat meale*, which is dearer corne then barley, three measures whereof are sold for no more then one of Wheat. *For a peny*, understand here, *let it be sold*, or some such word. The Latine word put for a peny is in worth, ten of those pieces, which are called asses, that is pounds. The old writers make it equall in waight and estimate to an *atticke Drachma*; which is of a threefold kinde, as some will have it, of which one is worth in our estimate, seven pence, another eight, another ten.

And thus much of the *Corn*; as touching the rest of the victuals, *and hurt not the Oile and the Wine*; The Latine Translations reade, transposing the word thus. The meaning is, *yet see thou hurtest not the Wine and the Oile*, after the Hebrew manner, the copulative being put for the disjunctive. These Words, *Oile* and *Wine*, cannot be referred to those things which went before. As if he should say, let such a measure of Wheate be sold for a *Denarius*, and let three such measures of Barly be sold for a *Denary*; likewise let Oile and Wine be sold for a *Denary*; For the words, *Oile* and *Wine*, are in the *accusative case* following the words, *hurt not*, or as *Junius* turnes it in this place, *Deal not uniustly with them*. But they are not put in the *nominative case going before a verbe*, as the words for *measure*, and *measures* are. Wherefore all relief for maintaining of life should not be taken away, but necessaries onely should be diminished. The *Oile* and *Wine*, which serve for delight, should be preserved without harme, because it seemed good to God to punish the meaner sort first, the *Princes* and *Peeres* being reserved as dainties, and kept from the Famine, for the Plague. For whom hunger could not waste, because of their wealth and abundance, those the pestilence should feed on, and those should it consume with a swift death, as we may see in the next *Seal*. So much for the words.

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The *Event* here decyphered is not ſo plainly recorded, by the *Hiſtory Writers* as were to be wiſhed, ſeeing that they do cull out the more excellent matter, as for thoſe that be common and vulgar, they paſſe by them eaſily, for the moſt part, ſeeing this famine doth chiefly conſiſt in the ſcarcity of corne onely, not in the dearth of all victuals. And yet God would have ſome footſteps of it to be extant, as much as ſhould bee enough to ſave the credit of this *Prophecie*. Unto *Antonius Verus*, *Commodus* his ſon ſucceeded, during the time of whoſe Empire the world had ſome breathing from outward calamities through Gods mercy, and that for this cauſe, as I ſuppoſe, becauſe it had plague, and miſchief enough onely by having ſo wicked an *Emperour*. *Pertinax* and *Iulianus* ſucceeded him, both of them having a ſhort raigne, and for that cauſe being the leſſe miſchievous. At length *Severus* cometh to the Empire, who was a cruell Author of a moſt grievous butchery of *Chriſtians*, whether it were of his own accord, or by the inſtigation of others. At that time the *third Beaſt cried out mainly*, admoniſhing the faithfull, that God would be revenged of the wicked, loathing of Spirituall food, with ſending a great penury of food for this preſent life.

For *Tertullian* whom by right you may call a *man*, as being one that excelled in wit, acuteneſſe, and learning, who hath as many arguments almoſt as words in his writings, who through anger fell unto *Montaniſme*, and ſo by this infirmity of his, did likewiſe ſhew, that nothing incident to the nature of man was diſagreeable unto him. This *Tertullian* (I ſay) wrote a moſt learned *Apologie* againſt the *Gentiles*, and ſent it to the *chief Governours of Rome*; out of which as *Francis Zephirus* writeth, *they might at leaſt privily and covertly take knowledge of the common cauſe of the Chriſtians, ſeeing it was not lawfull to do it openly*. And he did not thinke it fit to ſpeak unto the *Princes* onely of the *Romane Empire* in generall, but alſo by name call upon *Scapula* the Deputy of *Carthage*, if ſo be that he might perhaps mollifie his ſavage minde. He laboured to teach him what was the true cauſe of the publike calamities, to wit, that the wicked world by perſecuting of the Truth did pull upon it ſelfe thoſe unfruitfull ſeaſons, and grounds: *ſo that after the ſeed times the harveſt times were loſt, and inundations by ſhowers, and horrible tempeſts did ſpoil all things; for ſo he ſaith; yet muſt we needs be grieved, that there is no city that ſhall carry away ſcot-free the ſhedding of our blood, even as alſo it befell under* Hilarian *the Governour, when as touching the corne floores, of our burialls, they had cryed, let there be no corne floores, they*

were

were indeed no floores to thoſe that owed them, for they did not carry their harveſts in thither. Which words do plainly enough teach, that the barrenneſſe was very great in thoſe times, when as there were no harveſts, and therefore as it it ſeemeth, thoſe corne-floores of theirs were of old granted to the *Chriſtians*, in which they might bury their dead, ſeeing that in regard of the great barrenneſſe, they were of no uſe to lay up corne in. And why ſhould we not acknowledge a *black Horſe* here, as the trueth is, *When as the Sun had almoſt quite loſt his light in the aſſembly at Utica, and that not by an extraordinary Eclipſe, but being ſet in his full height and exaltation*, as the ſame *Tertullian* witneſſeth, writing to *Scapula*. Neither did this dearth of corne onely vexe the wicked *Gentiles*, but it did likewiſe trouble the *Chriſtians* alſo, ſeeing *God will have commodities to be common to the profane with the godly, and diſcommodities to be common to his people with the wicked, that by this equall copartnerſhip, all men might have experience both of his lenity, and of his ſeverity. Tertull.* in Apol. Thus therefore doth the *event* agree with the *Propheſie*, puniſhing the world with famine, another of Gods ſcourges, which could not be rowzed from that dead ſleep of theirs, by that great ſword, and waſting by warres. The *Ieſuite* will have this *blacke Horſe* to be underſtood Heretikes, though after his wonted errour, he hath no regard of the time. For he refers theſe things to the fortieth yeer of our Lord, when *Matthew* wrote his *Goſpel*, wherein he paſſeth over the bounds ſet by the *Angel*, I will ſhew thee the things that muſt be done afterwards, Chap. 4. 1. Indeed there aroſe many Hereticks by meanes of that Truce, which the *Church* enjoyned under *Commodus*, as *Montanus*, and others of that ſtampe, but ſeeing the *Horſe* that went before, and that which followes after this, note out corporall calamities, inflicted upon the world becauſe of the injuries, and violence offered to the trueth, it were abſurd to referre this *Horſe* placed in the midſt to another kinde, eſpecially ſeeing the conſent of the Hiſtory is ſo manifeſt. Neither muſt we think that an ordinary manner of famine is a lighter matter, then that men ſhould be forewarned of it. For it is the intent of the *Holy Ghoſt*, to make theſe firſt calamities, to be as it were pawnes to confirm the *Propheſie* following, whence it is that they are called *Seales*, as if they were confirmations of the matters that remain to be delivered, that ſo when as the Faithfull had throughly perceived the trueth of theſe predictions, which ſhould enſue in the times immediatly following, they might be no leſſe aſſured of thoſe things, which were to be expected

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in the last Ages. These *Seales* then are as it were those *three kids, three pieces of bread, a bottle of Wine, likewise a Psaltery, a Tymbrell, a Pipe and a Harpe, Wherewith those men met* Saul, *and thereby gave him more undoubted evidence of the promised Kingdom*, 1 Sam. 10. 3.

7. *And when he had opened the fourth Seal, I heard the voice of the fourth Beast.* The fourth *Beast* is an *Eagle*, soaring aloft, and little regarding the things that be upon the earth, Chap. 4. 7. He goeth in no equall rancke with the former Beast, neither doth he attain to that force of the first, whose roaring did sound like Thunder. And yet he giveth a sufficient caveat to the Faithfull with his clanging cry, concerning the evill to come, whom he bidds, *to Come and to see*, how great destruction would straightwaies invade the world.

8. *And behold a pale Horse.* The fourth Type is a *pale Horse*, whose *Rider* is described by his *name*, his *companion*, and *the businesse committed to him.* The *colour* of the *Horse* in the Greek properly signifieth, *Green as the grasse*; sometimes it is that dead colour of herbes that waxe drie, whence it is sometimes for *paleness* which is the hew of any withering and fading thing, as *fear* is called *pale*, because it maketh men pale; and so *Constance* the Father of *Constantine* the Great, was called *Chlorus*, because of his paleness, as *Zonarus* saith in the life of *Diocletian.* This diseased colour doth very well become this *Horse*, on whose backe, *Death it selfe sitteth*; The *Rider* is declared in the next words, where *he that sitteth*, is used for, *to him that sitteth*, the first case for the third; which kinde of speaking is after the Hebrew, as hath been observed, Chap. 2. 26. Though least any should think it to bee incongruous, and so through his ignorance should impute a Barbarisme to the Holy writer, there be examples enough in other tongues of this, taken from the most elegant Authors that are. *Livie* speakes so, *Those*, saith he, *that were skillfull in matters of Religion, and in the common Law, did deny that when two ordinary Consuls of that yeere, the one had died by sword, the other by disease, the Consull that was put into either of their roomes could call a Councell. Where* the first case is put for the second, so *Salust* writeth. *Therefore Kings in the beginning, for that was the first name of an Empire upon the earth, they did diversly some of them exercise their wit, some their body.* Many such speeches are noted by learned men, by whom it is also observed, that this is a manner of writing most familiar unto the *Grecians.*

First there is a name given to this *Rider*, to wit, *Death.* By proportion

portion whereof names may be alſo given to the former *riders*, ſo that he that ſitteth on the *white horſe* may be called *Truth*, on the *Red*, *warre*, on the *blacke*, *famine*. The which I give notice of, becauſe I ſee ſome to faine (nothing fittly) the *Devill* and other *Riders* I know not whom. Now this *Rider* is called *Death* in a peculiar and principall regard, both becauſe the Stroke of this *Scale* ſhould bring deſtruction more ſwiftly then any other, as alſo becauſe it ſhould annoy men with many kinds of deaths. The third ſcourge of God is wont to be *Peſtilence*, as in *Ezechiel*, they ſhould fall by *ſword*, *famin*, *peſtilence*. Chap. 6. 11. Which yet is not here made a *Captaine of a band*, but is onely preſſed into the place of a *common ſouldier* as we ſhall ſee preſently. The companion or the hand-maide rather of death is here called *Hades*, commonly tranſlated into Latine *Infernus*, *Hell*. but it were fitter to be *Sepulchrum*, the *Grave*, which the Greeke word alſo ſignifieth, and ſo ought it to be underſtood in this place, eſpecially ſeeing many *Saints* ſhould dye among the reſt of whom it were wicked to thinke that they were devoured of the *Hell* of the damned. For as for that which the *Ieſuit* holdeth, that *Hell* followeth after to devoure *Trajane*, whom he will have to be this *Rider*, we ſhall ſee in the applying of this *Prophecy* how fond it is; not to ſpeake of his mingling and turning all things up and down, who calleth back this prophecy unto *Trajane* againe, which was now carried on beyond *Severus*. Afterwards power is given to this *Rider*, and together with it is it circumſcribed in his bounds; *and power was given them*, where ſome copies do reade changing the order of the words, *and power was given him over the fourth part of the earth to kill*; The vulgar Latine, *over the fourth part of the earth*, reades, *over foure parts of the earth*, by this meanes the whole world being ſubdued, vnder their Tyranny againſt the conſent of all the Greeke Copies. But it is a hainous crime to think that now after the *Trent decree*, the Latine tranſlation is not framed out of the moſt perfect Copies: And yet a commodious ſenſe might be drawn out of the words ſo read, that *the foure parts of the Earth* ſhould note out the multitude of the Countries, and regions wherein this deſtruction did aſſaile men, even as alſo *the fourth part of the earth* noteth out the multitude of men who ſhould periſh in this utter deſtruction.

The power is determined in that foure-fold kind of deſtroying, which *Death ſitting on the Horſe uſeth as her miniſters*. That *firſt band* hath *wars* and *battels* for their *leaders*, whoſe weapon is a *ſword*. The *ſecond army* is lead by *Want* of *victuals*. The *third is Peſtilence*, for that

is meant by the words (by *Death*) the name of the generall being given to it, because it takes men away with a most quick and dispatching death, and sets before our eyes a most expresse Image thereof, as also it is alwayes wont to be the attendant waiting on *Famine*; and in the mother tongues of many nations it is called *Mortality*. *The last troupe* is of *Wilde Beasts*, which hath been an usuall scourge in former times, as, *I will send among you the beasts of the field*, Levit. 26.22. So, *also when I shall send against Jerusalem my foure worst judgements, the sword, and famine, and evill beasts, and the pestilence*, Ezech. 14.21. Whereof we have an example, *when God sent Lions among the new inhabiting strangers that succeeded the ten tribes that were carried away*, 2 King. 17.25. Or it may be, that wilde beasts may be taken metaphorically for *mighty men upon earth*, such as are outragious like wilde beasts, as *Tyrants*, and *wicked Princes* are often called by this name in the Scriptures, as it is said of *Pharoh*, *Thou art like to a young Lion among the nations*, Ezek. 32.2. And the describing of the foure Kings by as many wilde *beasts* is famous and commonly known, to wit, by the *Lion*, the *Beare*, the *Liobard*, and the fourth a terrible beast, namely a *Centaure* that is *made of many beasts*, chap. 7.4,5. These therefore are the legions of *Death*, the which he should powre out into the world all banded together, the gates, as it were, being opened for them to rush in at once, which raged before severally one by one. The which thing the applying of the story sheweth to have in like manner fallen out. After *Severus* the condition of the Church was peaceable, till the Empire was devolved at last to *Decius*. *Maximinus* did a little trouble it, but he being slain, within a short time after he came to the Empire, his rage and his life were short. But *Decius* being neither terrified with the calamity of wars, neither yet moved any thing with the dearth of Corne, *both which plagues he might easily understand, that the massacres of the innocent had brought into the world*, did notwithstanding give commandement that cruelty should be exercised against the *Christians* with all manner of torments.

Then spake the *fourth Living Creature*: For *Cyprian* being an *Eagle*, indeed a contemner of the world, and of such things as are much set by of others, who at the beginning of his conversion, did bestow all his goods upon the poor, who did vehemently reprove the covetousnesse of others, in heaping up inheritances did sharpely tax their pride in preferring themselves before others, did find fault with their swelling insolency, and immodest boasting of their confession, and did by all meanes openly confirme, that these scourges were procured

procured by such sinnes as these. This *Eagle*, I say flying so much the higher, by how much lower he debased himselfe, doth evidently shew in that which he hath written against *Demetrian the Heathen*, that the principall cause of all those evils, wherewith the world was afflicted, was for that the *Gentiles* did so unreasonably persecute the innocent worshippers of Christ; whom the world after their manner through envy charged, to be the cause of the common calamities, but that holy man wiped away those slanders, and did demonstrate what was the true Fountain of all those evils. Neither were his words false and frivolous. God straight-wayes approving them to be found and true by sending into the world manifold sorts of horrible destruction. *Decius* himself was swallowed up in a gulfe of a Quagmire, not casting himself into present danger and death for his countryes sake after the example of the ancient *Decii*, but as it were descending quicke into Hell to the just terrour of *all bloudy Tyrants*. *Gallus* and *Volusian* the Emperors did presently after feele the wrathfull hand of *God* upon them, who were not made famous with any monuments of the acts they did, but only with the ruine they brought upon all mankind. For while these men reigned, the sword slew an infinite number. For when as the *Scythians*, after that *Decius* was dead, having imposed a yoke of tribute upon the *Romans*, the first that ever was imposed on them, *the which how much blood it cost, (any may easily conjecture) forthwith changed that they had formerly agreed unto and made incursions upon them, drave away the cattel which they had taken in prey, rushed in upon them oftentimes with a mightie army both by land and sea, wasted Dardania, Thracia, Thessaly, Macedonia, and Greece, some of them annoyed Asia together with the wasting and destroying of many cities on every side.* After whose example other enemies make insurrection also *The Parthians besieged both the countries of Armenia, and pierced into the bowells of Syria*. Which evils while *Gallus* and *Volusian* prepare to withstand, they are both slaine by the souldiers. *Æmilianus an Emperor of three monthes lasting*, was created into their place and slaine by the same men. *Valerianus* was taken alive and made captive to the enemies, and became a footstoole for *Saporis* when he mounted upon his horse. The *Sword* therefore plaid his part grievously, suffering not any part of the world scarcely to be free from slaughters. The *Famine* gave occasion both to *Demetrian* to slander the *Christians*, and to *Cyprian* to defend them. *What*, saith he, (speaking to *Demetrian*) *dost thou marvel and complain if in this obstinacy, and contempt of yours, the earth be full of weeds, and fil-*

thinesse, and look rufully therefore, if the barren ground do scarce bring forth hungry and pale grasse, if the haile do beat and wast in the Vine, if the Whirle-wind doth overthrow and breake downe Olive-trees, if the drought stop up the springs, &c. Out of which it is cleare how troublesome and hard the state of those times was, as touching provision for corne and victuals. And howsoever this unseasonablenesse of the weather had not been, there was calamity enough out of the continuall wars, to consume all their abundance, when as it must needs be that the fields should be forsaken, plowing neglected, cattell not looked to, the corne that was in the granaries burnt up, and all things that were for the maintaining of life destroyed. Whereupon the *Sword* hath *Famine* joyned to it for an inseparable companion.

The third weapon of *Death* was the *Pestilence*, then which I doe not easily beleeve that any man can say there was ever any more sharpe and grievous, whether for length of time wherein it endured, or for multitude of those that perished by it. It arose first under *Gallus* and *Volusian*, and beginning from *Aethiopia*, it spread it selfe almost through the whole East and West, it made many Cities to be quite empty of citizens, and lasted for whole fifteen years together, as *Zonaras* in *Gallo* reporteth, and *Dionys. Alex.* in an Epist. to the Brethren doth describe the horrible rage of it: and exceeding rufully together with it, he doth also make mention of the former calamities, thus giving a notable testimony of the fulfilling of this Prophecy in those times. *After this persecution* which a little before he spake of, *there ensued* (saith he) *both War and famine, which together with the Heathens we suffred, We only patiently enduring such things Where with they oppressed us, and yet together with them being partakers of those things, which they both brought upon themselves, and suffred, and again we rejoycing in the peace of Christ which he gave to us only. But when both We and they had for a very short time some breathing, this Pestilence invaded the World which was to them a matter more terrible then any other terror, and more lamentable, then any other calamity, (and as one of their own History-Writers said) such, as it alone exceeded the expectation of all men, but unto us it was not of this nature, but an exercise and triall, not inferiour to any other, for it did not keep it self backe even from us, but yet it scoured them far more terribly.* These things saith he in *Euseb. Hist. l. 7. 22. Cyprian* took the argument of his Book touching the mortality from this heavy, and extraordinary plague.

As for the *Wild Beasts*, if they be properly taken, I remember not that I have read any notable damage brought by them at this time, although

though it is no ſleight conjecture, that they did much harme in the Eaſterne and Southerne Countries. In ſome latter ages when *Famine* and *Peſtilence* did alſo wax great and grievous, men were afraid of dogs, leſt that ſeeing they had been uſed to *feed upon carkaſes of dead men caſt out*, they ſhould afterwards fall upon living men to make meat of them; whereupon they betake themſelves to the killing of dogges, *Euſeb. lib.* 9. 8. Neither could it be, but that when meat failed the wilde beaſts in the fields, and men grew leſſe able to defend themſelves, many were devoured by the wilde beaſts. But if we referre this to *cruell men or ſavage tyrants*, there was never any in memory of man ſo great flockes of *wilde beaſts*, that did in every place rend and teare men in pieces. For when *Gallienus* was Emperour, who alone did enjoy all the Empie after that *Valerian* was taken captive, there aroſe ſo many *Tyrants*, that tooke to themſelves the name of the *Emperour*, as had never been in ſo long a ſucceſſion of *Emperours* from *Cæſars* time, who was *Dictator* to that very day. There are thirty reported by *Trebellius* to have beene at one time, whereof ſome in one place of the world, ſome in another did invade the Empire, among whom alſo *certaine women* made a mockery of the Roman authority How great a Butchery of men muſt there needs be, when ſo many wild beaſts did at once ſtrive about the Empire. Thus then we have three *Seales*, each of them notable by their owne ſcourges, the two former by ſinguler ones, theſe that were common by all kind of puniſhments, with which the world was plagued, becauſe it had ſo wickedly deſpiſed and moleſted the truth. For when as more milde chaſtiſements could doe no good with obdurate minds, all the armies almoſt of *Death* are ſet in aray againſt them, even as the *Event* hath alſo proved moſt fully. And yet theſe evils are not ſo proper to this Age alone, that they ſhould agree to no other, but they are the uſuall puniſhments of ſuch *as deſpiſe Piety*, Levit. 26. Ezech. 6. 11. &c. And ſo afterwards we may ſee that after *Galienus* his reigne, the *Plague* and *Famine* did conſume all things while *Maximinus* reigned in the Eaſt, *Euſeb. lib.* 9. 8. But the Prophecie of theſe evils is ſo ſolemnely ſet downe in this place, both becauſe the times immediately going from *John*, were to be remarkable by theſe puniſhments, which men did pull upon their owne heads by deſpiſing the *Goſpell*, as alſo becauſe they ſhould be faithfull hoſtages, pledges, and ſeales of the events to come, which ſhould be expected many Ages after.

9. *And when he had opened the fift Seale, I ſaw ſouls under the Altar.*

There is no *Beast* belonging to the *fift seale*, by whose voyce *John* is invited to see. Neither is that done but even for this cause, because this should passe away closely, there being no publique and solemne crie made, by which to stirre up men to observe the event, as there was in the former; neither indeed doth the History relate, that any man undertooke any such labour, in which regard such an office might be worthily given him. Besides this *Seale* consists partly in reporting of things, partly in recording an event to come that is of such a nature as is wont to slip by almost without perseverance. Chiefly seeing we are so disposed that things adverse and troublesome sticke faster in our minds, then things that be prosperous. Wherefore seeing the Seales are conformable to the events, it is marvell, that here is no type propounded as to the which there was no event to answer it.

I saw soules under the Altar. The *fifth Seale are the Soules lying under the Altar* in this verse, *requiring vengeance upon their enemies*, vers. 10. And *carrying away an answer*, vers. 11. Which three members do belong to the three times, *past*, *present*, and *to come*. *The soules lying under the Altar*, *do* most elegantly declare by that which followeth that which went before, to wit, what was the state of the *Church* during the time of the former Seals, & with how great cruelty of men it was vexed. We have indeed heard of the *Truth ouercommiag*, we have also had it reported that *War famine* and *pestilence With their adherents* did seaze vpon and destroy all things, but there was no mention as yet made, how it fared in the meane time with the worshippers of Christ; though their combate might have been conjectured by *the victory of truth* and by those calamities which did pester the world, it might be conceived, that there was great wrong offered to the Godly for which their enemies were so sharpely punished. But now the matter is made manifest by this complaint of the *Martyrs* that were slaine, that is to say, that an infinit deale of the bloud of men adoring the *Sonne of God* was shed from the time wherein *John* wrote, untill the Empire of *Galienus* was ended, whither the former Seales have brought us on. And indeed where are not those horrible massacres that were made all this space of time much and often spoken of? *Trajan*, *Hadrian*, *Antonius Verus*, *Maximinus*, *Severus*, *Decius*, and the rest, being not so much *Emperors*, as *cruell murderers*, have bespotted every Story filthily with innocent bloud. But I that must follow after brevity, may not rehearse severally those innumerable slaughters of theirs. Though who were able to make re-

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port of them if he would, when as the instruments of their wickednesse did confesse, that they were not able to slay so many, as did of their own accord flock and flow unto punishment. For to one *Tibetianus* who was set over those of *Palestina*, reported unto *Trajan*, as *Suidas* records in the life of *Trajan*. *Pliny* a Heathen man, being moved to see the multitude of such as were slaughtered, obtained a kind of ceasing from it, or at least a certaine moderating of it, the condition of the *Christians* was so pitifull that it pitied the enemies to see them so distressed. Reade *Euseb. lib.* 3, 4, 5, 6, 7. Every page almost is red, as if it were washed in bloud. It is no marvell indeed that the Saints being so tired out with continuall slaughters, did require some deliverance at length.

So much for the meaning of this verse. But the words are as yet to be illustrated, and to be delivered from the cavils of the adversaries. Whence then is this speech fetched, that the soules of the *Martyrs should lye under the Altar?* Doubtlesse from the reason which *David* often used, as Psal. 27. 5. *For he will hide me in the time of trouble in his Tabernacle, in the secret place of his Tent will he cover me, and will set me on a rocke.* So againe, *Thou shalt hide them in the secret place of thy presence from the pride of men, thou shalt keep them close in thy Tabernacle, from the strife of tongues*, Psal. 31. 20. Now it is well knowne, that the *Tabernacle* both in the parts of it, and in the whole, was a shadowish figure of *Christ*. Wherefore to be *hidden in the Tabernacle is* to have a receptable, and a refuge pitched in *Christ alone*, as with whom onely we are covered, and fenced against all assaults of the aduersaries. Hence it is manifest why the *Soules are said to be under the Altar*, namely, that from thence wee might first understand that all the Salvation even of *Martyrs* is placed only in the death of Christ, under which the Holy Champions lying hid as vnder a buckler, may safely and without terrour appeare before God, and that they did not merit eternall life for themselves by shedding of their bloud for Christ, as the Papists do wickedly doting teach, but that they have need of this covering of the Son of God, as without which they are not able to stand in the sight of Gods Majesty.

And then that we might know, *that all the sons of God ought to be made conformable to the Image of their first-born brother*, Rom. 8. 29. And ought to go into heaven the same way, which he went before us, that is, by being made through suffering of afflictions, sacrifices and oblations, and by being killed with many sorrowes. In regard whereof *Paul* saith *that he did fulfill by his flesh that which was wanting in*

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the afflictions of Christ for his body, Coloss. 1. 24. Now these *wants* he speakes of are *conformities*, not *satisfactions either of dignity or of merit*. For whatsoever remaineth as yet to be suffered by any of the Saints, that is after a sort wanting to the afflictions of CHRIST, who esteemeth all our calamities to be his owne. These things are common to all the faithfull, who have all their place alike under the *Altar*, but yet they belong chiefly to the *Martyrs*, whose sufferings are more notable then any other, for which cause this hiding place is given to them. Seeing then, *to lye under the Altar* is to be taken in this sense after the manner of speaking used in the Scriptures, how impiously doth the Jesuit wrest these things to that idolatrous rite which the Papists use, *in dedicating Temples?* For so it is their manner to bury the bodies or the Reliques of Martyrs under the Altars that are in those Churches, which they consecrat to them, and then to call that Church by the name of that Martyr, whose Reliques are buried there; as if there were more regard to be had of the Reliques under the Altar, then of him whom they will have to be sacrificed upon the Altar. What should the *Holy Ghost* have respect here to this custome, by which so exceeding great injury is offered both unto *Christ*, as also to his *Holy Martyrs?* To *Christ*, because he is spoiled of his honour, and thrust downe beneath his Servants. To *the Martyrs*, in that they are made the Spoilers of his glory, for defence whereof they have spild their bloud. Neither do the *Jesuites* think it enough to abuse these words to the patronage of their Idolatry, unlesse they do also pluck up and spoile that which was well set down by others. *Bernard* in his third Sermon of the Saints, hath from this place taught, *that the Holy soules being set free from this prison of the body, do not presently enjoy their consummate happinesse, but do expect their full felicity at the last Judgement, rejoycing in the mean time with a great and mighty comfort.* I dispute not here how small necessity there is for this doctrine to be drawn forth of this place, his judgement seemeth to be true, and agreeing with the rest of the Scriptures. For so *David* speaks, *I shall be satisfied with thine Image when I shall awake*, Psal. 17. 15. Neither did *Paul look for his Crowne before that day in which it shall be given to all that have loved the glorious appearing of Christ*, 2 Tim. 4. 8. And God would not, *that the ancient people should be consummate without us*, much lesse is it likely that one of our essentiall parts should obtain absolute felicity without the other, Heb. 11. 40. They that teach that the soules severed from the bodies have a cleare vision of God, in whom, as in a glasse, they behold all things

things *past, present, and to come, which they teach more boldly then becometh sobe Christians*: what reason can they give, why the *Soules under the Altar*, not contenting themselves with this vision of God alone do inquire of the time of this vengeance, as being ignorant of it? Many such things as this ought to keepe in the *Jesuits* from fighting against a true opinion. But they saw, that unlesse that they conferred a full happinesse upon the soules departed, & placed it in this cleer vision of God, their Invocation of Saints would be undone, so that there could be no reason given why we shold now implore their help, seeing there was no such custome before Christs coming. But let it be enough thus in a word to have touched their fraudulent dealing.

Because of the Word of God. Namely, which they professed and preached most constantly, as Chap. 1. 9. And for the Testimony which they defended, in the Greek it is, *Which they had*, perhaps in this sense, *that they were accounted to be Christians by the testimony of others*, as 1 *Tim.* 3. 7. *Now we must have a good testimony also from those that are without*: As if those words, *for the Word of God* did belong to those that incurred the hatred of the wicked by their profession; but those words, *the testimony which they had*, did belong to those who were made manifest what they were by the judgement of others.

10. *Now they cried With a great voyce.* Hitherto reacheth the first Member, which hath opened unto us the estate of the time past. Now the present state of the Church under *Galienus*, is declared by their cry. Because of the tediousnesse of this long lasting trouble, a release is at length required, seeing that now they have indured enough, and more then enough. Now this cry teacheth the way of Gods justice, that cannot indure to let unjust shedding of blood goe unpunished, after which manner *the blood of Abel is said to have cryed. Gen.* 4. 10. But how great is the long suffering of our God, who is first stirred up to vengeance with a cry, before he doe prepare and addresse himselfe unto it of his owne accord? But did the Saints put up closely the former injuries; and did they not cry out before this *fifth Seale*? Out of doubt they did alwayes groane under the crosse, but now especially is there mention made of their cry, seeing now the time was not far off, when they should be delivered out of their troubles. For God is wont, when he will bestow ought upon his servants, to excite their hearts to ardent prayers, both that they might make more reckoning of the good which they have so attained, as also that they might learne, how much God will bestow upon

us in his fatherly love, when we call upon him with upright hearts prepared in a speciall manner.

How long Lord; In the Greek the Nominative is put for the Vocative case, *O Lord, which art holy and true.* They doe set out God with such titles as whereby they may stablish and kindle their faith, as we ought to do in all right invocation. For because he is *Holy*, he cannot suffer the wicked workes of the world to passe unrevenged, chiefly seeing he is *true also*, and hath made so large promises touching the blessednesse of his children.

Doest thou not judge and revenge? Judgement belongs to the knowledge of a matter, vengeance to the executing of it being judged. Both which do signifie indeed a revenge upon him that doth the wrong, yet I think they do especially signifie a *deliverance of the innocent party*, whereupon it is often put in construction with a preposition, as in *Luke*, *Save me from my adversary*, Chap. 18. 3. Where the widow doth not so much desire evill to be done to her Adversary, as her own deliverance. So *David*, 1 Sam. 24. 13. And *God shall revenge me upon thee*; so doth *Trem.* turne it, but I had rather have it thus. *And God shall deliver me from thee*, and so do the Septuagint translate it. For he doth not curse *Saul* to his face. And thus the thing which the soules do beg instantly, is this, namely, that God would at length after so long a combate, deliver his Church out of the power and tyranny of their enemies, and that he would not suffer it to be alwayes oppressed with the yoke of the wicked. That this is the sum of their request, we may know it by that which they obtained. That which they strive in prayer for, is not denied unto them, but it is differred for a certaine time, which being once expired, they should carry away the thing which they had so eagerly desired, as it followeth presently.

11. *Then were there long white robes given to every one of them.* *Montanus* leaves out the long white robes, and readeth thus, *And it was given to them that they should rest.* Other books reade in the singular number, *And there was given to them a long white robe*, so doth *Aretas* also, and the Vulgar, *And there were given to them white robes a piece.* The answer made to the soules consists of a signe and a word. By both which is declared what shold be the condition of the Saints immediately following. *Long Robes* are given for a signe, being garments which are hanging down to the lowest parts of the feet: fit indeed to hide whatsoever deformity is in the body, as *Cyrus* in *Xenophon* saith of the long gown, that it seemed to cover whatsoever defective

tive thing the body had in it. Garments moſt fit for Saints, and worthy for Chriſt to give unto them. Now in that the *Robes are white*, that belongs to the adorning of their gladneſſe, as we ſhewed at the 4. verſ. of the 3. Chapter. But they are given to each of them at this time, not ſo much for the ſoules ſakes, as they do injoy gladneſſe in heaven: but to ſignifie thoſe matters that were to be done upon earth. For did they want theſe ſtoles through out all that ſpace of time which was from *Trajane* untill *Gallienus*? Chriſt promiſed that the overcommer ſhould be araied with *white garments* Chap. 3. 5. How long is this promiſe differred? It is not to be doubted but that preſently after that their race was runne out, they had ſome reward of their labour. Therefore theſe Robes are not thoſe which were ſpoken of before, which are given to the Saints ſtraightway after their labour is ended, but is another kinde, ſignifying that there ſhould be feſtivall dayes to the Saints for a time upon earth, the which they ſhould celebrate as it were with pure *white gownes*, as it is the manner in any more ſolemne rejoycing. To the ſame purpoſe ſerveth the anſwer given by word, *which doth both command them to reſt, and ſets them termes of time how long it ſhall endure, even till the reſt of their fellow ſervants were fulfilled, Which ſhould be ſlaine as well as they had been.* In ſumme, a joyfull reſt is foretold for a ſhort time, to which a new ſlaughter of the faithfull ſhould at length ſucceed, wch being finiſhed, that which the holy Soules did ſo deſire ſhould be effected. And the Hiſtory witneſſeth that it fell out after the ſame manner. For after *Gallienus*, ſucceeded *Claudius*, *Quintilius*, *Aurelian*, *Tacitus*, *Florianus*, *Probus*, *Carus*, *and his ſons*, and at length *Diocleſian*, all which ſpace of time, which was about 40 yeares, untill the nineteenth yeare of *Diocleſian*, was the time of this pure *white gowne*, and glad ſome joyfulneſſe, wherein the faithfull were at reſt from ſlaughters and ſpoilings, the Emperours themſelves being reſtrained by God, ſo that they did not interrupt this reſt that was given them. The which tranquility *Euſebius* deſcribes, Hiſtor. Book. 8, 1, 2. For being to write of the moſt woefull time of *Dioclesians* cruelty, he makes way for himſelfe by remembring the former felicity. He profeſſeth himſelfe to be unable to lay open according to the worthineſſe of the matter, how great was the eſtimation and liberty of the *Chriſtian verity* in all places. *How great* (ſaith he) *was the gentleneſſe of the Emperours to men of our religion, as to whom they gave Preſidentſhips over the Nations Whom they ſuffered freely and without puniſhment to prefer their own religion, Whom they exceeding-*

ly honoured themselves, loved very dearly, & esteemed to be most faithfull unto them, as that same Dorotheus & Gregorius. The Governours likewise of the Churches had no lesse experience of their courteous dealing, meetings were held with most great numbers and concurse of men, the wonted houls did not receive the multitude, but they were forced to build new, and more ample ones. Certainly the whole narration doth breed out a cheerfulnesse, that was most fit to expresse these *white robes*, neither is there need of any other cōmentary upon these white garments, and that rest which the holy are bidden to take and to keep holy. Now this felicity did abide inviolable, till *Diocletian* troubled all; for this was the only combate, wch was remaining for their fellow-servants, which being once passed over, they should enjoy their wished rest most plentifully, neither should any rage of Tyrants vex them afterwards, according to the manner of former times.

12 *Then I beheld when he opened the sixt Seale, and behold a great earthquake.* Neither hath the *sixth Seale* any Beast, which makes attention, seeing men were made sufficiently attentive by the answer that was given to the *soules* under the former *seale*. For it was said that there was one incounter more remaining for them. And indeed it might easily be understood, that the end which should be put to these publik slaughters, was not now far off, seeing al degrees of men did incline with so great kindnesse to favour the truth. Now *this seale* hath both something proper unto it, which we have in the rest of this Chapter, as also somewhing that is common, which is handled in the 7 Chapter. That is the last combate of the *Seales*, the first member wherof containeth an *amplification of an heavy Tragedy*, & of all the former calamities, vers. 12,13,14. The second containeth a *joyfull shutting up of the same* with a subduing and overthrow of the enemies and a happy composing of all troubles, ver. 15,16,17. As touching the first, *Aretas* reporteth out of the works of *Andreas*, that many said, *that this earthquake here is a transition frō the persecutions which were brought upon the Church for Christs cause unto the time of Antichrist.* And that thus the Scriptures are wont to call any notable change by the name of an earthquake, even as, when it is said, *yet will I once more shake the earth*, Heb. 12.26. He meaneth the changing of those things which are shaken, as S. *Paul* declares. And in the old Testament, the going of the Israelites forth of Egypt, is called a moving of the earth, as Psal. 68.9. *The earth was moved, the heavens also dropt at the presence of God.* The Interpreters indeed have herein hit the naile on the head, save that living perhaps under Antichrist they looked as yet for him to come, whom they knew not to come long

long before. Which errour of the ancient Writers, as who being further off from the last event, could the lesse perceive the matter, the *Papists* do greedily snatch at; and here they make a huge gap and blot in the *Revelation*, skipping over from the times of *Trajan*, with which they conclude the former *Seales*, to the last end of the world, which they reserve for their *Antichrist*; as if all power of judging the right had been sunke quite away from them with this *Earth quake*. But is it likely, that a whole thousand and five hundred, and we know not how many more yeares yet to come, should be altogether passed over in silence, and that all the rest of the Prophecy is thrust up together, into the straights of three yeares and an halfe, as *Francis de Ribera* the *Jesuit* will have it? That were an happy abridgement indeed, and excellent to save *his Lord the Pope* from an extreme fear. It could not be, but as often as *Antichrist* should behold his visage in the glasse of this *Apocalypse*, he should seeme to himselfe to be *Antichrist* himself, unlesse the *Jesuits* did now make it to be manifest unto him, that which did terrifie him in this Booke was but a vaine bug-beare; that here was nothing at all spoken of an *Antichrist present*, or of one that is past for many ages, but that all the speech following is of one that is yet to come. But we will wipe away all this smokie devise of theirs, *by Gods helpe, neither* will we suffer *the Pope* to run mad with love of himselfe, as if he were such a sweet faced gallant, and we will make it plaine, that the *Jesuits* do not interprete the Scriptures, but delude and mocke them.

And the Sunne was made black. These figurative and hyperbolicall speeches do shew that this persecution now comming should be most cruell of all that ever the Church as yet endured since Christ was borne. For so the Prophets are wont to speake, when they intimate any calamity that should be more grievous then ordinary; as *Esay*, *He shal cloath the heavens with blackenesse, he shal put a covering as it were of sackcloth upon them*, cap. 5. 3. And *Jerem. When I look up to the heavens*, saith he, *they have no light*, cap. 4 23. *And the heavens above shal be in black*, vers. 28. But *Exechiel* most fully, speaking of the destruction of the Ægyptians, *and when I shall destroy thee, I will cover the heavens, and I will make their Stars to be dark, I will hide the Sun in a cloud, and the Moon shal not make her light to shine. All the lights that shine in the heavens will I make dark upon thee, and I will bring darknesse upon thy Land, saith the Lord God*, cap. 32. 7, 8. These and many such like places do teach, that these speeches here do not agree to the last judgement alone, as some interpret them, but to other times also,

which those ancient Writers, saw, whom *Aretas* spake of right now, who would have these things to be understood of the passag to *Antichrist*. This *Blacknesse of the Sunne*, and that other perturbation of the Creatures here spoken of, decypher unto us that horrible and universall slaughter, wherewith those wicked wretches *Diocletian*, and *Maximian*, endevoured to cut down the *Church* from the very roots. For we shall see that in this Book the *Sunne* and *Moone* do constantly note out the chiefe ornaments of the Congregation of the faithfull, so as *that* signifieth the *Scriptures*, *this* signifieth that *glory* of *piety* seene and admired of all men, wherein the *Saints*, doe glister by meanes of that light which they have borrowed from the Scriptures, this *seale* sheweth that both these are to be miserably defiled and soiled in this common calamity. Which thing *Eusebius* recordeth so to have fallen out, *Hist. lib.* 8. 2. For the *Emperours* in the nineteenth yeare of their reigne, did decree in their publique Proclamations, that the Books of the holy Scriptures should be cast into the fire in the midst of the Market place; *We saw* (saith *Eusebius*) *with these very eyes, the holy, and divine Scriptures to perish in the fire whither they were throwne, and in the same* place a little after. *The Kings Proclamations flew up and downe on all sides, in which commandment was given that the Scriptures should be abolished with fire*; Thus this *Sun* clad in *sackcloth*, doth not only in generall signifie, that the publique joy should be turned into extreme griefe, but it doth especially paint out that barbarous cruelty of theirs, with which they raged against the most *holy Scriptures*. Neither could it be, but that the fountain of light being thus obscured, the *Moone*, which hath her light only borrowed from thence, should be turned into the *darkish colour of blood*, as it commonly fareth with it, when the intercourse betweene the *Sunne* and it is stopped up.

13. *And the Stars, fell from heaven upon the earth.* The *Stars* were the *Ministers* and *Pastours of the Churches*, Chap. 1. 20. In which signification they are here used, as they be also afterwards. Many of these should revolt from the Truth for feare, which is signified *by their fall from Heaven to Earth*. And that only after many perils and sundry calamities, to which they should give way, being by long earnest striving overcome, but that at the very first entring of the list they should fall off like greene figges, that is, with little adoe, or none at all, even at the first rumour of the danger; For a fig-tree before it be ripe, doth most easily lose her fruit, and doth not stay till it feele the force of a tempest, but makes an aborsement, if I may so speake,

ſpeake, with any never ſo light and gentle a wind; as *Pliny* ſaith, *Lib.* 16. 26. Which matter the *Holy Ghoſt* fore-tels in ſo elegant a ſimilitude, that the faithfull being forewarned might not be diſcouraged by ſo eaſie a fall of many. *Euſebius* teacheth, that the matter fell out ſo altogether as it was here foretold. For not long after that firſt Proclamation, touching the demoliſhing of Churches, and places for Gods worſhip, and for burning the Scriptures, came forth another, to attach *the Governours of the Churches, and to compell them to ſacrifice to Idols.* Here many holding out manfully, ſtooped not for all the torments that could be inflicted, but infinite others, being before hand made like blocks with feare, became feeble and out of heart at the firſt aſſault, as he ſaith: *Lib.* 8. 2. Whereby he declareth how readily they fell and yeelded.

14. *And Heaven departed away.* Heaven doth every where in this Booke, ſignifie the *Univerſall Church*, that is of the *pureſt note*, both becauſe that reall heaven ſhall be at laſt the habitation which is prepared for it, as alſo becauſe in the meane time that is ſo repreſented by this, that it can have no more expreſſe image than this is upon earth. Theſe things therefore do teach *that the Calamity did not ſtay it ſelfe in the Paſtours alone, but that the Whole face of the Church was covered over with ſo blacke darkneſſe, that it did ſcarce appeare any where.* Let *Euſebius* be peruſed, *Lib.* 8. 1. Where he bewaileth the miſerable deſolation thereof borrowing words to lament withall from the Lamentations of *Jeremy*, Chap. 2. 1, 2. Alſo out of the Pſal. 89. 39, &c. But yet this deſolation ſhould be only like the *folding of a ſcroll together*; A Booke is not defaced, when it is rolled together, but remains as great, as it was before, it is indeed made leſſe eaſie to be ſeen, being thruſt up into a far more narrow roome, ſo nothing ſhould be diminiſhed from the ſounds and integrity of the *Church*, howſoever her glory might ſeeme to be extinguiſhed. Now this ſimilitude of a Booke folded together, is taken from the ancient cuſtome whereby Bookes were not compacted into leaves, but were wound about like little wheeles, whereupon they were called volumes.

In the ſame ſenſe it is ſaid, *Hebr.* 1. 12. *Thou ſhalt fold them like a garment*, that is, thou ſhalt deface all their beauty, and make them like to a garment wrapped up, whoſe elegancie and comlineſſe cannot be beheld. In the Hebrue it is, *Thou ſhalt change them*, Pſalm. 102. 27. which the Septuagint tranſlate ſignificantly, *Thou ſhalt roll them together*, ſeeing the Pſalmiſt ſpeaketh of ſuch a change as this, which is altogether contrary to the nature of the Heavens. For *Hea-*

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ven is in Hebrue called *Rachiah*, a thing extended, spread out like a linnen cloth, or a plate that is laid open. Now that which is rolled together ceaseth to be spred open; so the Church is of such a nature, that, that it is fit to be dispersed thorow al Nations, and to impart unto them light, warmth, and life it self, as the heaven doth to the earth, but now for a time it should be wrapped up, neither should any of her comlinesse outwardly appear. Where was then *the visible Majesty of Rome* in the mean time when the heaven departed away, like *a Booke rolled together?* But they that have reserved these things for the last times of all, did very well and wisely provide for themselves against these chances and changes, but how untowardly, and against the hair, we shall shew at the sixteenth verse.

And all the Hils, and the Iles. There was nothing so strong that this tempest did not shake, and break down, nothing was so far removed, whither it reached not, the *Mountains* signifie *that*, the *Iles this*. It is a great tempest which doth scatter abroad even the little hillocks, or which doth ruffle terribly, even in places neare adjoyning to it, but that must needs bring an utter overthrow, which calleth downe, and drives away the *Mountaines* also, and that doth not stay his force in the continent, but flyeth *over the Sea to the Iles*. *Eusebius* describing this whirle-wind, began at *Nicomedia*, and followed it at the heeles thorow all *Syria*, *Ægypt*, *Cappadocia*, *Cilicia*, *and Phrygia*, *lib.* 8. But being, as it were, weary upon the way, and tired out with the Narration of so dolefull a matter, he touched, not our *Europe*, and yet the Countries neater hands, *Thracia*, *Italy*, *Spain*, *France*, yea, our *Isle of Britany*, that was more remote, yeelded no lesse store of *Martyrs*, though the moderation of *Constans* made al things go the more mildly forward in these Regions. *The eight Booke of Eusеb. Eccles. Hist. doth at large explaine these three verses.*

15. *And the Kings of the earth, with the Peeres.* Hitherto of the *exaggeration*, now followeth the *last act of this tragedy*, joyntly together with the former troubles. For in the midst of this boiling and raging calamity, Christ should put forth his divine power from heaven, and like one wakened out of a sleep, should suddenly allay the tempest, as once he was awakned by his Disciples. First the *Kings and Nobles of the earth* should flie away at the sight of him, and should hide themselves in most close hidden caves and dens. What other thing was it that so forced *Diocletian*, and *Maximian Herculius*, that when they were both of them at the highest top of honour, and when they did burne most exceedingly with a desire to rase out the name

of

of *Christians*, they ſhould ſuddenly put themſelves out of their Empire, and returne to a private life, after they had continued their rage untill the ſecond yeere, *Euſebius* ſaith, *that it was ſuch a matter as was never heard of to have come to paſſe at any time*, Book 8. 13. And *Ignatius* doth not without cauſe cry out, *That it is a marvellous matter, and to this time unknowne, that both theſe Emperors ſhould give over their Empire, and returne to a private life, and that of their owne accord, being not oppreſſed with old age, or with the difficulty and greatneſſe of matters they tooke in hand.* *Euſebius* makes the cauſe thereof to be a Phrenſie. *Nicephorus* madneſſe and rage, ariſing from thence, becauſe they ſaw themſelves to take ſuch hard labour in vaine for the routing out of the *Chriſtians*. But they touched not the true cauſe, they ſhould have learnt from this place, where we finde it to be onely this. The *Lamb* accounting himſelf to be the Deliverer of his Church, that was miſerably waſted, did prick and wound their hearts inwardly and privily, with the conſcience of their wickedneſſe, and the fear of Gods vengeance; which he compelled theſe men even againſt their wills to be thus ſtrangely modeſt. The matter is manifeſt by *Maximinianus*, who after that the ſting of his conſcience began to wax dull, and without edge, repented ſtreight of that he had done, and tryed all wayes that poſſibly he could, to recover the kingdome that he had given over. So *Galerius Maximian*, the other Emperors, who ſucceeded this in the Empire, and in his cruelty againſt the *Chriſtians*, was ſubdued by the ſame *Lamb*, with a horrible diſeaſe, and made to recant, whoſe example you may ſee in *Euſeb. Hiſt. Booke* 18. 17. *Maximinianus alſo being made Cæſar in the Eaſt by Galerius, did in ſpite of his heart acknowledge Chriſt to be King, and gave free power to his worſhippers to live according to his Precepts and Ordinances, Euſeb.* Booke 9. 9, 10. *Maxentius* the Tyrant of *Rome* being ſmitten with the feare of the ſame *Lamb*, fained himſelfe to be a *Chriſtian* for a time. *Sabinus*, and the other Deputies of the Provinces following the authority of the *Cæſars*, and the *Auguſts*, deſired likewiſe to win the *Chriſtians* with gentleneſſe, and ſo to hide themſelves from the wrath of the *Lamb*; ſo great feare of the *Lamb* poſſeſſed men of every degree, that every man thought himſelfe happy, that could get any hiding place, wherein he might lurke ſafe from him.

26. *And they ſaid to the Mountains.* This was an argument of their extreme deſperation, when as they thought any evill light in compariſon of the wrath of this *Lamb*, from which they would ſave themſelves, with incurring any other dammage, how grievous ſoever.

Diocleſian being ſent for by *Conſtantines* letters, drank poiſon, and ſo made himſelf away for feare. *Maximian* ended his life with a halter, and hanged himſelf. *Galerius* died of a moſt noiſome and filthy diſeaſe; *Maximinus* prevented the violent death which was ready to be procured unto him by *Lucinius*, by diſpatching himſelf away wilfully. *Maxentius* ran into the bottome of *Tyberius* to hide himſelfe there; Thus did the Tyrants deſire by ſundry meanes to be hidden from the ſight of the *Lambe*. Many there are who think that theſe things are to be referred to the *laſt day of Iudgement*, and that becauſe of the like manner of ſpeaking, when that is entreated of. But no man can deny that theſe kinds of ſpeeches are every where uſed by the *Prophets* to expreſſe other calamities, beſides the laſt. *And they ſhall come*, ſaith Eſay, *into the holes of the rocks, and into the clifts of the duſt for the terrour of the Lord*, 2.19. So likewiſe Hoſea, *And they ſhall ſay to the hills cover us, and to the mountains fall on us*, 10.8. Whereas notwithſtanding the captivity of *Babylon* is ſpoken of only in that place. The likeneſſe therefore of ſpeech is of little force to effect that which they intend; Beſides the conſideration of the time cannot by any means bear this Interpretation. For ſeeing the ſpace of the *Trumpets and Vials* is of long continuance, as we will ſhew in thoſe things that follow after, it muſt needs be this *ſixt Seale* is far off from the day of Iudgement, eſpecially ſeeing the *firſt Trumpet* ſhall not begin to ſound, before the *ſeventh Seal be unſealed*. This one thing may be enough to confute that interpretation, as being repugnant to the Truth.

17. *For that day is come.* To wit, *wherein the Lambe ſhould do that for the ſoules which they requeſted*, verſ. 11. *That is, wherin he ſhould puniſh the enemies according to their deſerts, break off the yoke of Tyrants, take away their power of raging cruelly with publike Perſecutions, ſet his Servants at liberty, and not ſuffer them to be any more vexed for any enemy of this kinde*, as it is afterwards, Chap. 20.2. There was then no power or force to hinder the *Church* from riſing up out of the gulfe of troubles, and from triumphing and raigning in the world, even as the experience of thoſe ſame times did teach abundantly. Now therefore we ſee a marvellous Prophecy of ſix *Seales*, wherein the matters of principall moment have been ſhewed, that were from the time that this *Revelation* was ſet forth, to the time that *Conſtantine began to Raigne*; and that truly in ſo lively figures, and ſuch an evident reſemblance of things, that were to be acted, that though there will be ſome perhaps who will accuſe this interpretation

pretation of novelty, yet there will be no ingenuous and equall judge, who will not marvell rather, that it was not perceived before by others, then that he will reject it as absurd or inconvenient. If any man desire to be instructed more fully touching these *sixe Seales*; let him diligently peruse the *seven last Books of the Ecclesiasticall History of Eusebius*, and he may have large commentaries out of them upon these Seales.

The seventh CHAPTER.

AFter that I saw four Angels standing on the four corners of the earth, holding the four windes of the earth, that the winde should not blow on the Earth, neither on the Sea, neither on any tree.

2 And I saw another Angel coming up from the East, having the Seal of the Living God, who cryed with a loud voice, to the four Angels, to whom power was given to hurt the earth and the sea, saying;

3 Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *there were* sealed an hundred and four and forty thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelve thousand: of the tribe of Reuben, were sealed twelve thousand: of the tribe of Gad were sealed twelve thousand:

6 Of the tribe of Aser, were sealed twelve thousand: of the tribe of Nepthali were sealed twelve thousand: of the tribe of Manasses were sealed twelve thousand:

7 Of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand: of the tribe of Issachar were sealed twelve thousand: of the tribe of Zabulon were sealed twelve thousand:

8 Of the tribe of Joſeph were ſealed twelve thouſand: of the tribe of Benjamin were ſealed twelve thouſand.

9 After theſe things I beheld, and loe a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the Throne, and before the LAMB, clothed with long white robes, having Palmes in their hands.

10 And they cryed with a loud voice, ſaying, Salvation cometh of our GOD, that ſitteth upon the Throne, and from the Lambe.

11 And all the ANGELS ſtood round about the THRONE, and about the ELDERS, and the foure Beaſts, and they fell before the Throne on their faces, and worſhipped God.

12 Saying, Amen, praiſe, and glory, and wiſdome, and thankes, and power and might *bee* unto our God for evermore, Amen.

13 Then ſpake to me one of thoſe ELDERS, ſaying unto me, who are theſe, and whence came they, which are arayed with long white robes?

14 And I ſaid unto him, LORD, thou knoweſt. And he ſaid unto me, Theſe are they which come out of great affliction: and have waſhed their long robes, and have made them white in the blood of the Lambe.

15 Therefore are they before the throne of God, and ſerve him day and night in his Temple, and he that ſitteth on the throne will protect them as in a bowre.

16 They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, neither any heate.

17 For the Lambe which is in the midſt of the throne, ſhall feed them, and lead them unto the lively fountaines of waters: and God ſhall wipe away all teares from their eyes.

The

The Logicall Reſolution.

HItherto we have ſpoken of that which is proper to the ſixth Seal. That which is common followeth, to wit, a certain generall portraiture of the whole Church, that ſhould be unto the laſt end thereof. The which thing is diſtinguiſhed into two times. The firſt time is that wherein the true Worſhippers are deſined in their certain number, who are called by a ſpeciall name, ſuch as be ſealed; the occaſion of whoſe ſealing are the four Angels, that be ready to ſhew rigour without regard of any perſon, ſtanding for this purpoſe at the four corners of the earth, that they might ſtop the paſſage of all meanes for ſalvation, verſe 1. *And then the Miniſter uſed in ſealing them is ſpoken of, who exempteth the elect from the multitude of thoſe that periſh, comming from the Eaſt with full power, and no leſſe couragiouſly executing his office that is impoſed on him, by forbidding with a great voice, that they ſhould go on in their courſe, till he had ſealed up a certain number of men that were to be excepted, Verſ.* 2. 3. *Now how great the number is of thoſe which are ſealed, is declared in generall, verſ.* 4. *In ſpeciall, out of what Tribes, and how many out of each Tribe, verſ.* 5. 6. 7. 8. *And this time belongs chiefly to the Trumpets. The ſecond time is that, wherein an indefinite, and an innumerable multitude is contained. The citizens whereof are deſcribed partly by thoſe things which* Iohn *could underſtand by himſelfe, namely by things that were ſeene, whence they were, where they made their ſtay, and how they were adorned, verſ.* 9. *Likewiſe by a praiſing of God that was heard, both of thoſe Citizens themſelves, verſ.* 10. *As alſo of the Angell that gave aſſent unto it, verſ.* 11. *That did magnifie God more fully for their ſakes, verſ.* 12. *Partly they are deſcribed by the Inſtruction of an Elder, for whom way is made by a queſtion made to* Iohn, *verſ.* 13. *And by a confeſſion of his ignorance in the beginning of the verſe following, and then the full Doctrine is laid down, Which teacheth that they came out of great affliction, but that they are now happy by the imputation of the righteouſneſſe of the Lambe, verſ.* 14. *Which thing is teſtified both by their conſtant care of worſhipping God, and again by Gods protection over them, verſ.* 15. *As alſo by their everlaſting freedome from all evills, verſ.* 16. *And laſt of all by the fruition of good things, verſ.* 17. *And this ſecond time is for the greateſt part belonging to the Vials.*

THE

THE EXPOSITION.

After that I ſaw foure Angels. This whole Chapter belongs to the *ſixt Seale*, wherein a new common Type is propounded of things that are to be done hereafter. The former was common to all the three periods, Chap. 4. This doth onely comprehend the two latter, namely the *Trumpets* and the *Vials*. For the *Holy Ghoſt* loveth to ſet certain common portraitures of matters before our eyes ever & anon, for perſpicuities ſake, and for the ſolace of the Saints, both that things might by this meanes be made more evident, as alſo that the iſſue being beheld a far off, might refreſh our minds oppreſſed with griefe. Now ſeeing that after that laſt Act of the former calamities, which was ſpoken of in the end of the former Chapter, the *ſeaventh Seale* ſhould bring in troubles of a diverſe kind, before he commeth to declare them, he placeth this Table as it were in open view, in which we diligently beholding the Image of the Holy Church that is to be afterwards, might know certainly that it ſhould never be extinguiſhed, and taken out of the world, howſoever horrible tempeſts that aroſe, might ſeeme to ſhake and throw downe all things to the ground. This purpoſe of the *Holy Ghoſt* being well weighed in minde, will deliver us from that great Confuſion, whereby the Interpreters are wont to jumble all things together, and by that meanes to make the moſt wiſe diſtributer of times, the author of an incombrance whereout a man can not rid himſelfe, which if any where elſe, is eſpecially avoided in this Booke, wherein it ſhall be made manifeſt, that the *Holy Ghoſt* is not one that loveth or breedeth diſorder and confuſion. But that he alone is the principall Author of all right, and wiſe diſpoſing of matters.

Foure Angels. Theſe foure *Angels* are not thoſe that ſhall come in the laſt time, that ſhall be a little before the end of the world; For the endeavour of theſe *Angels* to repreſſe the winde, goeth ſomewhat before the ſealing it ſelfe, as the next words doe make plaine. Now theſe that are ſealed muſt raigne for a thouſand yeares upon the earth, and thoſe not comming neare the end by many Ages; As we will ſhew, *God aſſiſting*, at the 20. Chap. the 4. verſe. *But it grieveth me to contend ſo often with this Jeſuiticall monſter*; to bee ſhort then, if every verſe almoſt of this Booke confute not this fond device, let it have what authority it can come by. Beſides theſe are not *good Angels*, ſeeing that which they goe about to doe, tendeth to the deſtruction of *ſoules*, rather then *Bodies*. Certainly the Prohibition doth not wholly take away from them power to hurt, but reſtraineth them onely

onely for a time, till the *Sealing* was finiſhed; which it is plaine to have been done, before that the *Trumpets ſound*. Wherefore they ruſh intogether with the *Trumpets*, being in readineſſe to bring in evil, and being onely hindered by the ſtay of the *Sealing*, as ſoone as this was once finiſhed, they would eagerly fly upon that from which they kept themſelves backe againſt their wills. Therefore they doe cauſe thoſe foure evills, which are denounced by the foure Trumpets, and they are the diſmall and pernicious workers of ſo heavy an *Event*. They may be declared who they are by their names out of thoſe Trumpets, ſo that the firſt may bee called *Contention*, the ſecond, *Ambition*, the third *Hereſie*, the fourth *Warre*. Theſe foure *Angels* beſieged the foure corners of the earth, each of them being in a readineſſe to bring in out of their ſtations, that Harme which is ſpoken of in the next words. For as ſoone as ſome peaceable condition began to ſhew it ſelfe, after that *Diocleſian* and the reſt of the *Tyrants* were driven away, ſtraightway did the *Biſhops* begin to be ſet on fire with ſpiteſull diſſentions among themſelves. What did not *Conſtantine* the great aſſay to doe that he might quench the flame as it aroſe up, who called a *Synod at Rome*, and commanded *Miltiades*, and *Marcus*, to determine the caſe about a contention againſt *Cecilia*. And when the *Synod* was not of power enough to decide the controverſie, he ſet *Aurelius* the *Biſhop of Syracuſa* over the buſineſſe, whom he commanded to goe to *Arelate*, together with the reſt of his colleagues, and after the matter was once againe diſcuſſed, to make peace between the parties that diſagreed. The copies of the Letters of *Conſtantine* himſelfe about this matter are to be ſeene in *Euſeb.* Booke 10. 5. *Antichriſtian ambition was borne in the Church in the times of the Apoſtles*, ſo that we cannot thinke ſhe was too yong now to play her part. *And now* (ſaith Paul) *what hindereth yee know, that he ſhould be revealed in his time, for now the Myſtery of Iniquity worketh*, 2 Theſſ. 2. 6. And indeed a man would ſcarce beleeve, that thoſe proud brags of the *chaire of Rome*, with which the *Decretall Epiſtles* are ſtuffed, were not forged by men of latter time, and afterwards falſely aſcribed to the ancient Biſhops of Rome, they bee ſo impudent, and vaine: if that *Firmilianus* had not credibly avouched, that there are two Epiſtles at leaſt for the greateſt part, of each of thoſe Biſhops, whoſe names they make a ſhew of. For ſpeaking of *Stephanus* then Biſhop of *Rome*, he ſaith: *He that ſo boaſteth of the place of his Biſhopricke, and ſtriveth to prove that he holdeth the ſucceſſion of Peter, upon whom the foundations of the Church are placed*, &c.

Thus

Thus he ſheweth abundantly, how the Biſhops of that time were given to boaſting. Among the Epiſtles of *Cyprian*, *Epiſt.* 75. The ſame ſeaſon was famous by the Originall of the *Arian hereſie*, which we ſaid to be the *third Angell*. And the *barbarouſneſſe* of thoſe that came out of the *North*, which had of old yoked the *Romans*, did not reſt quietly in theſe times, as we may ſee in *Euſeb.* writing on the life of *Conſtantine*, Booke 4. And though it had little or no proofe for all the ſtirre it kept, yet it wanted no will to diſturbe all, that ſo we may the more eaſily ſee the readineſſe of the *foure Angells*; and they did ſo divide the world among themſelves, that *Contention* came bluſtring in from *the Eaſt*, *Ambition from the Weſt*, *Hereſie from the South*, *War from the North*. The foure principall coaſts of the world being by this meanes ſet upon, and troubled, ſo that the blaſts of vitall breath were quite ſtopt up from comming upon the earth, as it ſhall be made more plaine in his due place.

Holding the foure Winds of the earth. We have ſeen the *Angels* and their *ſtandings*; their *Enterpriſe*, is to take away the wind from the earth; *The foure Winds of the earth*, ſaith *John*, whereas yet there is but one wind in nature, but that one is diverſe, according to the regions whence it bloweth. Now this is not a wind properly taken; ſeeing no ſuch calamity as this happened at any time, though there have now paſſed many ages, ſince this Prophecie was made. And yet if it were a proper one, how ſhould not the ſtopping of it hurt as well thoſe that are ſealed as the Reprobate, ſeeing they dwell together one with another? I underſtand therefore by wind, the force and power of the *Holy Ghoſt*, which Chriſt compareth to the wind, *Ioh.* 3. 8. *The wind* (ſaith he) *bloweth whither it will: ſo is every one borne of the Holy Ghoſt.* For as of old, that confuſed *Chaos*, and that ſeed of this world of ours, could not otherwiſe conſiſt, but by being quickened and refreſhed *by the Spirit which moveth it ſelfe above the waters*, Gen. 1. 2. So neither doth this *earth*, the *ſea*, theſe *trees* here ſpoken of, feel any vitall efficacie in themſelves, unleſſe that ſanctifying wind doe ſit upon them, out of whoſe breathing they may draw their life and ſoule. It is not indeed in the power of the Creature, to repreſſe the force of the heavenly Spirit, yet ſeeing they hinder the *truth*, which is the inſtrument whereby it is conveyed, it may worthily be ſaid, that the paſſages and pores are ſhut up, by which it ſhould breath to our commodity.

That the Wind ſhould not blow upon the earth, &c. Now they are numbred up, from whom the Angels would have ſhut up the wind.

This

That is to ſay, from the *Earth*, the *Sea*, the *Trees*. The *Earth* hath before been declared to be the *Heathenish Nations*; as Chap. 6. 4. 15. Hereafter it ſeemeth to ſignifie conſtantly, *not men that are altogether eſtranged from the profeſſion of Chriſtianity, but the common ſort, and the confuſed multitude of the corrupt Church, which ſucceeded into the roome of the Heathens*, Chap. 8. 13. and 12 9. 13. 16. and 13. 11. &c. The *Sea* noteth out the *Doctrine*; ſometimes that which is *true*, and then it is placed before the *Throne*, within the circuit of the *Elders*, where it is a *glaſſie one*, and like to *Chryſtall*, moſt cleare and pure, *Chap.* 4. 6. It is more often uſed metaphorically, to ſignifie *falſe doctrine*, in which ſenſe it reſides, as it were, in his owne Channell, within the compaſſe of this *Earth*, the which it doth ſolder together with his moyſture, though thicke and brackiſh, which it conveyeth into it, by the hidden pores thereof, that ſo the nature of it, which is prone to molder away in ſmall pieces, and cannot cleave together, might not be diſſolved with drineſſe: For unleſſe there were ſome bond of mutuall conſent among thoſe that be but feigned, and hypocriticall Citizens, the wicked aſſemblies were not able to ſtand. By *Trees*, we underſtand men, out of *Chap.* 9. 4 Where commandement is given to the *Locuſts*, *that they ſhould not hurt every tree, but only ſuch men as had not the ſigne of God upon their forehead*. Now the exception is alwayes of the ſame kinde, of which that is, from which the exception is made, and therefore ſeeing *men* are excepted, it muſt needs be, that the *Trees* are *men* alſo, not indeed ſuch *men* as be of the loweſt ranke and condition, but ſuch as over-looke the reſt with their high tops, and lift up their heads among the reſt; men of more note in the *Chriſtian Aſſemblies*. But if the *Angels* would have hurt this *Earth* and *Sea*, and theſe *Trees* onely, why had they not free power given them? Becauſe in this confuſed mixture, there lay hid many of the Elect, who were to be taken heed unto: For theſe mens ſakes would the *Angel* of the *Eaſt* have the confuſed multitude to be ſpared, and no harme to be done to any other, till thoſe men were provided for, of whoſe ſafety care muſt be had. *The wicked gaine the deferring of puniſhment, becauſe of thoſe few good ones, whom they have converſing amongſt them.*

2. *And I ſaw another Angel aſcending up from the Eaſt.* In the Greeke, it is in the *Aoriſt*, he that aſcended, ſome Bookes, reade in the preſent Tenſe, *aſcending*. The *Hebritians* by a Figure whereby one ſpeciall is ſet for another, put *aſcending* and *deſcending*, for *departing from, going forth*, or, *going on*, and *returning*, as, he aſcended

from *Icrusalem*, that is, He returned thence, and left off to besiege it, 2 *Kings* 12. 18. But it is well joyned with the rising of the Sunne. Because the Sun from his rising, seemeth to ascend, till it hath come to the midst of Heaven. After that he hath declared the first occasion of *Sealing*, now he describes the *Minister*, by whom the *Sealing* is made; whom both the consideration of the time, and all the circumstances do prove to be *Constantine the Great*. This is he that succeeded in the Empire, after that the *Lamb* had thrust out *Diocletian*, and the rest of those *Idolatrous Tyrants*. Now he ascended from the *East*, being one that came forth from the *Easterne* parts to take the Empire upon him. For when he was a young man, he was a souldier in pay in *Syria* under *Diocletian*; but after that his vertue and valour had got him so much envie, that he was often put in danger of his life by privie conspiracy and treachery; he was compelled to get himself away by flight as swiftly as he could from the *East*, and to goe with speed into *Britany*, unto his Father. So saith *Eusebius*, on the life of *Constant*. Orat. 1. *He procured his safety by flight*. *Zonarus* saith, that he was given to *Galerius* for an Hostage whom when he saw that he grew hatefull through envie, and did perceive himselfe of purpose exposed to danger in the war with the *Sarmatians*, and was againe commanded for the same purpose to fight with a *Lyon*, *but which dangers he escaped happily*, at length (saith he) that he fled away to his *Father*, and did withall avoid the danger by this meanes, and did enjoy his Fathers Empire, the chief seate whereof he afterwards placed at *Bizantium*. Therefore whether we respect his first returne out of the *East*, or we understand, those *Proclamations* as touching the worship of *the true God by Christ*, which after he was stablished in his Empire, did fly abroad from thence through all *the Romane World*, the History doth very well agree with the prediction, but the former of these seem to come neerer to the meaning of the *Holy Ghost*, because of those things that follow.

Having the Seale of the living God; That is, both *himselfe* being endued with the true knowledge of God, and having chiefe authority to propagate it to others, whom, while he provoked to embrace the truth by his owne example, and earnest care, he is said to *seale them With the Seale of the living God*, and to make them Gods peculiar people, set at liberty from serving the Devill. *He is said to cry With a great voyce*, being one that advanced the truth by his *Edicts* which he set forth, and so removed far away to his uttermost, all that which did hinder the inlarging thereof. Here presseth for a time appointed before

fore of God thoſe *foure furies*, which we heard *to be prepared to doe miſchiefe*, verſe 1. He bridled the ambitious pride of others, with his owne majeſticall carriage: how greatly did he labour to plucke up all *contentions* by the roots; who counted nothing more honourable, then to make peace between the Biſhops that diſagreed? Moreover, in the very *Councel of Nice*, he caſt the ſupplications into the fire, that were given him by the Biſhops, wherein they one accuſed another, onely ſaying thus as he caſt them in: *Chriſt commands that he ſhould forgive his brother, who deſireth to obtaine pardon*: Socrat. Booke 1. 7. With which moderation, though he could not pluck up the root of bitterneſſe from contentious men, yet he kept the buds from breaking forth ſo plentifully, as otherwiſe they would. As for the fury of the *Arian hereſie, he bound it with thoſe chaines of Braſſe, that were hammered out in the Nicene Councel*, as *Euagrius* ſpeakes, Booke 1. 1. He overthrew and vanquiſhed the *Sarmatians* and *Gothes*, and all the *Scythian Nation* in a manner, and that in many battels, ſo as they durſt never afterwards attempt any thing for a long while; This was that voyce, which called backe the *Angels* from their enterpriſe, till that was finiſhed, which ſhould make for the good of the Elect.

3. *Saying, hurt not the earth, &c. till we have ſealed.* The Adverb *Till*, belongeth to *Time*, for the moſt part; yet ſometimes it is an Adverb of *Place*, as *he followed after them till he ſuppoſed they muſt needs be ſafe*, Xenoph. Cyrop. 5. But what doth this later agree better here, then the meaning ſhould be this; he made them range themſelves within certaine ſet bounds wherein to doe harme, and kept them from touching the borders of the godly? If they ſhould have abſtained from doing miſchiefe, till all men had been ſealed, it ſeemeth they ſhould have ceaſed for many Ages, much more beyond the time of *Conſtantine*. They who are ſaid to be *ſealed* in the *fifth Trumpet*, Chap. 9. 4. were not yet borne when *Conſtantine* raigned, much leſſe they of whom mention is made, *Chapt.* 14. 1. which things ſeeme to make againſt the ſignification of *Time*; But yet that of the *Place* goeth nothing currantly: For it is read no where, that all the Elect were gathered together, and ſhut up in ſome one Region, as the *Iſraelites* were of old in *Goſhen*, where they ſhould be exempted from the common evils. It remaineth therefore, that we underſtand this place by a Figure, whereby a part is put for the whole; That ſo the words, *till we have ſealed*, ſhould be as if he had ſaid, *till we have laid thoſe foundations, whereby the Elect that are now alive, ſhould be made Gods*

peculiar ones having a marke, as it were, set upon them, the Print whereof should remaine unto the posterity by a continued succession. And so he may be said to seale all, who was only the first and principall agent in sealing. Now he sealed them, by setting downe a platforme of Doctrine unto the Elect, chiefly in the *Councel of Nice*, where hee tooke order that the integrity of the *Truth* should be fenced against the fraud of *Arius*, and other perverse men, to the intent that the faithfull might acknowledge one true God, and his onely, eternall and co-essentiall *Sonne Iesus Christ*, in whom they should place all the hope of their salvation; which afterwards, *Chap.* 14. 1. is said, *to have the name of the Lambe, and of the Father, Written on their foreheads*, lest, perhaps, some Iesuite might dreame, that here the signe of the Crosse is spoken of. Besides, we must observe, that *sealing* belongs alwayes *to a few among many*. For it cuts short a deale of labour, to leave the greatest number of men without any marke, and to distinguish the smaller number with some signe, who are to be taken out from the multitude. These things therefore doe teach us, that howsoever the Church, while *Constantine* raigned, did outwardly flourish in exceeding great glory, yet in the meane while it had great penury of true godly men. Which thing we ought to remember diligently, that we may understand those things the more easily, which are spoken more largely touching this matter, in the repeating of this selfe-same time, *Chapt.* 11. 1, 2. and 12. 6. &c.

In their foreheads. The true worshippers are signed in their *foreheads*, as making shew openly of their faith. *For with the mouth is confession made to salvation*, Rom. 10. 10. *Antichrist* takes it in as good part, if his bond-slaves shall receive his mark in their hand, the which as occasion serveth, they may either cover or discover, keep close or open, *Chap.* 13. 16. For he lets his adherents have the favour to use what cozenage they list, so it may helpe to amplifie his Kingdome any whit.

4. *And I heard the number of them which were sealed.* So much for the cause of *sealing*; now he cometh to the generall number of those that are sealed. *Aretas* will have it, that by this number of *a hundred fourty and foure thousand*, is signified, that every one of the *Apostles* did multiply their Talents twelve times. Truly the diligence of that holy man is much to be commended, who thought nothing so small in this Booke, that was not worthy of searching into; and the reason wherof it were not lawfull soberly to seek out, so the *Analogie of found Doctrine* were alwayes preserved. But yet, while I doe more attentive-

attentively conſider in my minde this whole ſecond Period, to which theſe ſealed ones belong, it ſeemeth to me, that the *Holy Ghoſt* hath moſt divinely choſen out that number, which may ſet before our eyes a lively Image of the Church of that time. It is a very *long number* of an *exceeding length*, but *of a breadth that is a thouſand times leſſe* in *proportion*: teaching, as it ſeemeth to me, and as hath been found true in experience, that the preſent true Church ſhould be for the moſt part of time, *exceeding thin, narrow, obſcure, and ſcarce perceivable*, ſuch as is a long Figure after this proportion in breadth; and that the dignity of it is not at all to be eſteemed according to the preſent amplenſſe thereof, but according to the length of it only, that is, the long indureing and continuance of time, in the long race whereof the *Elect* ſhould be gathered in very great number. For example ſake; let there be a Geometricall Figure made, with lines ſet one over againſt another, whoſe ſhorter ſide is one foot long, divided into twelve parts, the other a thouſand feet long, whoſe void place containeth this number: now this Figure will ſeeme to be of no latitude almoſt, but the ſides of it being diſjoyned in ſo little a ſpace, will make a narrow ſhew of lines that fall together one within another: Such ſhould this *Church be*, whoſe longer ſide ſhould be made of the number of twelve thouſand that ſhould ariſe out of each Tribe: the ſhorter ſide ſhould conſiſt of that ſmall number of twelve, which is the number of the Tribes. Thoſe that be learned, and godly, will eaſily perceive what I meane, and if any thing ſhall be wanting in my conjecture, they will rather adde to of their owne, that ſo it may make a more direct ayme, then blame me for doing my beſt indeavour. Certainely the conſent of the Hiſtory is ſo great, that it makes my conjecture more then probable. But let the reſt of the Brethren judge of it, to whoſe judgement I ſubmit this, and all things elſe that I write; but yet this whole number was not ſealed at once and togetherward, at the time wherein *Conſtantine* lived upon earth, but by a Figure that puts the part for the whole, the entire number is ſet downe here, whereas this marke was ſet upon the firſt fruits thereof onely, and the reſt were to be ſealed in the proceſſe of time, every one according to the Age he lived in, as we ſaid upon the former verſe.

Out of all the Tribes of the Children of Iſrael. Are theſe then *Iewes* by birth, or elſe the *Gentiles, who were Iſraelites by adoption?* as Rom. 2. 28. *For he is not a Iew, who is a Iew outwardly and openly, but he is, who is one within, and ſecretly.* And, *yee know then, that they which*

are

are of the faith, are the ſons of Abraham, Gal. 3. 7. And againe, *peace ſhall be upon them, and mercy, and upon the Iſrael of God*; Gal. 6. 16. The name therefore is common as well to the *Gentiles*, as the *Iewes*. And indeed the reſpect that muſt be had to the time, will not ſuffer it, that *naturall Iewes* ſhould be meant in this place. This ſealing was begun ſtraightway after that *Diocleſians* Tyrannie was ſtinted, as we have ſhewed. *And power is given to this number alone to learne that new ſong*, *Chap.* 13. 3. Which was not proper to the Iewes in theſe times, nor ever ſhall be: But if this that I affirme, as touching the time, will not be granted unto me, and this ſealing is to bee expected a little before the end of the world, as the *Ieſuit* would have it; how is it then, that after this ſealing of the *Iewes*, as he judgeth, *another infinit number ſhall come to the Church*, as we are taught in this Chapter, verſ. 9. Whereas the Iewes are not to be called before *the fulneſſe of the Gentiles ſhall come in*, *Rom.* 11. 25. Beſides, theſe *ſealed ones* only ſhall be able to learn the ſong, but if the *Iewes* only ſhal be ſealed, what time ſoever it ſhall be done in, what will become of your moſt *holy Rome*, and of *Chriſts Vicar*, who ſhall have no place among theſe ſealed ones? But let us ſet free this moſt bleſſed Father from this fear. This manner of deſcribing the ancient Church, containeth both the people one with another, ſo that all they aſwel of *the Gentiles* as *of the Iews*, who love the ſincere truth heartily, are reckoned up in this number of thoſe that are ſealed. And indeed the writers do record ſome Addition of the *Iews* to be made unto the Church in theſe times, but be they Iews or no, they cannot be Iſraelites only, from the time that the ſtop of the partition wall was broken down.

5. *Out of the tribe of Iuda twelve thouſand.* Hitherto of the Univerſall ſumme; now the particular companies are reckoned up, out of which the whole is made; In the which theſe things are to bee obſerved; Firſt, *that there is an equall number taken out of every Tribe*; For God enclines towards all the Elect with an equall good will, neither ſhall any one complaine juſtly, that others have beene more regarded then he. Secondly, that ſome of the old Tribes are paſſed by, and that new ones are ſubſtituted into their places. For there is no mention, either of *Dan*, or els of *Ephraim*, but *Levi* and *Ioſeph* fill up their roome. Some there are who alledge this cauſe, why *Dan* is omitted, becauſe *Antichriſt* ſhould ſpring out of that Tribe. What hindereth then, but that there ſhould be *two Antichriſts*, ſeeing the name of *Ephraim* is alſo left out? The diſtinguiſhing of the Tribes indeed would have been moſt profitable for the deſcrying

ſerying of *Antichriſt*, and doubtleſs *God* would have preſerved it intire, to give his Church warning by it of ſuch a matter, if he would have had this enemy to be deſcended out of this Nation. But the true cauſe why theſe Tribes are paſſed by, ſeemeth to be this, becauſe the Tribe of *Dan* did of old go over to the *Gentiles*, and *Ephraim* was the ringleader unto the reſt of rending the Kingdom, and of ſetting up that ſtrange worſhip, *wherewith the ten Tribes did revolt from God*. For *Ieroboam* was an *Ephrathite*, 1 King. 11. 26. Wherefore neither did he make mention of this Tribe, but he riſeth up to the *laſt Patriarke*, teaching us thereby, *that the names of the Wicked ſhalbe raſed out of the Book & catalogue of the living*, as we have obſerved upon chap. 3.

Thirdly we obſerve, *that here is no order kept in the reckoning of the Tribes, either of their Originall, or of their dignity*. And yet their names are not heaped up together at randome, *like the leaves of Sybil, that fly up and down within a hollow rock at the moving of a ſoft wind*, though perhaps we ſhall finde it, to be moſt difficult to ſearch out the reaſon why they are ſo ploced. Yet let us make a triall what we can do, truſting in the helpe of God. The Regions ſeeme to me to be noted out, from out of which *God* ſhould gather his Elect, and ſhould ſever them from the filthy ones of the world, during all this time, that the Church ſhould lie hid in perſecution; and that after the ſame order of places, in which the *Tribes of Iſrael* did of old keep their ſeats in the promiſed land; that is, in this manner, *That Iuda ſhould ſignifie the Southerne part of the Church: Reuben and Gad the Eaſterne: Aſher and Nephtalim the Northerne, and the Weſterne ſetting of the Sun in the Summer: Manaſſe, partly the Eaſterne, partly the Weſterne, as Who dwelt on this ſide Iordan, and beyond: Simeon and Levi that part, that is ſcattered up and down over all the reſt confuſedly: Iſſachar and Zabulon, the North-Eaſt, that is, the Eaſtern-riſing of the ſun in Summer: Ioſeph and Benjamin the middle regions*. For we ſhall ſee that ſuch a kinde of a roving progreſſe as it were of the *Church*, hath continued from the death of *Conſtantine*. For in the firſt times, the pureſt part thereof ſeemeth to have been in Africk, as it were in the Tribe of Iuda. Which was then moſt free of all the parts of the world, from the *Hereſie of Arius*, though *Ægypt* that borders upon it had hatched it forth, and an infinite deal of filthy corruption lud in the mean time overflowed the reſt of the world. Now this integrity endured from the time of *Conſt:* till the invaſion of the *Vandals*. Then *Reuben* & *Gad* ſucceeded. For when the Barbarians overwhelmed the whole *Eaſt* & *South*, the whole hope that was left, & the face of the Church

did

did live and flouriſh in the *Eaſt*. But when the *Saracens* did at length lay this vineyard alſo waſte, our *Britany*, and the North-Coaſt countries, that look toward the *Weſt*, did flouriſh out as it were *Aſcher*, and *Nephtalim*, when as two thouſand Monks of *Bangor* and more, refuſed to bear the *Romiſh Yoke*. For which cauſe the *Britanes* did indure that grievous perſecution, which *Auſtin the Monke* ſent from *Rome* ſtirred up againſt them. The Age following brought in *Manaſſes*, partly *Eaſterne*, partly *Weſterne*, when as both *Leo Iſaurus*, and *Charles the great* with joynt endeavours, though ſomewhat disjoyned in places and times, *did condemne* the *Worſhip of Images by Synodes*, which they called together.

The times next to theſe were moſt miſerable, when as *Antichriſt* had now come to his higheſt top of Authority, and power. Now did the trueth lie trodden under foot almoſt every where, that the *Church* could not be conſpicuous, as having any certain ſetling, but thoſe who were ſealed did lurke and lie confuſedly, and ſcatteringly, as it were *Simeon* and *Levi*, known to *God* alone, but altogether remote from the eyes of the world. In after Ages the *ſeal* went over to *Iſſachar*, and *Zabulon*, namely to the *North-Coaſt part*, that is, to people bending towards the *Summer Sun-riſe*. For there are famous converſions read of about this time, of the men of *Poland*, *Saxony*, *Norway*, &c. Now though theſe converſions were made through the labours of ſuperſtitious men, yet it was the *ſeal of God*, and that a ſaving one for his Elect. For where the Doctrine is corrupted and defiled with errours, there the firſt blade is more excellent then the ſtalke, the ſeed newly ſowen, is more ſincere then when it is growing to a green hearb. For at their firſt converſion they heare onely the Doctrine of Faith, and of the way of Salvation by Chriſt, but when they are grown more ripe in knowledge, they are wont to be corrupted, and depraved with the Superſtitions of their Te chers.

Laſt of all, when the end now approached of thoſe that were to be ſealed, true Citizens were choſen out of the *middle Regions*, as it were out of the Tribes of *Benjamin and Joſeph*. For about the yeer a thouſand two hundred, there aroſe at *Lyons* in *France*, the *Waldenſes*, who making a departure from the *Church of Rome*, profeſſed the more ſincere Doctrine, with the loſſe of their living and lives. From theſe did the *Albingenſes* flow about *Toloſa*, who afterwards were propagated, through the whole countreyes of *Germany*, and *Bohemia*, whoſe lot it was to dwell neither in the furtheſt part of the

of the *South*, neither in the extremity of the *North*, but in a middle place, which was given them amidſt their brethren. Theſe things do I run through in a few words, rather poynting at the matter, then handling it throughly; but I know they that have any clear inſight into the Hiſtory, will admire and reverence the wonderfull wiſdome of *God* together with me.

9. *After that I looked, and behold a great company, &c.* Wee have already ſpoken of thoſe that were *ſealed*, and contained in a certaine number, the indefinite multitude, can neither be numbred, neither is it ſaid to be *ſealed*. Not that any of the elect, and belonging to the kingdome of God, is in the meane time unſealed: *For this is neceſſary to every one of the faithfull*, Eph.1.13.2 Tit.2.19. As if any entrance lay open for any man into heaven, without *faith*, as a certaine great man of bleſſed memory, doth ſeem to interpret it of a very good mind, but not ſo warily, and truly as was meet, but becauſe there ſhould be no need of any hidden marke of diſtinction, whereby they ſhould be diſcerned from others, in regard of the exceeding great plenty of thoſe, that ſhould profeſſe *Chriſt* openly, and ſincerely. For *Sealing* is of the hidden Church lurking in perſecution, when as the confuſed multitude of ſuperſtitious and wicked men carry the ſway, wherein there are a few good ones known and cared for of *God*, *Ezech.9.2,3,4*. But where the godly worſhippers are in eſtimation enough for their number, & great company, there is no uſe of this *ſealing*. Theſe things therfore do teach that after the *Church* had bin oppreſſed with darkneſs for a time, it ſhould at length riſe forth of it again, and come into the light, furniſhed with exceeding great multitudes of true Chriſtians, who ſhould embrace the truth among all the Gentiles, & ſhould make profeſſion of it couragiouſly. Now this more fruitfull harveſt began about the yeer 1300. at which time the *ſealing* was left off. Not that this infinite multitude, had his being at once, and of a ſudden, but becauſe the firſt fruits of them were then borne, which ſhould at length yeeld this huge company that could not be numbred, by means of a continued increaſe, as we will ſhew in the proper place.

Out of all Nations. Not by tribes as before, out of ſome ſeveral countries, but out of al countries, one with another, *Germany*, *France*, *Britany*, *Italy*, &c. For he alludeth to the ancient manner of the church. As lõg as the time of *Sealing* remained, the elect were but a few, as the *Iſraelites* were of old, while they only were the peculiar people of God, among all the Nations of the world, but after that time was expired, then the true Chriſtians came flocking in greater number, as the anci-

ent people of God was alſo infinitly increaſed, when the Gentiles were joyned unto the Church. This repairing of it indeed ſhould be like to the firſt calling of the Gentiles, even as we know it came to paſſe after the *Waldenſes*, and the *Albingenſes*, when many learned and faithfull men aroſe up every where in the world, who pleading the cauſe of the *Truth*, more freely then before was wont, did gather together many worſhippers of true Godlineſſe.

And they ſtood before the Throne. Being gathered into the Church, and truly acknowledging Chriſt, as Chap. 4. 3. 4. &c. *Clothed with long White Garments*, ſee Chap. 3. 4. and 6. 11.

And palms in their hands. Which cannot ſtoop under any weight, A fit enſigne for them, who doe at length put forth, and lift up their head, in ſpight of al their enemies. Theſe are they that ſhould get the victory of *Antichriſt*, which is afterwards called *getting the victory of the Beaſt, and of his Image*, and *of his marke*, *Ch.* 15. 2. By this one word, doth he intimate the combate and triumph of thoſe times.

10. *And they cryed with a loud voice.* In the Greek it is, and *they crying*, where the verbe *were*, is to be underſtood, the Participle alſo is put collectively, with the noune that ſignifieth a multitude, as before the Participle *ſtanding* was put. The exceeding great admiration of Gods goodneſſe in reſtoring his Church, ſhould draw forth a crying and ſpeaking loud from the Saints for very joy, as who could not ſatisfie themſelves in expreſſing this infinite mercy of God by an ordinary manner of ſpeaking. And yet this ſame cry noteth out alſo their undaunted profeſſion of the *Truth*, which durſt ſcarce mutter in former Ages, but at length it ſhould deſpiſe their enemies, and ſhould enjoy a full liberty to ſpeake their minds. Wee and our fathers have ſeene this thing performed with our eyes. There is no man that hath taſted of true piety, but he giveth thanks to *God* from his heart, for the reſtoring of the light of the truth in theſe laſt times. And though that *Antichriſt of Rome* doe ſtorme and gnaſh his teeth at it, we ceaſe not to magnifie *the great name of God* freely and cheerfully, ſo that the whole world ringeth with the *voices* of the *Saints*. And why ſhould we not like to Conquerors cry out with gladſome hearts, ſeeing we have *palmes in our hands*, and we have the necks of our enemies ſubdued under our feet by the grace of God? God grant, that we may alwayes magnifie him with ſuch prayſes, as his ſo great kindneſſe deſerveth at our hands, leſt by our ſmall account that wee make of ſo infinite grace of his wee doe pull upon our ſelves ſome rufull calamity, wherewith the joy of our triumph

ſhould

ſhould be turned into our ſorrow, ſhame, and confuſion.

11. *And all the Angels ſtood.* See Chap. 5. 11. The ancient gladſomeneſſe of the Church ſhall come about again, at which the *Angels* ſhall rejoyce, both they themſelves making a conſent together, with the joyfull acclamation of the *Saints*, and as alſo *prayſing God by themſelves* for their ſakes.

12. *And power, and might.* That is, *let the praiſe of his power and might be given him*, for God ſhould ſhew forth marvellous power in delivering his Church. The *Saints* indeed do *bear palms*, but the victory is obtained by the power of God alone. How indulgent is our God, who will have it to be his labor in deſtroying the enemies, & our triumph.

13. *Theſe who are arayed in long white Robes.* Hitherto hath this company been deſcribed by ſuch things as were ſenſible, now he cometh to a more full inſtruction by *communing with the Elder.* And hee firſt convinceth *John* of his ignorance, to the intent that the knowledge which is gotten might be the more acceptable, teaching with all that the faithfull people, whoſe perſon *John* doth now ſuſtaine, ſhould be as ignorant of the Truth of this type, when the time of performing it ſhould come, as *John* was in this place, till they be inſtructed by the *learned Miniſters*, after that ſort as *John* was here by the *Elder.* But yet it ſhall appeare out of thoſe things that follow, that the *Elder* did not aske the queſtion, as touching the whole innumerable multitude, but touching ſome certaine kind that was comprehended in that great concourſe. Who notwithſtanding are all alike apparelled, and are called all by one name, becauſe they ſhall cleave together among themſelves, both in their conſenting in one truth, as alſo in a connexion of times, that doe nearly touch each other, and ſhall be alſo copartenèrs in one and the ſame glory.

14. *Thou knoweſt.* As if he ſhould ſay, *I know not, thou knoweſt.* Wherefore this is not that ſame company, which *John* ſaw *lying under the Altar*, Chap. 6. 9. &c. For there *John* underſtood *that they were ſlaine for the Word of God*, neither had he need to be newly inſtructed; but it is a new army of the Godly, which by his ignorance, he declared that it ſhould be unknown to the world, that hath not the leaſt ſuſpicion thereof.

Theſe are they that came out of great tribulation. The *Elder* inquired two things, *what they were*, and *whence they came*, *John* knew neither of theſe things; the *Elder* therefore teacheth him, but yet anſwering only unto one of them, that is, *whence they came*; which notwithſtanding ſhould alſo make known the men themſelvs. It was indeed a

a great affliction which the Church ſuffered under *Antichriſt* all that time, wherein the faithfull were knowne *by that marke alone Which was ſet upon them*, and not then onely, but ſome ages after alſo, as it ſhall be made manifeſt afterwards. And yet I thinke that this is not underſtood in this place, but that which is called *great in an extraordinary manner*, as being moſt grievous of all other, that ever had been from the creation of the world. Namely, that which *Moſes* ſpeaks of in his Song in theſe words: *For a fire is kindled in my Wrath, Which ſhall burne unto the bottome of the grave, and it ſhall conſume the earth, and the increaſe thereof, and it ſhall ſet the foundations of the mountaines on fire. Upon thoſe that are conſumed With famine, and eaten up With a burning Bile, and With a moſt bitter peſtilence, I Will ſend the teeth of Beaſts alſo, With the venome of Serpents creeping in the duſt, the ſword ſhall devoure Without, and feare in their privie chambers, as Well the young man as the Virgin, the ſuckling With the man of gray haire*, Deut. 32. 22. &c. Theſe evils did *Moſes* propheſie of in his Song, that ſhould come upon the *Iewes*, becauſe of their departing away from God. The which words, though they ſtrike a certaine terror, even with the very reciting of them, yet they ſcarce touch the leaſt part of thoſe calamities, wherwith this miſerable Nation hath been broken in pieces for theſe thouſand ſix hundred yeeres untill this day, which times I doubt not but *Moſes* hath pointed out in thoſe words, that I may thus by the way give notice of my opinion herein: The ancient *Iewes*, who killed the *Lord of life*, and embrued their hands with the blood of the *Apoſtles*, who can reckon up how many and great evils they indured in the deſtruction of their City? There is no record that ſpeaketh of ſo horrible a ſlaughter made at any time. The enemy himſelf could not refrain from weeping, when he ſaw ſuch unuſuall maſſacres, beyond the ſavageneſſe of any war. A man would have thought that the whole Nation had been quite aboliſhed at this time, chiefly, when as thoſe that eſcaped that deſtruction, were ſold to be *bondſlaves*, were caſt to the *Wild Beaſts*, were made the *mocking ſtocks of the Theaters*; and to conclude, were not delivered from death, but reſerved for futher torment. It ſeemed indeed to have revived a few yeeres after, but onely to indure new calamities, as in the Fable, *the heart of* Prometheus, *When it Was eaten up, Was reſtored againe, ever and anon.* For *Hadrian* killing up his people againe moſt miſerably, forbad them the uſe of their native ſoile, and ſcattered them abroad into all the coaſts of the world. From that time they rove up and down diſperſed, like Vagabonds throughout

out the world, exiled from the ayre, and ſoile of their native Country, without having either *man* or *God to be their King, to whom it was not permitted to ſet a foot in their owne native Country, not having the very priviledge of ſtrangers*; that I may ſpeak in the words of *Tertullian* in his Apologeticall Oration. There was never any calamity of any people, either ſo ſharp for the kinde of the puniſhment, or of ſuch long continuance for length of time, there was never any ſo notable a ſight of an Angry God, of ſo fearfull a patterne of his eternall wrath. Neither yet ſhould their affliction be leſſe at that time when as God ſhould give them an iſſue out of ſo long miſery. *At that time*, (ſaith *Daniel*) *when as the time of trouble ſhall be ſuch as never was ſince it began to be a nation unto that ſame time.* The which we will ſhew one day more clearly, if God will, that it is to be underſtood of that laſt ſharp aſſault, that ſhall be made againſt the *Jewes*, before the full reſtoring of that Nation. Therefore, whether we reſpect either the preſent caſting off of the *Jewes* from being Gods people, or that calamity that ſhall be upon them, when they ſhall come into favour again with God; *this great affliction is proper to the Jewes*, who together with the remainders of the *Gentiles*, that ſhall revive out the tyranny of *Antichriſt*, and thoſe that ſhall then firſt of all open their eyes to ſee the truth, ſhall make that great company, which no man could number, *verſe* 9. Theſe are confirmed by that felicity, which followeth in the next words: which belongs to this preſent life upon earth, not to that which is to come in the heavens, whereof there ſhall be no ſound fruition, before that there be *one ſheepfold* made, when the Elect *Jewes* ſhall be called to make one Chriſtian people with the *Gentiles*, as we will ſhew at the 21. and 22. Chapters. Out of which it is now evident, ſeeing that *indefinite* number conſiſteth partly of the *Gentiles*, partly of the *Jewes*, whoſe calling ought to be expected long after that *Sealing*, which is ſpoken of before, that thoſe ſealed ones were not *Jewes*. Beſides, ſound peace, and all full felicity ſhall follow after the calling of the *Jewes*, as is declared briefly in the next words, but more largely, Chapter 21. and 22. But after the *Sealing* was ended, there remained a great deale of great affliction behinde, all which things ſhall be made more cleare in the Treatiſe following.

And they waſhed their Robes. Being at length converted to Chriſt by faith, and being clothed with the imputation of his righteouſneſſe and holineſſe alone.

Verſe 15. *Therefore they are before the Throne*, as before, verſe 9.

Being

Being joyned unto the Church, and gathered together into the Aſſembly of the Faithfull.

Day and night. That is, without ceaſing: For then ſhall all their departings from God have an end, and they ſhall cleave unto God conſtantly even unto the laſt end of all things.

In his Temple. And yet there ſhall be *no Temple there*, Chap. 21. 22. But in that place the aboliſhing of the Ceremonies is underſtood, as the which they ſhall require no more to worſhip God withall. Here we are Pilgrimes as yet from the Lord upon earth, where we have need of meanes to help us to worſhip him, of which there ſhall be no uſe at all in Heaven.

16. *They ſhall not hunger.* There ſhall nothing be wanting unto them, neither ſhal any calamity afflict them, which is ſignified by hunger and thirſt. Moreover, all the cauſes of calamities ſhalbe driven far away, *the Sun ſhall not ſcorch them, nei her ſhall there be any burning heat and drought, that ſhall bring in a ſcarcity*; the whole frame of the Creatures ſhall conſpire to promote the felicity of the holy people. Here is a taſte given of thoſe things in a few words, which are declared afterwards more largely.

17. *Becauſe the Lamb, who is in the midſt of the Throne doth feed them*; Now is the cauſe of the former felicity related, to the ſeverall parts whereof it is agreeably diſtributed; ſo as thoſe words, *he ſhall feed them*, anſwer to that, *they ſhall not hunger*; thoſe words, *he ſhall lead them to the lively fountaines of waters*, reſpect that thirſt, which he ſaid *ſhould be no longer indured.* Thoſe words, *God ſhall wipe away all teares*, have reſpect to, *the heat of the Sunne, which he promiſeth, ſhall be no more troubleſome unto them afterwards.*

From their eyes. That is, the teares, which trickle downe from their eyes. *Montanus* reads, *from out of their eyes* that is, the teares, which do, as it were, ſeat themſelves in their eyes, as if God would leave no power of weeping by drying up their eyes. *Iſay* ſaith, *the Teares from all faces*, Chapt. 25. 8. Thus then is the Common Type during the *Trumpets* and *Vialls*; that is, even to the laſt conſummation of the world. About the beginning and proceeding of the *Trumpets*, the number of the *Elect* ſhould *be ſealed*, about the end of them there ſhould be a more joyfull and plentifull multitude more freely and openly profeſſing the truth, which afterwards increaſing daily under the *Vials*, ſhould at length have their brethren of the *Iewes* joyned unto them, when as there ſhould be at length a full happineſſe, ſo great as can be looked for upon earth, which ſhall be

never

never interrupted againe with any ſuch times of trouble, as doe commonly fall out now, till Chriſt himſelfe ſhall come to Judgement. This common Type is to be explained by each member of it in the reſt of this Book, according to thoſe ſeverall changes, and notable *Events*, which ſhall fall out in all the reſt of that ſpace which ſhall paſſe to the end.

The Eighth Chapter.



AND when he had opened the ſeventh ſeal, there was ſilence in heaven about halfe an an houre.

2 And I ſaw the ſeven Angels which ſtood before God, and to them were given ſeven trumpets.

3 Then an other Angel came, and ſtood before the altar, having a golden Cenſer, and much Odours were given unto him, that he ſhould offer with the prayers of all the Saints upon the golden altar which is before the throne.

4 And the ſmoke of the Odours with the prayers of the Saints went up before God, out of the Angels hand.

5 Afterward the Angel took the cenſer and filled it with fire of the altar, and caſt it into the earth, and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the ſeven Angels, which had the ſeven Trumpets, prepared themſelves to blow the Trumpets.

7 So the firſt Angel blew the Trumpet, and there was haile and fire mingled with blood, and they were caſt into the earth, and the third part of the trees was burnt, and all the green graſſe was burnt.

8 And the ſecond Angel blew the trumpet, as it were a great mountain burning with fire, was caſt into the ſea, and the third part of the ſea became blood.

9 And the third part of the creatures, which are in the

ſea,

ſea, the living things, *I ſay*, dyed, and the third part of the ſhips were deſtroyed.

10 Then the third Angel blew, and a great ſtar fell from heaven, burning as a torch, and it fell into the third part of the rivers, and into the fountaines of waters.

11 And the name of the Star is called Woormwood, there the fore third part of the waters was turned into Wormwood; and many men died of the waters, becauſe they were made bitter.

12 Afterward the fourth Angel blew the trumpet, and the third part of the Sun was ſmitten, and the third part of the Moone, and the third part of the Stars; ſo that the third part of them was darkned, and the third part of the day was darkned, and likewiſe of the night.

13 And I bebeld, and heard one Angel flying through the midſt of heaven, ſaying with a loud voice, Woe, Woe, Woe to the inhabitants of the earth, becauſe of the ſounds to come of the Trumpet of the three Angels, which ſhall blow.

The Logicall diſtribution of it into parts.

THe Common Type being thus explained, the Silence, Which is proper to the ſeventh Trumpet, remaineth: the Which for how great ſpace it laſteth, it is declared, verſ. 1. After that there is a going on to the enſuing Period of the Trumpets, which is contained in the compaſſe of this ſeventh Seal, and is diſtinguiſhed into ſeven Trumpets. The preparation Whereof is double, Common *and* Speciall, *that is firſt conſiſting of ſeven Angels that are furniſhed with ſo many Trumpets, verſ. 2. Then of one other Angell, Who diſchargeth the function of a high Prieſt, as it appeareth, both by his furniture, in reſpect of the inſtrument and the end, verſ. 3. As alſo by his miniſtery towards the Elect, verſ. 4. And againſt the enemies, partly while he caſteth fire upon the earth, partly while he raiſeth up voices from thence, and Thunders and a great earthquake, verſ. 5. The ſpeciall preparation belongs to the ſeven Angels, ſetting themſelves in a readineſſe to diſpatch the buſineſſe committed unto them, verſ. 6. The execution alſo hath both ſomething in it*

that

that is common, that is a giving of warning by the blowing of the Trumpet, as alſo it hath ſomething ſingular, to wit, the proper effect of every blaſt, which is divided into the four firſt, which be lighter, and the three laſt which be more grievous. Thoſe are handled in the reſt of this Chapter, by their diſtinct members. At the firſt blaſt, there was haile and fire, verſ. 7. At the ſecond, a Mountain burning is caſt into the Sea, verſ. 8, 9. At the third, a Star fell into the Rivers from Heaven, verſ. 10, 11. At the fourth, the third part of the Sun is ſmitten, verſ. 12. As touching the three laſt Trumpets, which are more grievous, the common preparation of them is contained, verſ. 13. Where an Angel flying through the midſt of Heaven doth with a mournfull voice denounce more horrible calamities which are to come out of the Trumpets following.

THE EXPOSITION.

AND *when he had opened the ſeventh Seal.* So much of the ſixth Seal; the *Seventh* followeth, whoſe effect that ariſeth out of *the opening* of it is called *a ſilence*, which is ſometimes uſed for any ceaſing of a matter: As, *Why do ye hold your peace in bringing back the King?* that is, *ſtand ſtill, and do not beſtirre your ſelves*, 2. Sam. 10. 11. Oftentimes it is oppoſed to a tumult, whence we read of *the waves of the Sea that are ſtill*, Pſal. 107. 29. Of which kinde is this *ſilence* here, that was made in *Heaven*, that is, *in the Church upon earth*, which is often called by Chriſt *the kingdom of Heaven*. The ſpace of ſilence is as it were *halfe an houre*, that is, very little, that ſhould almoſt end as ſoone as it ſhould begin. By which we are taught, that the *Church* ſhould afterwards enjoy a happy reſt for ſome ſmall ſpace of time after that the open enemies thereof ſhould be thruſt out, and that healthfull *Angel Conſtantine the great* ſhould ariſe out of the Eaſt. For this ſilence is joyned next unto that ſubduing of thoſe cruell enemies, wherewith the ſixth Chapter was concluded. For the common Type to which the ſeventh Chapter belonged, doth nothing at all break off the order of things. And indeed ſuch an happy tranquillity did ſtraightwayes ſucceed thoſe ſeales. For when as *Maxentius* was overcome at *Rome* by *Conſtantine*; and *Maximinus* by *Lycinius* in the Eaſt, how joyfull a day ſhined unto the Church throughout the world? How great joyfulneſſe was there among all degrees of men, how great gladneſſe, how great triumph? How full of pleaſure was it to ſee the priſons to be ſet open, the Chriſtians to be called backe from digging in the Minerals, to which they

were condemned, to have their feet let loose from chaines, their necks set free from the hatchet? And not these things onely, but to have an *Emperour* also, *which never before came into the thought of any man, no not in a dreame.* Who should endeavour with all his power to honour every Christian, even of the meanest sort by all meanes that he could. Worthily did *Eusebius* triumph, singing in the words of the Psalmist. *Come see the Works of God, What desolations he hath made in the earth, making the Wars to cease unto the ends of the World; he breaketh the bowe, and cutteth the speare in peeces, and burneth the Chariots with fire,* Book 10. 1. Both the *Emperours* at this time, aswell *Licinius* as *Constantine* did with their joynt endeavours diligently take care, not onely for the Peace of the Church, but even for the Ornaments that belong to, and are fitting for peace; as it is evident by those *Proclamations*, which were set forth in both their names, *Euse.* Book. 10. Chap. 5. &c. But this was but a short peace, and indeed but *half an hour long.* For first, the *Emperours* themselves did scarce hold concord for three yeeres together, and then straight after they were reconciled together; did *Licinius* assault the Christians with open force, and indeavour their utter destruction? To this was added that civill war, which burned out between *the Bishops themselves*, that were *the Governours of the Church*, who being free from all fear of the common enemy, did rush one upon another with the darts of reproachfull words, as if they were cloyed with their peace, assoon as they had but tasted the sweetnes therof even at the tongues end, See *Aurel: Victor. of the Cesars part.* 2. *Eusch. Lib.* 10. 8, 9. And upon the life of *Constantine*, Book 1. at the end, and in the beginning of the second. And then see what we have noted above upon the 1. verse of the 7. Chapter.

2. *And I saw those seven Angels.* So much of the *Silence*, out of which doth *the second period* of the times proceed, which is distinguished from the former, because the beginning of this took his rise out of the end of the Seales. For can the Trumpets answer to the Seales, which are brought to their last end, before that the Trumpets be once set in a readinesse to blow? Besides, take away the *Trumpets* from this *seventh Seal*, what shall we leave it, but an halfe houres Silence? which is a poor and slender pittance, and more bare and barren then is agreeable to the dignity thereof. I see that such an opinion hath been affected by certain learned and godly men, but he that shall consider the mater diligently, shall perceive that it doth plainly stand against the method of the *Apocalypse.* The Heralds of this Period

are

are *ſeven Angels*, that be the *Trumpeters*. The words do not manifeſtly declare whether they were good ones or no. They are ſaid to ſtand before God, but this is an indifferent kinde of ſpeaking, which may agree to the bad as well as to the good; whereupon *Satan ſets himſelf before God, together with the ſons of God*, Iob 1. 6. But yet the Analogie of the *Beaſts* in the *Seales*, and of the ſeven *Angels*, that were the executioners of the *vials*, whereof each one was clothed in *pure linen*, Chapter 15. 6. may cauſe us to reckon theſe Trumpeters, in the ſame number of the holy ones; chiefly ſeeing the Article *thoſe ſeven*, hath ſome force in it to note out ſome that were known before; now we had none other before, unleſſe there be ſome pointing at *thoſe ſeven ſpirits of God, that are ſent out into all the Earth*, Chap. 5. 6. We have ſaid, that thoſe four *Angels* of the ſeventh Chapter are the four firſt *Trumpets*, but we underſtand not the *Trumpeters* themſelves, but the *Events*, which followed after that theſe had ſounded with their *Trumpets*. Now the members of this *Period*, are diſtinguiſhed by *Trumpets*, becauſe theſe *Events* ſhould be the more notable, famous, and manifeſt to all men, as if they had been rung out with a publike, and ſhrill voice. In receiving of which there is a certain preparation, before they ſet upon the worke it ſelf, becauſe ſtraitwaies after this ſilence was made, there ſhould be a taſt given of the troubles to come, before the heat and rage of them did burne forth. To which that Schiſme belonged between *Cecilian* and *Donatus* of *Africa*, of whom we ſpake before, as alſo the revolting of *Licinius*, and his wicked attempt againſt the Church, the *Contention* in the *Eaſt* about the paſſeover, but eſpecially the contagion of the *Arian Hereſie*. Which aſſoone as ever it ſprung up, began to fly up and down far and neere, and to kindle ſo great heart-burnings, that neither *the ſcoffing at them by the enemies upon the Stage, nor the moſt vehement deſire and care of the Emperour himſelfe, teſtified both by his letters and teares, and by ſending* Hoſius *of* Corduba *that moſt worthy old man, in Embaſſage unto them, could prevail any whit to quench the flame.* *Euſebius* on the life of *Conſtantine*, Book 2. In his letters to *Alexander* and *Arius*. All theſe things were as it were *Trumpets* in the ſight of all men, being heavy prognoſticates of a terrible blaſt to come.

3. *Then another Angel came.* Hitherto of the preparation of *ſeven Angels*; Now he ſheweth what manner of way was made for the *Events* to come by one ſpeciall *Angel*. Whom we muſt not

thinke to be any *Spirituall* ſubſtance, ſuch as are the *Angels* properly ſo called; as for example, *Gabriel*, or any of this ſort, as the Jeſuite will have it but *a man* according to the cuſtome of this Book, in which nothing is more uſuall, then to give the name of an *Angel* to men. Beſides this, heaven is the holy Church upon earth; the *Altar* is the moſt inward holy place thereof, his Miniſtery is that of the High Prieſt, which *Angels* ſo properly called do never exerciſe, but the truth whereof belongeth to *Chriſt alone*, the Type pertaineth to men only, who have a nature fit to offer a Sacrifice, wherein the function of a *Prieſt* is chiefly converſant, which nature ſeeing *Angels* are void of, they cannot beare any repreſentation of a *Prieſt*. Neither is this office given to them any where in the Scriptures. Beſides, this Miniſtery was performed before the *Throne*, where there is no place for *Angels*, but *round about the Throne*, and the *Elders*, and the *Beaſt*: Whereby we are given to underſtand, that they compaſſe about the outmoſt circuit of the *Church*, watching on every ſide of it, for the preſervation thereof, whatſoever is within that circuit, is the *Higheſt Throne*, *the Lamb*, *the Beaſts*, *the Lamps*, *the Chryſtall Sea*, *the Altar*, *&c.* Whereof there is neceſſary uſe in the aſſembly of the faithfull. I doubt not therfore, but this *Angel* is the ſame with that, that was ſaid in the former Chapter to aſcend from *the riſing of the Sun*, namely, *Conſtantine the Great*. For that which there is ſaid *ſummarily*, that he kept the foure *Angels* from doing miſchiefe, ſeemeth to be explained in this place particularly, after what manner, and by what meanes it was done.

And he ſtood before the Altar. The Greek is, *at the Altar*, Montanus, *on the altar*; all in one meaning. It will be manifeſt afterwards, Chapt. 11. 1. That the *Church* about this time, did remove into the *Temple*, and hid it ſelf within the ſecret places thereof: wherefore he is here worthily ſaid *to ſtand before the altar*, ſeeing he was the principall of thoſe, who being eſcaped out of the corruptions of the *World*, went aſide into the *hiding place* within the *Temple*. But yet he ſtood *not* in this place, as one of the common ſort of the faithfull, but in the aray of the *high Prieſt*, *having a golden Cenſer*, *and many odours given unto him*, *that he might offer them with the prayers of the Saints*. How can theſe things agree to *Conſtantine*, may ſome ſay? Namely, as being a Type of the *high Prieſt*, *Ieſus Chriſt*, whoſe perſon to beare, is not now proper to any certain kinde of men, but common to all the faithfull, all whom *Chriſt* hath made *Prieſts*, not ſecondary, but chiefe. But why ſhould not he eſpecially carry the Image of a *Prieſt*, in whom the

the ſhadowing out of the Regall dignity did chiefly ſhine forth? Well doth he ſpeak of himſelfe, being in an aſſembly of the Biſhops. *And I*, ſaith he, *am here preſent, as being one of your company: For I would not deny my ſelfe to be your fellow-ſervant, it being that wherein I doe chiefly rejoyce*, Socrat. Booke 1. Chapt. 7.

Having a golden Cenſer. The Greek word that doth properly ſignifie *incenſe*, is here takn for the *cenſer* it ſelfe, wherein it is offered, as is manifeſt out of the fifth verſe, where the *Cenſer* is filled out of the *fire of the altar*; now the *golden Cenſer was a veſſell uſed in the holy of holies*, Hebr. 9. 3. and belonged only to the high Prieſt.

And there was odours given him. This *Angel* therefore is not *Chriſt*, who doth not take odours from another, elſewhere, but he himſelf being a moſt rich, and abundant treaſure of all graces, doth give liberally to every one as is needfull. Theſe *odours* are that ample, both *power* and *deſire* of making peace, which was the end of the *Prieſthood*, and of burning odours before *God*. For which cauſe the Lord is ſaid *to ſmell a ſweet ſavour, when he accepteth of a Sacrifice*, Gen. 8. 21.

That he might offer them with Prayers. Theſe things are ſpoken according to the ancient cuſtome *of the Temple*, where, when the *Prieſt* burned ſweet odours within upon the golden Altar, the whole people did in the mean time tarry without, giving themſelves to prayer, as, 1. 10. *And the whole multitude of the people prayed without, during the time of burning incenſe.* Whence it is, that that thing is ſaid *to be given to prayers*, which was of old wont to be joyned together with them at the ſame inſtant: Now *the prayers of the Saints* are the godly wiſhes of the *faithfull*, who did very greatly deſire that ſome remedy might be ſpeedily procured againſt the imminent evils, which they ſaw to be betokened by many foreſhewing ſignes. For could it be that ſincere mindes, ſeeing *contentions, quarrels, and heartburnings* to be of force every where, and to make havock of all things, *I meane thoſe, which right now we ſhewed to come preſently after the halfe houres ſilence*, ſhould not ſtrive earneſtly with God, that hee would not ſuffer that truth which had triumphed over the tyrannie of the enemies, to be overthrowne by the diſſentions and wranglings of thoſe that profeſſed to be of the houſhold of faith? Now what other meanes could there be of ſtaying ſtrife and controverſies, but to gather together the parties that diſagreed among themſelves, and after a friendly diſcuſſing of matters on either ſide to and fro, to draw them unto one judgement by a commodious determination?

This

This then was that which the Holy men deſired, That the preſent controverſies might be decided, and the jars taken away by calling a *Synode* together, and that future evills might be prevented. *Epiphanius* recordeth, that *Alexander the Biſhop of Alexandria, did ſolicite Conſtantine, and earneſtly beſeech him to call a Synode, and that not of himſelfe, but by the commen conſent of the other Biſhops, whom he had conſulted with in this caſe,* Booke 2. Tom. 2. Hereſ. 61. Ruffin. Book. 1. Chap. 1. Out of which a man may ſee what was the common wiſh of all men. *Conſtantine* onely next to God, *Was able to give odours* to this wiſh; that is, to bring it to ſome happy effect, as *Euſebius* ſaith, *It was in the power of Almighty God alone, to remedy theſe evils, and the only hopefull inſtrument for God to effect this ſo great a benefit, did Conſtantine appeare to be upon the earth,* on the life of Conſt. Booke. 3.

Upon the golden Altar. That is, *the Altar of incenſe, which was before the vaile,* Exod. 30. 3. Here it noteth out a choyce company of the Saints, the firſt fruits of the world, as *Euſebius* ſpeaketh, to wit, in as much as this Aſſembly did ſtand in the roome, *of the moſt holy place,* as of old *the golden Altar was ſet before the Vaile.* And indeed, this Aſſembly of moſt holy men, may by right be called *a golden Altar,* as whoſe ſolemne meeting cometh next to the Majeſty of God in likneſſe, and in which the viſible glory of God doth ſhine forth very greatly: For, as Chriſt ſaith, *Where two or three are gathered together in my Name, there am I in the midſt of them,* Matth. 18. 19. It muſt needs be therefore, that this Aſſembly had the next place to the *Holy of Holies,* in the midſt whereof *Chriſt* himſelfe did ſit.

Which is before the Throne. Within the compaſſe of the *Elders,* for that is here, and elſewhere, ſaid to be before *the Throne*: which whole ſpace God will have to be proper to the Elect upon earth, who doe cleave next to the higheſt Throne, and thruſt further off by the coming of *Angels* between.

4. *Now the ſmoke of the odours aſcended.* Hitherto of the preparation of the *Angel*: Now followes his *Miniſtery*; and firſt, as touching the *Elect*, in this verſe, in reſpect of whom *the ſmoke of the odours is ſaid to aſcend*; that is, they were made partakers of that thing which they did ſo greatly deſire. The reaſon of ſpeaking, is taken from the ſame rite *of the Leviticall Prieſthood, whoſe ſimilitude he ſtill uſeth. Once every yeere was the Cenſer to be brought within the Vaile, that the cloud of the Odours might cover the Mercy-ſeat which is above the Ark of the teſtimony, that ſo the Prieſt might not die,* Levit. 16. 12, 13. *The incenſe alſo was to be burned every morning*

When

When the lamps were lighted, Exod. 30.7,9. Whoſe thick vapour might pierce through the *vaile*, and ſo might fill the whole innermoſt Holy place with a moſt pleaſant perfume, which was a viſible token of our prayers, that pierce the heavens, and doe fetch that which we aske from God, by means of their pleaſant ſmell, which they breath out *through Chriſt*, whence the Pſalmiſt ſaith, *let my prayer be directed before thee as incenſe*, Pſal. 140.2. *The ſmoke then of the incenſe aſcendeth*, when our prayers comming into the ſight of God, doe obtaine that for us, which wee asked according to his will. Now when the holy men deſired that ſome way might be taken to ſtill and compoſe the ſtrife, by calling of *a Councell*, we are taught in theſe words, that that which they ſo longed after, was at length granted them. For *Conſtantine* ſeeing that he tryed other remedies in vaine, calleth a Councel at *Nice*, biddeth the *Biſhops* take Horſes that were prepared for publick uſe, and to come altogether at the day appointed. Who being at length gathered together, he doth moſt exhort them to the care and deſire of ſeeking after peace. Hee heareth thoſe that diſpute againſt the Truth with equity, and to conclude doth manage the whole buſines with ſuch gravity and wiſdome, that at length the ungodly blaſphemy was condemned by common conſent, and the Holy truth prevailed. By which fact of his, *a thicke cloud of odours* aſcended out of the hand of *the Angel before God*, to wit, when by means of his care, labour, diligence, charges, and guidance of the whole matter, a thing ſo wholſome, and behoofefull to all the Godly, ſo much alſo deſired of them all, was undertaken, begun and finiſhed. Now did *Conſtantine* ſet a ſeale upon the *Elect in their foreheads*. Whereby they might be diſcerned from the wicked rout of the hereticks. *Conſtantine* therfore is this *Angel*, *the odours given him, which hee ſhould put to the prayers of the Saints*, is the power of calling the Councell. The *golden Altar* is *Chriſt* himſelfe in the middeſt of this Holy Aſſembly, *the thicke cloud of odours aſcending*, is the whole matter brought moſt happily to effect. And this is that time till which the foure *Angels* did make a Truce, of which, *Ch.* 7.1.

With the prayers of the Saints. The Greeke hath the word *prayers* in the 3. or 4. caſe without any addition; ſo that perhaps there may be a wanting of a participle, and not of the prepoſition, *With*, as if the full ſentence were. *And the ſmoke of the odours aſcended, Which were given to the prayers of the Saints*, the verbe being thus fetched back from the former ver. where it was read thus, *that he might*

give

give them to the prayers. Which is ordinary among Hebrecians, to underſtand a verbe once put down, in the words, and verſes following. But by this expoſition, the odours alone ſhould aſcend, and not the reſt of the *prayers of the Saints,* which *are ſweet odours alſo.* Chap. 5. 8. Therefore the defect of the propoſition is more fitting, but of the propoſition *With,* as *Theod. Beza* tranſlates it, not of the propoſition *of,* or as the vulgar tranſlates, and the *Ieſuit* will have it, who interpreteth it materially, namely, that this odour that aſcended, was made of the prayers of the Saints; wheras yet it was ſaid above, that he might give them to the prayers of the Saints. Now nothing which is given to any thing, is made of the ſame thing to which it is given.

Out of the hand of the Angel. Becauſe he held the *Cenſer* in his hand, but yet it is all one, as if he had ſaid *by the miniſtery of the Angel,* becauſe *Conſtantine* ſupplied whatſoever was needfull to this matter.

5. *And the Angel tooke the Cenſer, and filled it out of the fire of the Altar.* Here is ſet down that which the *Angel* did, as much as concerned the wicked. Now the *full Cenſer* declares the greatneſſe of the evill, *the Fire of the Altar,* the kind. It was a notable confeſſion of the faith, which the *holy Synod* made and ſet forth againſt hereſies. Which was indeed *like coals of fire upon the altar,* which the fire that fell from heaven did kindle in the hearts of men, upon which they might burne moſt ſweet odours, by calling upon one *true God, in three perſons.* But this ſelfe ſame fire of the Altar being caſt down upon the earth, that is, this godly confeſſion, when it was divulged abroad by the *Emperours Edicts* into the ungodly world, or at leaſt into the Church that was ſo in name only; (*For ſo I have often ſaid, that the Earth doth ſignifie*) *how great troubles it did forthwith raiſe up.* Verely as that fire that was caſt forth upon the earth by *Chriſt* filled all things with heart-burnings, and tumult, while the godly were by means of the heat thereof ſet on fire with a deſire, to advance and confirm the truth, but the wicked with hatred and envy, *Luc.* 12. 49. So this *Holy decree* being a brand of the ſame heavenly flame, ſtirred up a mighty fire of contention in the judgements, and affections of men, that were croſſe and contrary each to other. When firſt the *Trumpets* were ſent forth, men did but skirmiſh only with diſſenſion of opinions, but the diſeaſe grew now by means of the remedy it ſelfe, as Cankers uſe to do. For from this *Councell* grew all kind of ſlaunders, falſe accuſations, and forged

forged cavillations. Which being here ſummarily noted by voices, thunders and lightnings, are after in order and particular explained in the foremoſt of the Trumpets. This then that was holy, and wholſome to the godly, turned to the greater deſtruction, and provocation to the wicked.

And there was Thunders and voices. Some Books have *voices* and *Thunders*. *Aretas* hath only *Thunders*, and *lightnings*, *voices* and *earthquakes* being left out. In ſumme, theſe words note out what fruit redounded to the wicked world from that *Counſel*. Now *Thunders* and *voices* ſeeme to be here put two for one; That is, for *ſounding and cracking Thunders*, as Ier.4.29. *Let them come into the clouds, and aſcend into the rocks*, that is, into rocks that ſeeme to be as high as the clouds, unleſſe *voices* be perhaps here the ſame that they were, *Chap.*4.5.

6. *And the ſeven angels that had, &c.* Here wee have the ſecond *preparation* of the *ſeven angels*, which doe now ſet upon the buſines, whereof there was ſome inckling given before when the Trumpets were ſent out. For theſe things are ſpoken of the work when it was about to be accompliſhed, *as the Wife of the Lambe is ſaid to prepare her ſelfe in the time of her very marriage*, as afterwards we ſhall ſee, *Chap.*19.7. Now therefore when the priſons are ſet open, thoſe evils ſhould break forth, which did all this while make a ſtirre and tumult in the innermoſt and privy cloſet of their breaſts; the foure firſt are deſcribed in this Chapter, and thoſe indeed much lighter then the three laſt, and therefore wee ſhall ſee, that though they invade the earth in a certaine kind of order in blowing, yet that they doe altogether preſſe in and upon men, being only diſtinguiſhed by certaine ſmall ſpaces of time to begin in.

They prepared themſelves to blow. This blowing of the Trumpet, ſeemeth not to be a voice declaring unto *Iohn* alone, that is, the Elect in the Church, the evill that was to come, ſuch as were that of the *Beaſts* in the *firſt Seales*; but it ſeemeth to be the manner of Gods working, that doth ſo notably begin matters by his *holy angels*, that by thoſe beginnings, as it were by an alarum all kind of men might be awakened, to conſider of the firſt ariſings of matters. Many things doe ſo by little and little, and ſo cloſely creep in upon men, that they deceive them as they ſpring up, and are not perceived before that they come to ſome growth: but here the beginnings ſhould be ſo notable, & eaſie to be ſeen of every one, that their proceedings ſhould not overtake any man, but ſuch an one, who would have of his own

accord fall asleep. And yet the sounding of a Trumpet, doth rather strike the hearer with astonishment and fear, then beget any knowledge in him. And so indeed it cometh to passe, that the further we proceed, the more obscure will the judgements be of the *Events*. In the *Seales*, the *Beasts* called upon *John* to come and see. In the *Trumpets* never a word is spoken, only a great sound is made. In the *Vials* scarce any noise is made, but only such as liquor poured out of a Pot can make. Certainly, as long as faith and godlinesse were in their vigour, as they were in those first times, the least warnings of judgement did rouze up the Church, but in these last dayes, wherin wickednes doth every where get such head, we let passe even the greatest of Gods works with eyes and ears closed and stopped up, which carelesnesse of ours, God doth both point at, and reprove by this obscurity of the signes thus increasing. For there is not lesse light offered, through any want of perspicuity in God, but only to taxe our security, that was to shew it selfe in time to come.

7. *So the first angel blew the Trumpet.* All this being now accomplished, which did make a stay of matters till now, at length the *Angels* sound the *Trumpets*; At the first blast, a double effect issued, the first *a shower of haile and fire*, a secondary one, *a burning of the trees*, and of the *grasse*. The *haile* coming from *heaven*, and with a great noise betokeneth a mighty evill, which should come with great violence from those that be of the household of the Church, at least in outward profession, upon their own heads. And *the fire mingled with blood*, declareth the fervency, and increase of the same evill, even to the shedding of blood. Now we must remember, that these evils are brought to this combustion, by means of those *fiery coals of the Altar*, which is here very plaine. For the mischiefe was not long a brewing, but in the midst of the *Nicene fathers*, the *first Angel* blew his *Trumpet*. For those holy men, had scarce confirmed the truth with their common consent, after they had diligently weighed and discussed matters, but this *haile* began to rush in, and to keepe a marvellous blustering. Certaine Bishops, being altogether Citizens of the Earth, pretending that they were offended with certaine words of the confession, but indeed being set on fire with the *coals of the Altar*, indeavoured to hinder, & with all their might to stand against the common consent of the *Councel*. These were *Eusebius* the Bishop of *Nicomedia*, *Theognis of Nice*, *Maris of Chalcedon*, *Theonas of Marmaria*, & *Secundus of Ptolemais*, who cavilling at the word *coessential*, would neither assent to the rest, as touching the faith; neither yet would

would ſubſcribe to the condemning of *Arius*. This was a notable original of the *Haile*, which a little after fell more abundantly. For after that *Euſebius and Theognis*, by fayning a change of their opinion, had recovered their former dignity, they bent their ſtudies, only upon this one thing, how to thruſt through the *Nicene faith* by the ſides of *Athanaſius*. And like men that were their crafts-maſters, they did ſo cunningly carry matters, that there never were times more turbulent, through moſt impudently forged tales, ſlanders, lies, & through unjuſt vexations, as that *Athanaſius had killed Arſenius, had raviſhed his hoſteſſe, had craftily conveyed away the proviſion of food, that was ſent from Conſtantinople, had furniſhed a ſeditious conſpirator with money*. What record can yeeld examples of like impudency? The goodly *Arian Biſhops* caſt out *Euſtatius* of *Antioch* from his place, becauſe he was one of the ſound faith, alledging againſt him, that a harlot avouched hee had had filthy company with her. Neither were theſe things done cloſely, & in private, but to the intent we might take notice of the mighty noiſe of this *haile*, *With frequent Synods*, running up and down from far countries, even from *Thracia*, and *Alexandria*, into *Syria*; With wicked accuſations and appeals unto the *Emperour*, abrogations of the wicked opinions, and again with the reſtabliſhing of the ſame, ſo that the whole *Eaſt*, had buſines enough made from this matter, and did on all ſides ring out with the noiſe of this ſhower.

But the tumult ſtayed not here, *Conſtantius* the ſon of *Conſtantine* mingled the *haile with blood*. He baniſhed many, and many hee put to death. How inhumane a fact was that, that he with torturing compelled that reverend old man *Oſius* of *Corduba*, whom his Father had ſo honoured, to aſſent to the wicked opinion? But the ſavageneſs of *Valens* doth almoſt exceed all credit, wherewith the Church was waſted round about on every ſide, the faithfull were caſt down headlong into the River *Orontes*, and all kind of death was cruelly inflicted upon them. And verely that ſhip wherein he commanded fourſcore worthy men to be burnt upon the ſea, under a pretence of ſending them into exile, was a more horrible device, then that ſhip for the nonce made eaſie to be looſed in the joynts, which *Nero* deviſed, wherein to deſtroy his own mother. And ſo the *Biſhops*, who were wont of old to goe beyond all men in conſtancy and patience, did now in proceſs of time ſtrive to excell the heatheniſh Tyrants in cruelty. What ſlaughters did *Macedonius* make through the whole *Eaſt*, *George* alſo & *Lucius* at *Alexandria*? It were too long to rehearſe all,

in a word the former times of calamity returned againe upon the Church, the enemies name onely being changed. For thoſe ancient enemies were *Heathens*, theſe *painted, and fained Chriſtians*. Certainly the *haile* that fell from the skies about theſe times, being of a wonderfull and exceſſive bigneſſe, did moſt plainly declare, what was the ſtate of matters now; *there fell down haile that would fill a mans hand, very like in bigneſſe to great ſtones, every one whereof was ſuch as a man could gripe and hold with his hand, as* Socrates ſaith, *Booke* 4. 10. And then it ſeemeth did *Gregory Nazianzen* make that Oration, which hath this Title, *When as his father was forced to keep ſilence, becauſe of that calamity that hapned by meanes of the haile.*

And they were caſt upon the Earth, and the third part of the earth was burnt up. Thus doth *Aretas*, the vulgar Latin, and certaine other Bookes read; And it ſeemes it ſhould be ſo read; both that the greatneſſe of the evill might be the more perceived, as alſo that thoſe things which follow might be the more eaſily underſtood, this firſt which is the chiefe being once laid downe.

He cometh now to the *ſecond effect*, which onely damnified the wicked. When as the ſealed ones were well enough protected in the meane time from the miſchiefe thereof. *For*, ſaith he, *they were caſt upon the earth*, which we have taught to ſignifie *earthly men*, that are altogether given to ſeeke for the things of this life. But this ſhower did not raine upon the whole earth, but onely upon a *third part of it.*

Now he calleth it a third part after the common manner, diſtributing the whole earth into three parts. This third part was the *Eaſt*, that is, *Aſia*, and the places adjoyning; as for *Europe* and *Africk*, they rather heard of it then felt it. *Valens* and *Urſatius*, *the one being Biſhop of the people of Murſa in Panonia, the other of Singidon in upper Myſia*, endeavour to ſpread this poiſon into theſe parts, but the *Lord* did graciouſly keep it within the bounds of the third part, leſt the ſame deſtruction at once overwhelming the whole Church, ſhould utterly ruinate it.

And the third part of the trees was burnt up; Trees here are thoſe men that are nouriſhed upon that Earth, which he ſpake of even now, and among theſe, ſuch as be the ſtronger and taller, that over-top the reſt: as *Chap.* 7. 1. Now the *green graſſe* ſignifieth, the new-borne babes of the Church, and the common multitude. Now this tempeſt ſeemeth to rage more grievouſly againſt the *Graſſe* then the *Trees*. For the *third part* onely of theſe is ſet on fire, but the whole *graſſe* is burnt

burnt up; but this whole *graſſe* belongs onely to *that third part*, even as the *third part of Trees* are *all the Trees of the Eaſt*; ſo that it fareth not a whit better with the *Trees*, then with *the graſſe*. Theſe things doe ſhew us, that all belonging to the Chriſtian Religion, both high and low, who kept in theſe Regions, and were not truly founded and built upon Chriſt, were to be ſo miſerably ſmitten with this tempeſt, that they ſhould make this wrack of their ſalvation. It may be you will ſay, they were ordained to deſtruction, and ſo damned before: it is true indeed, in regard of Gods counſell; yet it often falleth out, that Reprobate men doe flatter themſelves for a time with a falſe hope, and doe profeſſe ſome outward devoutneſſe with great ſhew of forwardneſſe, which afterward time convinceth to have bin but meer hypocriſie, and a vaine vizard of holineſſe. So theſe *trees* and *graſſe* thus burnt up, ſhould ſuffer a loſſe of all their piety, by daſhing themſelves againſt the rocks of ſo great impiety that was among the Biſhops. And indeed, how could it be otherwiſe, but that all they in whoſe hearts the truth had not taken deep rooting, ſhould either be carried away into error, or which is worſe, ſhould deſpiſe all Religion, ſhould revolt from Chriſt, and hate thoſe that worſhip him, as whom they ſhould ſee to minde and labour this one thing, even to ſtir up ſtrife, contentions and hurliburlies. Worthily doth *Conſtantine in an Epiſtle to the Synod gathered in Tyrus, upbraid the Biſhops, that they did nothing elſe but ſow diſcord and hatred, and ſuch things as tended to the deſtruction of mankinde*, Socr. *Book* 1. 34. But there is no need of witneſſes in a matter that is not doubtfull, rather is Gods great mercy to be magnified, which preſerved a few ſafe from this boyſtrous ſtorme.

8. *And the ſecond Angel blew the Trumpet.* The firſt effect of this ſecond *Trumpets blaſt, is a great mountaine, burning with fire, caſt into the Sea.* The ſecond is, *the dying of the third part of the creatures which were in the Sea.* As touching the firſt, *Mountaines* in Scriptures are *Princes, Peers, lofty minded men*, and the like; as *Eſay* ſaith, *that the day of the Lord ſhall come againſt all the high Mountaines, and againſt all the high Hils, and againſt every high Tower, and againſt every fenced Wall*, Chap. 2. 14, 15. Whereupon it ſeemeth here to ſignifie *Kingdomes, Principalities, Honours, Dignities, the Pomp and Wiſe the World; & the ambitious affecting of ſuch things.* This *Mountain* burns with fire, like *Veſuvius* and *Ætna*, two mountains, out of which iſſue flames of fire, becauſe the deſire of honour and riches is of a burning nature, neither are men wont coldly and freezingly to be buſied in getting of them. It is caſt downe into the *Sea*; becauſe the ambi-

tious

tious aſpiring after theſe things, was caſt into the Doctrine, when there was *a new decree of the Councel made, as touching order and honour, of which their anceſtors had never once dreamed*: For we ſhewed before, that the *Sea is the Doctrine, which is moſt pure in the true, and heavenly Church*, Chap. 4. 6. But in the earthly and falſe Church, it is groſſe, and troubled, *Chap.* 7. 1. Seeing therefore this is the meaning of the words, we ſhall finde, that this *ſecond Angel* blew preſently after the *firſt*, among the ſame *Fathers of Nice*. For after the matter was once determined about the *coeſſentiall nature of the Sonne, about the celebrating of the Paſſeover in one and the ſame day; and concerning Miletius, they addreſſe themſelves to make Canons, whereby the Eccleſiaſticall Diſcipline ſhould be governed.* Among other *Canons*, they decree as *touching the Primacie of Metropolitan Biſhops, that the Biſhop of* Alexandria *ſhould have power over all the Churches in* Egypt *or* Lybia, *and* Pentapolis, *becauſe the Biſhop of* Rome *had the like priviledge: Likewiſe that in* Antioch, *and other Provinces, every Church ſhould have his owne honour reſerved unto it ſelfe. And that no man ſhould be counted a Biſhop, that is ordained beſide the will, and privity of the Metropolitan, that the Biſhop of* Jeruſalem *ſhould be alſo honoured in his due place, alwayes provided, that the proper dignity of the Metropolitan City ſhould remaine untouched.* This *burning Mountaine* was *caſt into the ſea*, when upon this onſet Eccleſiaſticall men ſtrove together about dignities and honours as for Heaven it ſelf. In former time indeed, *Churches of leſſe note and name*, were wont when any doubt aroſe, to goe to, and conſult with the learned and skilfull Biſhops of more famous Cities, and to require their help, who by reaſon of the eminencie of the place had more authority, but that which they did before of their owne accord, they now muſt doe of neceſſity, and thoſe whom of old they ſaluted as *brethren and fellow-labourers*; Now they muſt call them by higher titles. Hence that *domination*, and *lordly ſuperiority* among Miniſters invaded the *Church*, by means whereof all things were ſhortly after turned upſide downe. *Conſtantinople* thought her dignity was little provided for by this *Nicene Creed*. Wherefore a few yeeres after, when there was *a councel* gathered together in that place; Under *Gratian* & *Theodoſius the Elder*, is decreed in more plain words, *that the Biſhop of Conſtantinople ought to have the honour of the Primacie, after the Roman Biſhop, becauſe it is a new Rome*, Coun. Conſt. 1. Can 4. In which words ſhe both bewrayed her own ambition, and ſhe ſhewed a little more fully, what the *Nicene Councel* meant, by thoſe more obſcure circumſtances and circumlocutions.

And

And the third part of the Sea became blood. A ſecond effect is, *the corruption of Doctrine, and the dying of the creatures in the Sea.* The *Doctrine* is turned into *blood*, that is, into a quite degenerate nature; Before indeed it began to be foul, and thick, when it was defiled with many ſuperſtitions, but after that the deſire of *Prince-hood*, and *Primacy* was mingled together with it, it was changed into a certain hatefull *blood*. Now what this *third part* is, the Hiſtory doth open evidently. In the former Trumpets bleſt, the *Eaſt* was ſtricken with *Hail*, now the *Weſt* is plagued with bloody waters, as *Egypt* was of old. Now was *Rome* to play her part, who not content with the *primacy of order*, which the *Nicene Fathers* had given her, ſtrove as much as ſhe could to challenge to her ſelf *a primacy alſo of power over all*. And hereunto ſhe had many opportunities about the reſt. *It was the principall City of old, and of late, it had that prejudice of the Nicene Decree to lift it up, it enjoyed exceeding great eaſe, when as in the mean time the Whole Eaſt was on fire With lamentable firebrands of mortall diſſention, to conclude it was ſet up as a Sanctuary for the Orthodox Profeſſors and Teachers When they were thruſt out of their own ſeats, under which pretence of defending theſe men, ſhe crept up into that Kingdome, which before ſhe did ſo greedily affect in heart.* For whileſt that both thoſe exiled Biſhops of whom ſhe ſeemed to deſerve ſo well, did extoll her with a gratefull minde more loftily then was meet, and ſhe got and exerciſed a certain Empire and domination unawares over all men: which cunning conveyance of hers doth evidently appear in *Sozomen, Book. 3. Chap. 8. Athanaſius of Alexandria, Paulus of Conſtantinople, Marcellus of Ancyra, and Aſclepa Biſhop of Gaza*, when they were caſt out by their own men for protections ſake fled unto *Rome*, the defence of whom *Julius* the *Biſhop of Rome* did willingly apprehend, neither is that to be reproved, unleſſe he had from hence made himſelf craftily a ſtep to that Tyranny which he and his followers exerciſed; For ſo he writeth to Churches in theſe mens cauſe, as if he had power to command any thing at his abſolute pleaſure. *Becauſe he held it to belong to his office in regard of the dignity of the Throne, to take care over all Churches, and Biſhops, he therefore reſtored to every one of theſe Biſhops his owne Church.* But after he had ſent abroad his letters every where through the *Eaſt*, full of *Imperiall power*; (As I ſaid) which he arrogated to his own *Sea*, the *Biſhops* of the *Eaſt*, though in other things which they did, and wrote, they were not to be allowed; yet did they this very well, and according to their duty, in that they thought it

fit

fit to take down the inſolency of the young Popeling, and freely to taxe the Romiſh ambition; And hereupon they anſwer, *that the Church of Rome indeed doth ſtrive and contend with all men about honour, as if ſhe had been made the School of the Apoſtles, from the beginning, and the mother city of piety, although the teachers themſelves of the doctrine came forth of the Eaſt, and were men that lived in that region,* &c. To this device of bragging thus inſolently of the *Apoſtolike Chaire,* was added another, namely, a crafty interpretation of all complementall duty, as if it had been due obedience: they ſaluting them by the names of *Brethren,* and *Colleagues,* they reſaluted them with the names of *moſt honourable Sons,* and other notable conveyances of that kinde, as *Damaſus* in an Epiſtle to the *Synod of Conſtantinople*; *In that,* ſaith he, *your charity my moſt honourable Sonnes, doth yeeld due reverence to the Apoſtolike Chaire, therein you get unto your ſelves much reverence. For although it belong to us eſpecially, to ſit at the Helme, which We have taken upon us to governe in that holy Church, where the holy Apoſtle ſate as Doctor, yet We acknowledge our ſelves, to be unworthy of ſo great honour, &c. Theodor:* Book. 5. 9. The charity of the *Pope of Rome* was incredible, that could embrace ſo many *Biſhops* then preſent in the Councell, no otherwiſe then as if they had been his *Sons.* In the next Age the inſatiable deſire of honour broke out more openly; Three *moſt holy Popes,* who no doubt could not erre, they were ſo holy, thas is, *Zozimus, Boniface* and *Celeſtinus,* convicted of forgerie, by falſifying the *Nicene Councell,* to ſtabliſh their Principality. The ſixt Synod of *Carthage* (*though it reprove ſo deteſtable an act, more gently then was meet*) *Writeth thus unto Celeſtine, that it could not finde any ſuch thing in the more true copies of the Nicene Councell, which they received, as they were ſent, taken out of the Authentike records by holy Cyrill, and Atticus of Conſtantinople, which yet they had lately ſet down, being taken as out of a part of the Nicene Councell, and ſent by Fauſtinus, and therefore it admoniſheth him, not to commit ſuch a ſin as that he ſhould ſeeme to bring in the ſmokey and ſwelling pride of the World into the Church of Chriſt.* Thus in a ſhort time impudency grew to an height, neither did it ceaſe afterwards, till *Rome* the Conquereſſe, had got away the Apple which they all ſtrove for, from all other Churches. The *Fathers of Nice* had an intent to provide for the quietneſſe of the Church, by placing certain *chief Patriarckes*, as it were in a Watch-tower, above the reſt; but the event convinceth them both to have been in a very great errour, and to have beſtowed their labour to very bad purpoſe, and

withall

withall it teacheth us, how much more ſafe it is to perſiſt in the ſimplicity of the truth of God, then truſting to mans wiſdom, to innovate ought therein. And thus wee ſee this third part, into which the *burning Mountain* was caſt, and that the Doctrine was moſt foully corrupted by meanes hereof, and depraved, it is now God be thanked made more known, then that there ſhould be any need to ſpend time in proving it; we ſhall finde this to be the perpetuall Cuckoes ſong of all the Popiſh ſort, namely, to advance without all modeſty or moderation the *Apoſtolike* Sea; to which purpoſe *they talke of the Sunne and the Moon, two ſwords, the Church built upon Peter*, and there is nothing in effect, which they do not drag in by head and ſhoulders.

9. *And the third part of the Creatures died.* There are yet two members more remaining of the Second effect, the one concerning the *death of the Creatures in this ſea*, the other as *touching the deſtruction of the ſhips*. Theſe *Creatures of the Sea*, are all that baſer lowermoſt rabble of the Clergy-men, as they call them, ſuch as are *Porters, Readers, Singers, Conjurers, Attendants, Subdeacons, Deacons, Archdeacons, Deanes, Religious men, Monks, Friars, and the reſt of this rout.* The *ſhips* are thoſe of the uppermoſt rank, whoſe office it was to give themſelves wholy to preaching of the word, and thereby to tranſport it like *Merchants*, hither and thither, or to traffique any other way in this *Sea*; *The third part of all theſe ſhould die*, that is, all men that exerciſe this corrupt miniſtery through *Europe*, which is the third part of the world, by drinking in this bloody and mattery corruption, ſhould die of a ſwelling with ambition, deſpiſing the ſimplicity of their function, and neglecting all reſpect of their duty, by meanes of their fervent deſire, to attain a higher dignity in the world. In the *Eaſt*, the inundation of the Barbarians quenched this flame; In the *weſt* the times being ſomewhat more peaceable, gave power unto it to range more freely. The greatneſſe of which flames wherewith all the *Mariners, Oremen, Pilots, and Seamen that ſail in the Mediterrane Sea from the gulfe of Ionia even to the Gades, Which are the two Iſles that part Europe from Africke*; that is, all the Churchmen in this part of our world, can more eaſily be comprehended in minde, and cogitation, then it can be declared with words by him eſpecially that laboureth for brevity. Would God the remainders and broken peeces of this mountain, did not annoy the Chryſtaline Sea in the Chriſtian Churches even at this day. Now how well doth it agree with this evill that light on the Sea, that about this ſame time, as *Hierome*

ſaith, *the Seas paſſed their bounds by reaſon of an earthquake that happened throughout the whole world, after the death of Julian, as if God had again threatned deluge, or as if all things ſhould returne to their ancient confuſed Chaos, at which time the ſhips were carried to the ſteepeſt hills, and there hung. Hieron: in the life of Hilarion.* The ſame thing doth *Ammian. Marcell:* report, Book 26. at the end, who ſaith that *this thing happened the 12. day of the calends of Auguſt, when Valentianus was firſt Conſull with his Brother.*

10. *Then the third Angell blew the Trumpet.* The firſt effect of the *third Trumpets bluſt, is a ſtar falling from the heaven into the third part of the flood, and fountains, burning like a firebrand, whoſe name is Wormewood.* A ſecondary effect, *is a bitterneſſe, which they gate thence, and the death of men that drank of the waters.* We muſt remember that which may appear abundantly, out of thoſe things that have been ſaid before; but it is again to be repeated becauſe of them, who to darken matters, inculcate the contrary oftentimes, namely, *that theſe words are not to be taken properly.* If one great Star ſhould fall, there ſhould be no need to expect any more miſchief to enſue. Neither would it only fall upon the third part of the floods, but it would cover the whole earth; So that they which urge proper ſpeaking, are forced to depart from the words, and to imagine this Star to be a certain multitude of exhalations heaped thick together. But it will prove to be manifeſt out of the whole Prophecy, that here is no entreating of any thing to come, but of that that is paſt in reſpect of this age of ours. They therefore that call us back to the native ſignification of the words, do of ſet purpoſe deſire ſo to overwhelm the truth, that it ſhould never break forth; but to the point.

We have heard that *Stars* are the *Miniſters of the Word* in the Churches, Chap. 1. 24. And yet the word doth not ſo agree to them alone, but that it may be applied unto others. How art thou fallen from heaven, *O Lucifer thou Son of the Morning!* ſaith the Prophet, ſpeaking of the *King of Babylon*, Eſay 14. 12. The word therefore is fitting for them that ſhine on high as it were in heaven, ſpecially if they ſhine with the light of the truth. This is *a great Star*, not an obſcure and cloudy one, but of a notable greatneſſe. *It fell from heaven*, by revolting from the true Church by hereſie, or ſome other impiety. It burneth as a torch, becauſe the fire thereof is flaming, and ſhewing it ſelf forth, openly breaking out into the publike view, not glowing only with an hidden kinde of fervency, as the *Mountain burned* a little before, whoſe flame yet ſhould not be long laſting, but for want

of

of matter to feed it with, like the flame of a torch, it ſhould goe out. It falleth into the *Rivers* and *Fountaines*; namely upon thoſe, from whom as from Fountains the doctrine ſhould flow forth unto others, ſuch are the *Biſhops*, diſpenſers of the word, whoſe ſundry reſpects gets them ſundry names. Even now they were *ſkips*, tranſporting the traffick of the word hither and thither; now becauſe they doe feed and preſerve that *Whole Sea of Doctrine* with their continuall flowing, and increaſe that which is adding in the multitude, they are worthily compared to *flouds* and *Fountains*. The *Star* falleth upon theſe, while perhaps the people remaine more ſincere, which cannot conceive of ſo great ſubtilties. And yet how can the River flow purely, when the Fountain is corrupted? Vnleſſe perhaps, as the Sea doth not wax ſweet by the flowing of the Rivers, ſo neither ſhould the multitude get a bitterneſs, though the Biſhops were depraved. But here it fals out otherwiſe, *ſeeing a little leaven leaveneth a Whole lump*; and ſeeing the Fountains ſhould be moſt corrupt, they ſhould not goe ſcotfree that ſhould drink of them, but they alſo ſhould periſh, aſwell as the other. The name of the *Star* is *WormWood*, not that it was ſo called commonly, but becauſe it ſhould ſhew it ſelfe to be ſome ſuch thing by the effect. Now *WormWood* ſometimes ſignifies the bitterneſs of affliction, as *behold I will feed my people With WormWood, Jer.* 9.15. That is, I will afflict them with moſt grievous puniſhments. Sometimes it ſignifieth the deadly poyſon of hereticall wickedneſs, as, *take heed leſt there be in any of you a root bringing forth gall or WormWood*, that is, leſt your mind be a ſeminary of any Idolatry, or of a curſed life, as the moſt learned men, *Tremelius* and *Junius* do interpret the place, *Deut.* 29.18. Both of theſe (*as it ſeemeth*) are to be joyned here together, that ſo the bitterneſs of calamity ſhould be mingled with naughty and corrupt doctrine. Now to come to the application.

This third Angel blew his Trumpet about eleven yeers after the former. When as *Conſtantius*, to whoſe ſhare the *Eaſtern Empire* fell, ſtraight after the death of his father, was caſt down from heaven into the *Arian* hereſie, through the fraud of a certaine Prieſt, whom he took into his familiar acquaintance. The impiety indeed was begotten before by *Arius*, and had gotten ſome patrons, as we have ſhewed before, but *Arius* did ſtraightway diſſemble a recantation; by the ſame cunning trick *Euſebius* and *Theognis* recovered their chairs. Neither durſt any man be any whit troubleſome in an open ſort while *Conſtantine* was alive; this madding gadbee did indeed

vexe the minds of many, and compelled them to ſtirre up what troubles they could againſt thoſe of the Sound beliefe, but they had another matter in prettence and ſhew, beſides theſe were leſſer *ſtarres*. But *Conſtantius was a great Star* flaming like a lampe, bringing forth the matter into the open light, out of the lurking holes thereof, and ſtriving to amplifie it with exceeding great heat of ſpirit. The like account is to be had of *Valens* the Emperour, who followed after *Julian and Iovinian*.

Through the helpe of theſe two, *Worm-Wood* fell into the *third part of the flouds, and into the Fountains of waters*. Before this the Biſhops were ſick of the diſeaſe, but now they began to be horne-mad, having gotten ſuch to authorize them. *The whole Eaſt, except Athanaſius*, and *Paulinus, drank in the deadly poyſon of the Arians, and the Eunomians, Hierom againſt errours, Iohn of Ieruſ.* Not only *Nilus was turned into bitterneſs, but the flouds alſo, and fountains of Thracia, Helleſpont, Bithinia, and the whole continent region, in all which places the Arians expelled all that held the truth out of the Church, and puniſhed them in great extremity, and indignity*, Sozom. Book. 5. 27. Moreover, *the poyſon was poured upon all men univerſally from the borders of Illyricum, even unto Thebais, as* Baſil *complayneth, Epiſt. 69.* Now what *Worm-Wood* was ever more bitter, then that the Chriſtians ſhould bee whipped to death by Chriſtians, ſhould be deprived of their goods, and priviledges of their Cities, marked in the forehead with a brand, and ſhould not be one whit leſſe cruelly, and outragiouſly handled by their brethren, then they were in times paſt, by their moſt ſavage and inhumane enemies. And yet the orthodox men endured all theſe things, and many things more at the hands of *Macedonius* of *Conſtantinople*, and of other of his companions, who were rather *helliſh furies*, then *Biſhops*, as *Socrates* reporteth, *Book* 2. 27. This plague did a long time moſt miſerably torment, and vex that third part, both by it ſelfe alone, as alſo by that unhappy brood of the *Macedonians*, and ſome ſuch other curſed off-ſpring; and yet after that *Valens* was dead, this flame alſo dyed, whoſe nouriſhment was ſpent, as of a Lamp which hath no more oyle ſupplied unto it. Theſe *Worm-Wood waters* did marvellouſly aggravate the calamity of the *Haile*, unto which they did now mingle themſelves, and ſo they hindred the quenching aid againſt the weſtern fire of ambition: For now three Trumpets did joyntly invade the world together, which did at the beginning annoy it ſeverally, and ſo more lightly.

11. *Therefore the third part of the waters became Worm-Wood*

A ſe-

A ſecond effect, that teacheth us what was the fruit of this falling Star. All the Teachers and Biſhops almoſt of that part, which ſhould have been head-ſprings of Doctrine unto others, did forthwith infect the wholſome waters, with the bitterneſſe of their wicked opinions, but they did not procure death to themſelves, onely by this mixture, but all they alſo who drank of theſe waters, and ſuffered themſelves to bee infected with the ſame opinions, came to deſtruction, as wee ſhewed above in the expoſition.

12. *After that the fourth Angel blew the Trumpet.* Here is but one effect only mentioned of the fourth Trumpet; otherwiſe then was done in the former. And that not without cauſe, but for this purpoſe as it ſeemeth; becauſe the former evils proceeded from thoſe that were of the *houſhold of faith* in profeſſion, and therefore it was needfull, not only that it ſhould be declared what was done, but that the Authors alſo ſhould be known, to which the firſt effect did chiefly belong. Now this calamity ſhould come wholly from the *Enemy*, and from men that are ſtrangers from the *Church*, touching whom it was not neceſſary to record any fall of theirs. Wherefore hee cometh in no other manner to ſpeake of this *Trumpet*, then hee did to relate the former calamities, which thoſe noiſome *heatheniſh Tyrants* did of old bring upon the Church, *Chap.6.*12,13. This one effect doth ſmite the third part, of the *Sunne*, *Moon*, *Stars*, *day and night*. Wee interpret the *ſunne*, *moone* and *ſtars* as before, to be the chiefe ornaments of the more pure, and true Church; ſo that the *Sunne* are the Scriptures themſelves, the fountains of light; the *Moone*, the doctrine fetched from thence, which is ſometime compared to water, ſometime to light in a divers reſpect. The *ſtars* are the miniſters, the *day* joy and gladneſſe, which are in the Church, ariſing from the enjoying of this Sunne; the *night* the more ruſull ſtate thereof, whether it be by reaſon of affliction, or of ſome darkneſſe, and obſcurity, that is caſt upon the truth, or of both; whence it is, *that there ſhall be no night, in the full felicity of the Church*, Chapter 21. 29. Neither are the *Miniſters ſtarres*, becauſe they are ſervants of the *night*, but becauſe they drive away darkneſſe in others, themſelves being in the meane while inlightned throughly with the light of the *Sunne*. The meaning therefore is, *that a moſt grievous calamity ſhall invade the third part of the World, which ſhall be common, no leſſe to the falſe, then to the true Church:* as the Hiſtory witneſſeth, that it came to paſſe. I let

paſſe

paſſe the tempeſts of thoſe wars, which thoſe baſe nations, the *Gothes*, theſe of *Suevia*, the *Hunni*, the *Heruli*, the *Vandals*, and the reſt that belong to the State of theſe people, which being ſcarce repreſſed by *Conſtantine the Great*, at length, when he was taken away from the earth, overflowed all *Europe*; I thinke that this *fourth blaſt* is chiefly to be referred to that time, when as *Genſericus the Vandal* paſſed over from *Spaine* into *Africke*, being ſent for by *Boniface*, about the yeere 438. from Chriſts nativity. For what *Decius* or *Diocleſian* is to be compared with the inhumanity of this man? The goodneſſe of God delivered *Auguſtine* out of his jawes a few yeeres before *Hippo* was taken: The reſt of the Saints, what torments did they not indure? The Tyrant commanded that all the holy Books ſhould be burnt up, that all men ſhould be ſlaine without any difference; that they ſhould not ſpare the innocent Age, but that partly they ſhould ſnatch the ſucking chiildren from their mothers breaſts, and daſh them againſt the ground; partly alſo, that they ſhould cleave them aſunder into two parts from the crowne of their head. And it fared better with theſe, then with the reſt that remained alive, of whom many were *Miniſters* of the Word, and *Noble men*, who were laden with mighty burthens, in ſtead of *Camels* and other Beaſts, made to draw, and when they began to lag with wearineſſe, they were driven on, and made to mend their pace, with goads of Iron. The Proclamations of the *King* were ſet forth, that all thoſe ſhould be altogether deſtroyed who had taken holy orders. And *Victor* of *Utica*, who wrote the Hiſtory of this Perſecution recordeth, *That of an hundred and three ſcore Biſhops, Who of late were in* Zengetana, *and the provinciall Regiment, oncly three remained alive, at ſuch time as he wrote theſe things, and of three, one eſcaped perſecution, and led an exiles life at* Edeſſa *in* Macedonia. Then true it was, that the *third part* of the *Sun*, *Moone*, *Stars* and the *Day*, was ſmitten when as the *Church* of *Africke*, being a third part of the whole, did lie quite extinguiſhed, as far as any man could judge; eſpecially then, when as *Hunorichus Nundrus*, and at length *Gilimer* uſed greater cruelty in their gleaning, if any greater could be, then *Genſericus* did in cutting downe the firſt harveſt. Neither was the *Night* untouched, but the third part thereof was alſo ſmitten, that is, the whole falſe and counterfeit Church alſo which is wont to be more in number then the true, and to overwhelme it with her duskiſh ſhadow, was partaker with the *true Church* of the ſame calamity. For the *Vandals* coveted to cut off at once every one of the Chriſtian name, otherwiſe then the other barbarous Nations in

Europe

Europe did, who onely ſought to plant themſelves there, but were not of ſuch hatefull mindes to Religion it ſelfe: For which cauſe we ſuppoſe this *fourth Trumpets blaſt* to be proper to the *African Vandals*, and ſo much the more, becauſe it came to paſſe by their meanes, that the *Sun* hath been ſet in theſe Regions continually, ever ſince till this day; For after that horrible darkneſſe, which the *Vandals* brought in, *God* in his terrible judgement, gave over thoſe Nations to the *Mahometicall fury*, whoſe *helliſh night* at this day ſuffers not any ſaving beame to ſhine upon it. How lamentable a thing is it, that that part of the world that was wont to be ſet out of old, and beautified with moſt excellent Lights, ſuch as *Tertullian*, *Cyprian*, *Auguſtine* were, with infinite others, almoſt is now wholly covered with blackneſſe of darkneſſe, and hath not one leaſt ſparkle to gliſter in it? But ſuch is thy good pleaſure, *moſt Holy Father*, who haſt left remaining the *Churches in Europe alone*, and haſt compaſſed them about with moſt wofull ſpectacles of thy anger, both from *Eaſt* and *South*, and that though they be ſuch as do abuſe thy holy name in a moſt unworthy manner. Thus therefore are the *foure firſt Trumpets*, *Contention*, *Ambition*, *Hereſie*, *War*, thoſe *foure Angels*, whom *Conſtantine the Great* did for a time reſtraine. The Propheſie of this Chapter containes about 230. yeeres, to wit, from the beginning of the raigne of *Conſtantine*, to the yeere of Chriſt, 533. At which time *Beliſarius* tooke *Gilimer* captive, and deſtroyed the race of the *Vandals* in *Africke*, Euagr. Booke 4. 16. You may fetch a more large explaining of this Story from *Euſebius*, on the life of *Conſtant. Socrates*, *Theodoret*, *Sozomene*, *Euagrius*, *Procopius of the War of the Vandals*, *and Victor of* Utica, touching this perſecution uſed by the ſame people, whoſe Commentaries God would have to be extant, to give light and credit to this Propheeie.

13. *And I beheld, and heard one* Angel *flying*. Now he cometh to the *three laſt Trumpets*, which were more full of calamity, then the former, as appeareth by the common preparation made unto them in this verſe: For as if the uſuall *blaſt* were not enough by it ſelf to ſtrike a feare into men, *a Prefaee* common to theſe three, and that full of terror is prefixed, and each of them is afterwards illuſtrated with their owne tranſciſions. As for the words, ſome doe reade, in ſtead of *Angel*, *Eagle*, as *Aretas*, *Complut.* and the *Vulgar*, being induced thereto, as it ſeemeth, becauſe the *fourth Beaſt* was like unto a *flying Eagle*, Chap. 4. 7. But the word *one*, joyned to it, maketh againſt that. For a determination is wont to be of an uncertaine and indefinite matter

matter: But the *Eagle* that was *the fourth living creature*, was onely one, wherefore it were ſuperfluous to ſay, *I ſaw one Eagle*: Therefore *one Angel* doth ſerve more aptly, which is a common word, and may by right be circumſcribed with ſome addition, even as *Andreas* reads it, and other *Greeke Copies*: Beſides, is he alſo called an *Angel that flieth through the midſt of Heaven*, as afterwards, *Chap.* 14. 6. Now one *Angel* is ſome one ſingular man, choſen and exempted out from the reſt, to ſome peculiar office; the *midſt of Heaven*, is not ſuch a middle as the *Aſtronomers* ſpeak of, who call *Mid-day* by that name, but *middle between earth and heaven*, to wit, *a middle of heighth*, not of *length*, after which manner the *Angel* appeared to *David*, 1 Chro. 21.16. Now ſeeing *Heaven* is the Holy Church, but the *earth* is that which is falſe and counterfeit, bearing the name and ſhew onely of the true, this Angel that appeared between both, ſeemeth neither to have attained to the purity of *that*, and to have flowne up beyond the filth and dregs of *this*. He *cryeth with a great voyce*, that he may be heard of all men, *that greater calamities by far, are to come out of the three Trumpets that remaine, then thoſe that are already paſt*. But yet ſo, as that thoſe calamities ſhould befall the Inhabitants of the *earth onely*, who doe counterfeit holineſſe, when as indeed they be withered branches, and rotten members. The time and agreement of the matter, doe make me to think that this *angel is Gregory the Great, the Biſhop of Rome*; This man was one, as it were, excepted out of the rabble of many *Popes*, whoſe labour God would uſe, to profit his Church. Now although he unwittingly ſate in the *Chaire of Wickedneſſe*, yet God knew how to draw out his ſervants, even out of the jawes of Hell. And indeed, he is ſignificantly called *one*, as if it were miraculous, that in ſo degenerate a rout, any one man ſhould be found ought worth. This *Gregory flew between heaven and earth*, as being weighed downe with many ſuperſtitions and errors, that he could not ſo fully be reckoned for a Citizen of the heavenly City; and yet his notable good will, deſire, diligence, ſound judgement in many things, did lift him up on high far above the reſt of the common ſort, and that troope of ſuperſtitious men: *he cryed with a loud voyce*, by denouncing unto the world a great calamity that was to inſue from *Antichriſt*, who was ſtraightwayes about to come; *The King of pride is neere*, ſaith he, *and that which is not lawfull to be ſpoken, there is an army of Prieſts ready to fight his battels*, Book, 4. Epiſt. 34. Againe, *the King of pride is at the doores, in the ſame* Booke, Epiſt. 38. In the ſame place, *Where is that Antichriſt, who ſhall challenge to him-*

ſelfe

ſelf the title of Univerſall Biſhop, *and who hath an hoſt of Prieſts prepared to follow after him? He is neer*, ſaith he, *and at the doors*; Yea, he was much neerer then he thought, as in whoſe *Chair* he himſelf ſate, but by his owne computation he could not be far off. And it is not lawfull to derogate from the credit of the *Pope*, who could not be deceived, chiefly, ſeeing he doth ſo often, and in good earneſt proteſt, concerning the ſame thing. Seeing then this *Gregory* next after the *fourth trumpet*, the perſecution of the *Vandals*, did ſo expreſly cry out that *Antichriſt* was neere at hand, then which there can befall no greater plague and calamity unto the world, and that a few yeers before that that Monſter, though long before hatched, yet came forth into the open light, it muſt needs be, that he is this *Angel*, who is almoſt as plainly declared in this Type, as if he had been named.

The Ninth CHAPTER.

THen the firſt Angell blew the Trumpet, and I ſaw a Starre fall from Heaven unto the Earth, and to that Star was given the Key of the bottomleſſe pit.

2 He opened therefore the bottomleſſe pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great Fornace: and the Sunne was darkned, and the ayre, by the ſmoke of the pit.

3 And there came out of the ſmoke Locuſts upon the earth, and unto them was given power, as the Scorpions of the earth have power.

4 But to them it was ſaid, that they ſhould not hurt the Hay of the earth, neither any green thing, neither any tree: but onely thoſe men, which had not the Seale of God in their foreheads.

5 And to them was commanded, that they ſhould not kill them, but that they ſhould be tormented five moneths: and that their torment ſhould be, as the torment of a Scorpion, when he hath ſtung a man.

6 Therefore in thoſe dayes ſhall men ſeeke death, and ſhall not finde it; and ſhall deſire to die, and death ſhall flye from them.

7 And the formes of the Locuſts *were* like unto Horſes prepared unto battell; and on their heads, *were* ſet, as it were crownes, like unto Gold, and their faces like as the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of Lyons.

9 And they had Habergions, as Habergions of Iron: and the ſound of their wings was like the ſound of chariots, when many Horſes run unto battell.

10 And they had tailes like unto Scorpions, and ſtings: and they have power in their tailes to hurt men five Moneths.

11 And they have a King ſet over them, which is the *ANGEL* of the bottomleſſe pit, whoſe name in Hebrew is *Abaddon*, but in Greeke *Apollyon*, that is, Deſtroying.

12 One woe is paſt: and behold yet two woes come after this.

13 Then the ſixth Angel blew the Trumpet; and I heard a voyce from the foure hornes of the Golden Altar which is before the eyes of God, ſaying to the ſixth Angel, which had the Trumpets;

14 Looſe thoſe foure Angels, which are bound at the great river Euphrates.

15 Therefore thoſe foure Angels were looſed, which were prepared at an houre, and at a day, and at a moneth, and at a yeere, to ſlay the third part of men.

16 And the number of the army of Horſe-men, was two thouſand times a hundred thouſand: for I heard the number of them.

17 And I ſaw the Horſes in a viſion, and them that ſate on them, having fiery Habergions, and of *Iacinth*, and of Brimſtone

brimſtone: and the heads of the Horſes were as the heads of Lyons; and out of their mouthes went forth fire, and ſmoke, and brimſtone.

18 By thoſe three was the third part of men killed, *that is,* of the fire, and of the ſmoke, and of the brimſtone, which came out of their mouthes.

19 For the Horſes power is in their mouths, and in their tailes: for their tailes are like unto Serpents having heads, wherewith they hurt.

20 And the remnant of the men, which were not killed by theſe plagues, repented not of the works of their hands, that they ſhould not worſhip devils and Idols of Gold, and of Silver, and of Braſſe, and of Stone, and of Wood, which neither can ſee, neither heare, nor goe.

21 Neither repented they of their murthers, nor of their ſorceries, neither of their fornication, nor of their theft.

The Logicall Reſolution.

Such was the common proheme, as we have ſaid in the laſt verſe of the former Chapter. The ſpeciall effect of the greater Trumpets followeth, of which two are handled in this Chapter, the fifth at the 13. *verſe, the ſixth in the reſt: the firſt effect of that is the falling of a Star from Heaven, verſ.* 1. *A ſecundary one, the opening of the bottomleſſe pit, a ſmoake aſcending out of the pit, darkning the Sun, verſ.* 2. *And the procreation of Locuſts, whoſe deſcription afterwards, is firſt their power, like to* Scorpions, *verſ.* 3. *Againſt whom it is, verſ.* 4. *How long it laſteth, verſ.* 5. *How great it is, both by the degree of torment, which ſhould not be unto death, but onely unto a butcherly torturing of men, verſ.* 5. *As alſo by the eſteeming of death as of a lighter matter, verſ.* 6. *After that a deſcription is added of thoſe Locuſts, both of what kinde they are by themſelves, and that partly ſummarily, that they are like to warlike Horſes, verſ.* 7. *Partly member after member, in reſpect of their heads and faces in the ſame verſe: their haire and teeth, verſ.* 8. *Their breaſts and wings, verſ.* 9. *Their Tailes, and the continuance of their power to hurt men, verſ.* 10. *Then laſtly, of what kinde they are in reſpect of their king* Abaddon, *verſ.* 11. *So much for the fifth Trumpet. The two next are illuſtrated by their tranſciſions, verſ* 12. *The former whereof that is the ſixth, doth partly contain calamity*

in the reſt of this Chapter, partly a Conſolation of the Saints in the two next, the calamity is firſt commanded to be inflicted, the Author of Which *commandment is declared, verſ.* 13. *The miniſter to* Whom *the commandment is made, and the ſum of the commandment, verſ.* 14. *And then it is accompliſhed in very deed, both by the captains, to* Whom *the ſpace of time* Wherein *they ſhould rage, and the number of thoſe* Whom *in their rage they ſhould ſlay, is preſcribed, verſ.* 15. *As alſo by the Souldiers,* Whoſe *number is declared, verſ.* 16. *As alſo their fierce, and cruel nature, verſ.* 17. *Of all* Which *the Event is double, a ſlaughter of the third part of men, verſ.* 18, 19. *And an obdurating of the reſt, verſ.* 20, 21.

THE EXPOSITION.

1. *Then the firſt Angel blew the Trumpet, and I ſaw a Star.* The firſt effect of the fifth Trumpet is *the fall of the ſtar*, as we have ſaid in the Reſolution. Which Star is not any good Angel. Theſe are never ſaid *to fall from heaven to earth*, which is alwaies taken in the worſe part in this Book, but to deſcend, as Chap 10. 1. and 18. 1. and 20. 1. Moreover this *Star* is the *Angel of the bottomleſſe pit*, of whom, *verſ.* 11. Who is called a *deſtroyer*, not only becauſe he ſhall deſtroy others, but alſo becauſe he himſelf ſhall go into deſtruction, Chap. 17. 8. *Who came forth of the ſame bottomleſſe pit from* Whence *he wrought deſtruction for others*, in the ſame place. It is true indeed that the *holy Angel hath the Key of the bottomeleſſe pit*, Chap. 20. 1. But that is a Key of *ſhutting up* the pit onely after the Devil was thruſt into it, this on the contrary, hath only power of *opening*. Neither is it a ſound point, that the *Key* is never committed to any other but to friends. For what other thing is a *Key*, but a power over any thing, which we know to be given to unclean Spirits, whence the *Devil* is called the *Prince of the World*, Ioh. 14. 30. *The Prince of the power in the air*, Epheſ. 2. 2. *The Prince of the darkeneſſe of this World*, Epheſ. 6. 12.

This *Star* therefore by an uſuall cuſtom of ſpeaking in the Scriptures is *ſome Wicked man*, to whom we have alreadie heard that the name of *a Star* hath been given. That *Ambroſe*, which *Tonſtall* ſet forth not long ſince, will have him *to be ſome maſter of an Hereſy, Who before he fell did ſhine in the Church like a Star in heaven, With learning, and Wiſedom*; *Ioachimus Abbas* will have him to be *ſome Clergyman, and one endued With the knowledge of learning*. Rightly do they judge, and according to the meaning of the *holy Ghoſt* himſelfe, as we ſhall ſee by and by. The word for *falling*, is the participle of the preterperfect tenſe in the Greek, to note that this

this *Star* was now before this *fallen*: For this *Star* did not now first fall at the time of the *fifth Trumpets blasts*, but long before this, had he declined by many degrees from his integrity, & was tumbled into this gulfe of impiety. And yet this preterperfect tense doth not only note out a matter which was now gone away, but also a continued action, after the manner of the Hebrewes; of which kinde are those places, *This is my beloved Son, in whom I have been well pleased*, Mat. 3. 17. So above, *behold*, saith Christ, *I have stood at the doore, and knocked*, Chap. 3. 20. And of this sort there are many speeches in other places: *He fell from Heaven to earth*, by revolting from the holy Church to the degenerate company of the wicked; but this fall began now first to be perceived, after that the *fifth Trumpet* sounded out: For that which is done by little and little, and closely, is not found out to be in doing, before it be altogether done: *The key of the bottomelesse pit*, that is *given him*, is a power given over infernall darknesse, which is shut up within the most darke deepe dungeon of Hell, for that is the pit of Hell. Now this power is first of all given to send forth smoke, howsoever hee was fallen from Heaven, before that the *Trumpet blew*. Now, that wee may finde out who is this *Starre*, the matter is not to be measured by one or two circumstances (for so wee shall finde many to have fallen from Heaven) but all things are to be comprehended together; which things truly, unto whomsoever they shall agree, even he it is, doubtlesse, whom this Prophecie painteth out unto us. It cannot be that the holy descriptions should be common and vulgar: so that they may be applyed to things of a diverse nature, besides the minde of the *Holy Ghost*. Now we must observe, that this Trumpet is not shut up within any bounds of *a third part*, as the former were, but that they have free power to take their scope whither soever they will, as the *Angel cryed* in the common proheme in the end of the former Chapter, *Woe to the Inhabitants of the Earth*: as if the calamity should be contained in no other limits then of the whole world. Whence it cometh to passe, that the later Trumpets do not only exceed the former in the kinde it selfe, and continuance of the evills, but also in the space and ampleness of the Regions which they should damnifie. These things being thus laid downe, we shall finde that this Trumpet sounded within three yeeres straight after that *Gregory* dyed, (whom right now we said to be the *Angel flying through the midst of Heaven*,) about the yeere, 607. from Christs Nativity. At which time *Boniface* the third

third obtained at the hands of Phocas, the betrayer and murderer of his Prince, that he ſhould be the univerſall B. of Rome; then alſo *Mahomet in the Eaſt was beleeved by his followers, to be a great Prophet*, whom *Robertus Cetenenſis*, and *Bibliander* in the eleventh table, refer to the ſame time, though yet I ſuppoſe that others do more rightly refer him to ſome yeeres after, for the ſum of the matter there is no difference. Both *ſtars fell from heaven before this time*. The defection of *Rome* is manifeſt in the Idolatrous worſhipping of Reliques, by giving that to Saints which is proper to God alone; not to ſpeak of many other wicked ſuperſtitions, which it would be too long to number. *Gregory* that middle Angel, whom a man may worthily call and count a holy man, before all others of the Popes, in how plain words doth he bewray the impiety of this Sea in this matter? *The Holy Martyrs our defenders are preſent*, ſaith he, *they would be entreated, and they ſeek, that they may be ſought. Seek therefore for theſe helpers unto your prayers, finde out theſe protectours of your guiltineſſe*, *Homil: upon the Goſp:* 23. Again, *let S. Peter be now your helper in all things, that afterwards he may be able to forgive you your ſins*, Book 4. Ep. 34. Alſo, *let him truſt in the grace of almighty God, and the helpe of the bleſſed Apoſtle Peter*, Book 4. Epiſt. 39. Yet more, Cant: of the Croſſe, *wherein is the wood of the Lords croſſe, and the haire of Iohn Baptiſt, we fetch alwaies the comfort of our Saviour through the interceſſion of his forerunner*, Book. 7. Epiſt. 126. Neither was this man the firſt author of his *Idolatry*, and they that followed after him did not ſtudy to put it down, and to put it to flight, but increaſed it rather with all their might, till at length it came to the full height of impiety. And not without cauſe was the *fall of this Starre* then firſt of all to be ſeen openly, when he began to be called the *Vniverſall Biſhop*, when as the ears of all men did as yet ring with the late ſhrill voice of *Gregory*, ſaying, *He is Antichriſt, who ſhall challenge to himſelfe the name of univerſall Biſhop*. Out of which it is alſo manifeſt, how they both deceive, and are deceived, who require the teſtimonies of *Ambroſe*, *Hierome*, *Chryſoſtome*, *Auguſtine*, or any other of the ancient Fathers, whereby it might be expreſly proved that the *Pope of Rome is that Antichriſt*, when as his fall could not ſo plainly be found out before that the fifth Trumpet blew, which truly it did not, before that thoſe holy men were departed out of the world. *The fall* likewiſe of *Mahomet* out of heaven is manifeſt; The *Saracens* had received the true faith of Chriſt, by the inſtruction of *Moſes*, a certain Biſhop of their own people, when *Mavia the Queen* raigned, as

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it is in *Socrates*, Book 4. 36. or *Manna*, as *Sozomene* calleth her, Book 6. 38. At which time *Valens* governed the Empire of *Rome* in the *Eaſt*.

From the beginning, or perhaps from *Zacomus the Prince*, who flouriſhed a few yeers before the truth ſeemed to have been ſpread abroad among them, untill the time of *Heraclius*, corrupted doubleſſe with many pollutions, a sit is wont to be in proceſſe of time, yet not quite extinguiſhed, as it is cleer by *Mahomet himſelf, who knew and received the holy Scriptures*, and got unto himſelfe companions, or Maſters rather for that purpoſe, *Sergius of Conſtantinople*, a *Monke* that was a *Neſtorian*, and *John* of *Antioch*, an *Arian*; Wherefore it is evident, that both of them fell down. *The Key was given to the Pope of Rome* after that manner that I ſpake of: For after that the *Emperour* had by his edicts decreed, *That the Biſhop of Rome ſhould have full power to call and diſmiſſe Synods, to confirme and aboliſh whatſoever was decreed in the ſynods at his pleaſure, and that the City of Rome ſhould be the Head-ſpring of all ſaving life, where before that, Conſtantinople was ſo accounted, becauſe there the Emperour had his ſeat*, as *Pompon: Letus* ſaith in Hiſtory of *Phocas*. What was there that his Key could not open? Doth not the *Pope* worthily boaſt of his *Keyes*, and carrieth them inſted of an enſigne, leſt any man perhaps ſhould be ignorant, that this is the ſame whom *John* ſaw ſhould come. And this is the difference between the reſt of the ſuperſtitious perſons of the Romiſh Church, and the *Pope* himſelf; There were many other, that gave more honour to the *Saints departed*, then was meet, and that did defile themſelves with the horrible ſin of *Idolatry*; but no other man had the Key given him to open the pit, ſave onely this *Univerſall Biſhop*. Let no man then for the cleanlier covering of *Antichriſt*, alleadge that there were many other that were copartners with Antichriſt in holding foul errours, but let him joyne with that the reſt of the properties, and not judge of him by ſome one of them.

Now as for *Mahomet*, what was there that hee could not obtain at the hands of the ſilly people, being once taken of all men for a great Prophet? *Who when he was by reaſon of ſome ſickneſſe fallen into a trance, the rude multitude beleeved that he was then in conference with the Angel Gabriel.* A powerfull Key indeed, and fit to open that infernall den. The conſideration therefore of the time, the greatneſſe of the matter, the agreement of all things, which ſhall more appear in the expoſition that followeth, to include the enlarged

larged bounds of this *Trumpet*, doe make this good; that under this *Star* both *Mahomet*, and alſo *the Pope of Rome* is to be compriſed. Neither is it an unuſuall thing, that many perſons are noted but by one ſingular Type, as which the likeneſſe between them doth compoſe and make to be ſome one thing.

2. *And he opened the bottomeleſſe pit*; *and there aroſe the ſmoke of the pit*; So much for the firſt effect: Thoſe that be ſecondary, ſpring each out of other in a certaine order. For, firſt he *openeth the pit*, when the pit is opened, *the ſmoke ariſeth out*; out of the ſmoke, beſides *the darkning of the Sun*, the *Locuſts goe forth*. Now the *ſmoke* is *hereſie* in doctrine, and *ſuperſtition* in worſhip: For what other thing can ſteame out of the pit of *Hell*? Before this time indeed it breathed out a hideous ſteame by many holes and pores, as it were, but now Hell gates being opened by theſe mens help, it began to come leaping out in abundance. The *Sun* and *Aire* are darkned, when errors prevaile, and the light of the truth is extinguiſhed. Neither is this darkneſſe in one place alone, ſuch as commeth out of the top of ſome hill, but the whole ayre is filled with this fog, little differing from the blacke darkneſſe of the night. And indeed, when once the *Primacie* was obtained from *Phocas*, *Boniface* the next, both in name and order, conſecrated unto all Saints, *Pantheon, a Temple for the honour of all the gods belonging to the Heatheniſh Idolatry*; ſo exerciſing the ſame impiety, which formerly the Heathens had done, but under another more glorious name. And he ordained withall a Feaſt for theſe Saints, that ſo it might not be the impiety of the City of *Rome* alone, to worſhip a new hoſt of gods. His next ſucceſſor, *Theodotus*, decreed; *That the Parents who had at unawares been witneſſes to their owne children at Baptiſme, ſhould not live any longer together in Wedlocke, but that there ſhould be a ſeparation, and the woman ſhould receive her dowrie again, and a yeere after ſhould marry another*. Strange kinde of Inceſt by means of ſpirituall kindreds, which God had no knowledge of, when he made lawes touching inceſt, and unlawfull marriages, *Levit.* 18. *Boniface* the fifth, added to theſe; *that We are delivered by Chriſt from originall ſinne: That the law doth require nothing more of us, than what We are able to perform by our owne ſtrength, or at leaſt by the help of Gods grace. Vitalian* decreed, *That all things ſhould be done in the Church in the Latin tongue*. To conclude, not to proſecute an endleſſe matter; it came at length to this paſſe, that they made all men of neceſſity to put their necks under this yoke; *That every ſoule that meaneth to be ſaved, ought to profeſſe the forme*

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of the Romiſh tradition, and to acknowledge, that all the decrees of the Pope, were to be received, as if they had beene confirmed by the divine voyce of Peter himſelfe, as *Atho* ſaith in an Epiſtle that is among the Acts of the ſixt Synod of *Conſtantine*. This ſmoake came forth a ſhort time after that the pit was opened, which grew every day thicker by infinite degrees almoſt: The manner alſo of worſhipping God began no leſſe to be defiled, being all placed in *Maſſes, Altars, Garments, Images, Cups, Croſſes, Candleſticks, Cenſers, Standards, Holy Veſſels, Holy Water, numbred Prayers, Pilgrimages, Faſtings, and an infinite troupe of other rites, not onely idle and fooliſh, but alſo wicked*; when as in the meane time the moſt pure ordinances of *God* were rejected, and trodden under feet. How far and wide this ſmoke had before this time ſpread it ſelfe in the *Weſt, Boniface Wenofride an Engliſhman* may be one, inſtead of many witneſſes; who being the *Legate* and *Apoſtle* of *Gregory* the ſecond, ſubdued to the Popes bondage, the people in *Germany, Franci, Norici. The people of Lyons in France, Boij, Thyriget catti, a part of the Saxons, the Daci, the Sclavonian, thoſe of Freezland.* What a mighty company of ſlaves was here brought in by one mans labour? But this is nothing to the whole *Weſt*, that was ſhortly after overwhelmed with this ſame ſmoke; For after that the *Princes were perſwaded that the Church was founded by* Peter, *and that this* Peter *had left his keys and power granted him by Chriſt, to his ſucceſſours of Rome, and no where elſe in the World, ſo that whoſoever ſhould cut himſelf off from the Church of Rome, did exile himſelf from all Chriſtian Religion*; as Adrian *ſpeaketh in an Epiſtle to the Spaniards*; It was no marvell if the Sun was taken away out of all Churches every where, by means of this darkneſſe. But yet this black night grew yet a great deal thicker with ſmoke, when as at length the *holy Scriptures* were quite ſwept away behinde the door, and all good learning was baniſhed away, and School-divinity was onely eſteemed, and the filthy Decrees and dirty Decretalls carried all the ſway. Then the Egyptian darkneſſe was no darkneſſe to this, which overwhelmed the whole *Weſt*. The *Eaſterne ſmoke* ſent out by *Mahomet* was ſo groſſe, even from the beginning of it, that it might have been groped with hands. He joyned his *Alfurta, his ſervice Booke*, a horrible heap of all Blaſphemies unto the three parts of holy Scripture, as he divides them. The Law of *Moſes*, the *Pſalmes of David*, and the *Goſpel*. And as if the men of the *Eaſt* had not received miſcheif enough by the dotages of *Mahomet*, *Heraclius the Emperour* poured in alſo among them the errour of the *Monothelites*.

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So then about theſe times any man may ſee abundance of ſmoke breaking forth of the pit, when it was once opened.

3. *Now out of the ſmoke came Locuſts.* Another ſecond effect was the *procreating of Locuſts*; ; that is, of men, who in their multitude and nature doe moſt fitly reſemble them. The words cannot be underſtood of certaine true poyſonfull creatures, whoſe originall doth not require to have *a man departing from the truth* to beget them, ſuch as we have ſhewed the *ſtar to be that fell from heaven*; neither doe the *Locuſts* ariſe out of the ſmoke of Errours, but the brood muſt be of the ſame kind that the Dam is of. Wherefore out of this ignorance, and moſt groſſe errours, doe the *Saracens* that worſhip *Mahomet* come forth in the *Eaſt*, a company that flyeth by troops, to robberies, and that liveth not ſo much by their own, as by other mens goods; A nation made to eat up, and to devoure other mens eſtates, which in a very few yeers waſted the *Whole Eaſt*, and after that drained up the *Weſt*, and our *Europe* miſerably. The *Weſtern Locuſts*, are the *Monks, Fryars*, a *huge company of Religious orders, Cardinals*, with *the Whole Popiſh Hierarchy*: All theſe Beetle headed Locuſts came flowing out of the ſame ſmoke, or dung rather of ignorance and errour. For after that men attributed their ſalvation to the works of their own Will-worſhip, what way was there to ſtop and ſtint new religions, and ſuperſtitions afreſh deviſed every day? All men doe vehemently thirſt after ſalvation, the which when they perceive to be in their own power, and conſiſting in the obſervation of ſuch things as they could deviſe, there could be no ſuch ſuperſtition from which they could hold their hands. Certainly one man is not more commonly begotten by another, then theſe *Locuſts* out of that *ſmoke*; Whatſoever was pleaſant any where, in any countries, flying thither by troops, and there ſeating themſelves, they devoured it up wholly. And their Victuals were not more dainty, then as eaſily come by; for they lived, as if all mankind had been made Caterers, and Cooks for theſe gourmandizers. What troops of theſe locuſts were to be ſeen of old time, any man may conjecture, by that which a certain *Generall of the Minorites* (which one ſect filled fourty Provinces) *promiſed unto the Pope towards the levying of an army againſt the Turke, out of the ſaraphicall family of the Franciſcans, thirty thouſand tall Warriours, Who might do him very ſtout ſervice in his Warres; and yet the ſervice at the Holy things ſhould not be hindered at all. Sabel. Ennead. 9. Book 6.* What an infinit company was there of all the rabble of Religious

ligious orders, when one family could set out such a plentifull Army? To which the testimony of *Polydore Virgil* may be added, who saith, *that there was never any Ordinance devised by mans piety, which did more increase in a short time; For this one family of the Franciscans alone had filled the whole world, so that the common people being astonished at it, did even then suspect, that many did more delight in ease, and idleness, then in godliness.* Invent of things, *Books* 7. *Chap.* 4. Behold the locusts even in the judgement of the common people. There were Monks indeed of ancient times, but yet such as lived by their own labour, and did not belong to the Ecclesiasticall order: But this new fry sowing nothing of their own, only devoure other mens harvests, that it might be evident whose off-spring they are. The *Monks were inrolled into the Tribe of the Priesthood by* Boniface *the fourth, and to them was the power of preathing, and administring the Sacrament given:* Boniface *the fift added the power of binding, and absolving.* Now therefore are they made the *Popes Creatures*, as from whom alone they receive dignity and authority, which before they could obtaine, no farther then the opinion of their piety could procure them. And it was not without good reason observed by learned men, though such as never thought of this prophecy, as it seemeth, *that in this Age there were three great Miracles done; the Monkes cloysters were built, Kings themselves were shaven Monks, and daily whoring was canonized, as a fit employment for this holy state of men*; *Bale, Centur. first in Vitalian.* Certainly the Monkery of this time had notable matter in it, fit to amaze the minds of men, though they little regarded this prophecy.

And power was given them, like the power of scorpions. Now followeth in order the description of the *Locusts*, and first by the power that was given them, which they have like to that of the earthly Scorpions. This is a living Creature of the kind of those, which the Latines call *insecta, divided in the body, which hath five arms forke-toothed*, of all creeping things that are poysonfull, the sting there of is most cruell and grievous, as *Pliny* speaketh; It is of a very angry nature; whence arose the Proverbe, *Thou provokest an eight-footed Scorpion*; and there is a Verbe in the Greeke tongue taken from a *scorpion*, signifying to *scorpionize, and to provoke like a scorpion.* And as is fitting for her outragious fury, she carrieth her stinging weapon alwayes ready drawne forth, to strike a deadly blow withall. The rest of such kind of creatures have their stings hidden within their tayles, only

the *Scorpion* is armed with a long ſting ſticking out, and that is not idle, but alwayes aſtriking, never ceaſing, leſt at any time he ſhould ſlip any occaſion of doing miſchiefe; it creeps on crookedly, and ſo it ſtrikes the more at unawares. Such is this *ſmoky brood* in the power of hurting, which were before *Locuſts* in multitude and lazineſs. The matter is clear in the *Saracens*, who are a furious kind of people, alwayes ready, and preſt to kill and ſlay, which was wont to come by ſtealth, and out of ſome lurking place, and ſuddenly to ſet upon men in thoſe places, where they were leaſt feared. Our *weſterne religious locuſts* alſo, which ſeemed to breath out nothing but charity, gentleneſs, humanity, were as eaſily provoked to anger, as *Scorpions*. If any man ſhould but in the leaſt manner diſpleaſe any one of the poll-ſhorn beaſts, the whole crew was up in arms, and whatſoever he were, how great and high ſoever, he were ſure to have his ſtinging payment:

Don Pluto *dares not to aſſay, though he be Prince of Hell,*
So much as dares th'unruly Monke, and crafty Beldam fell.

In which two verſes, *Pope Pius*, who before his Popedome, was *Eneas Silvius*, avoucheth, that the rage of the Devill is more milde then the Monkiſh mad-brained fury. They carried their dart ſticking forth, openly, in the ſight and hearing of all men; that is, their terrible thunder-bolt of *curſing* and *excommunicating*; but they gave their *blow* commonly with a winding, and wry carriage of themſelves, and cloſely pretending alwayes falſe cauſes of their fury. At leaſt if they liſted not to draw out this dart, they did torment men with feare of *Purgatory* and *Hell*, whether at their pleaſure they tumbled down all their enemies; Now therefore was the time *when as men dwelt among ſcorpions*, Ezech. 2. 6.

4. *And it was commanded them, that they ſhould not hurt the graſſe of the earth.* Theſe words ſhew over whom the power was given them. Firſt, all the *graſſe* is ſimply accepted, and then alſo in part every *green thing*, *and the trees*; only thoſe men who are *not ſealed*, are given over unto their lawleſſe luſt. As for the *graſſe* (which may be tranſlated, as the old Interpreter doth, and called *hay*, chiefly ſeeing *green* followeth immediatly) it is *dryed graſſe* cut from the earth; which ſeeing it is the company of the wicked, as we often ſhewed; *the graſſe that is cut from thence*, ſhall be men that are ſeparated by God from the company of the wicked, by certaine manifeſt notes. *The locuſts ſhould not hurt theſe men*, not becauſe they wanted either will or endeavour, but becauſe they ſhould loſe their labour in ſeeking

ing their deſtruction, whom the Lord ſhould defend with a mighty arme againſt their aſſault. Even as we read it came to paſſe in the *Eaſt*, when *Conſtantine Pogonatus* was *Emperour*, about the yeer, 674. For then the *Saracens* did invade *Thracia* with great forces, both by land and ſea; and they aſſaulted *Conſtantinople* it ſelfe, the regall Citie; but after that they could effect nothing with their violent aſſaults, by the ſpace of ſeven yeers together at leaſt, when the moſt of their ſhips were burnt with a fire that was newly invented by *Callinicus*, and the remainders of their Navy were partly drowned with the ſtorme, partly broken in peeces againſt the rocks, they were ſo diſcomfited, and weakned, that they were glad when their matters grew deſperate, of their own accord to deſire a peace for thirty yeers, which they bought with a yeerly tribute, of a thouſand pound in Gold, and 40. captive men. Now do ye enquire the cauſe, why the *Saracenes* did fight ſo unhappily here? There was a certain *hay-time* in thoſe regions, while *Conſtantine* rejecting *the impiety of Heraclius*, and *Conſtins* his father, and rooted out quite the hereſie of the *Monothelites*, by gathering the *ſixt Synod at Conſtantinople*, *Martinus* indeed, and *Agatho*, the *Popes of Rome*, did condemne the ſame hereſie, who cannot yet be counted among this hay, being tyed faſt to the earth with other ſtrings, as namely of moſt filthy Idolatry, from which the Church of *Conſtantinople* was more pure, as which received not true, and expreſſe Images before the *ſixt Synod*, that was held a few yeers after, under *Juſtinian* the ſecond, as *Antonius Contius* ſheweth in the *third of the decrees*, and *Polyd. Virg. de Invent. Booke* 6. 13. In the time of *Leo Iſaurus*, the ſame *Locuſts* came flying again about the yeer 719. and that in a farre greater navy, and dreadfuller army, both for number and violence. But God ſuffered them not to hurt his hay, which he had mowed by raiſing up *Leo* to prohibit the wicked Idolatry; which hay-cutting was yet more evident, when *Gregory* the ſecond accurſed the *Emperour*, and deprived him of his *Empire*, and from his *communion*, that is, he cut him off from the reprobate earth, becauſe he had decreed, that the holy Images, and Statutes be demoliſhed, and defaced. The *Locuſts* therefore are driven away with warre, famine, fire by ſea, tempeſt and fiery haile, to make them acknowledge God the avenger of the cauſe of thoſe that be his *hay*, and ſo all that great Navy of ſhips did periſh, ſave ten, five of which yet were taken by *Caſars ſouldiers*, the reſt did at length arrive in *Syria*, that they might be the meſſengers to tell of that horrible deſtruction. Which was a manifeſt teſtimony of the

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hay preſerved by God from the injuries of the *Locuſts*. Beſides theſe *Locuſts*, the whole *Eaſt* alſo was full of *Monks*, but as *Scorpions* doe not hurt in ſome places of the world, as in the *Iſle Pharaos*, the *Alps of Noricum*, and elſewhere, but in moſt places they ſtrike to death which cannot be remedied; and as *Locuſts* oftentimes doe deſtroy whole Countries through famine, which they procure, but ſometimes they themſelves ſerve inſtead of food: ſo the poyſon of the *Monks* was more deadly in the *Weſt*, and yet it did not paſſe over into the *Eaſt*, as we ſhall ſhew in his proper place: nay, neither were they much noyſome in the *Weſt*, to the *Graſſe* that was *cut downe*. Men that had wiſdome and courage, to whom the truth did a little more clearly ſhine out, did without fear deſpiſe the Hypocrites, neither did they ſuffer themſelves to be devoured by them, as the reſt of the ſilly people did, who were made a prey by a ſhew of piety.

Nor every green thing, nor every tree, but onely men who, &c. The meaning is, that ſome good deale of green things, and ſome trees were to be exempted from this vexation by the *Locuſts*, all the reſt being left to their cruelty to ſeaze upon, who had not the ſigne of God on their foreheads. In the former Chapter, the ſeventh verſe, the *third part of the Trees was burnt up, and all the green graſſe*; namely, of that third part, becauſe all that graſſe and thoſe trees were of the flocke ordained to deſtruction. But unleſſe ſome trees had been accounted to be in the number of the Elect, the *foure Angels* above ſhould not have been forbidden, and made to ſtay their fury, no, not for one moment, *Chap.* 7. 1. Here are a few therefore exempted, as the native force of the words declareth ſufficiently; the words indeed do bear that interpretation, which the moſt learned *Theod. Beza* bringeth, *neither any green thing, nor any tree, but only men.* For the univerſall ſigne *All*, is ſometimes taken for *any*: as *Chap.* 7. 1. *Neither upon all trees*, that is, *any*; where the *Complutenſe* readeth, *upon any tree*: and *Chap.* 21. 21. *Every thing that is uncleane*, that is, *any thing*. The particles alſo (*ſave onely*) may be read by way of oppoſition, *but onely*, as *Chap.* 21. 21. *But onely thoſe that were written.* But here I do thinke, that we ought rather to tranſlate according to the proper ſignification of the words by way of exception, *ſave the men onely, which had not, &c.* The difference is, that *an exception* is alwayes of a thing that is of the ſame kinde, the oppoſition may be of any thing that is diverſe. So this place, *every green thing*, and *every tree* in the number of thoſe who are ſealed; That giveth this ſealing *to ſome certain trees, and to ſome green thing onely*, counting all

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the reſt but as ſhrubs, in no roome of thoſe that are to be ſaved, which is more fitting to that which before we ſpake of, *Chap.* 8. 7. Neither is it needfull to depart from the native propriety of theſe particles in the other places that are alledged, if we ſhall conſider of the matter diligently. Out of this then we may gather, that there are ſome within the compaſſe of the falſe Church, whom God doth challenge for his by a ſecret ſealing; and that this *green thing*, and theſe *trees* are *men*, as we have interpreted them, 7. 1. The exception, which doth by name note out, *men* that be *ſealed*, requiring that the *green thing* alſo, and *the trees ſhould be men*, out of whoſe number men are exempted. And indeed, there were many men, yea, many Kingdomes, as *England, Denmarke, Germany, &c.* Whether the rage of the *Saracens* did not make a forcible entry, and in thoſe places where they did rage, did they exerciſe their tyranny upon any other, then upon thoſe men that were without the *ſaving Character?* What other contention in theſe times and places do the Hiſtorians relate, then about the *Sepulchre* and *croſſe of our Lord*, and ſuch vain things as theſe, with which the Chriſtians that were ſuch in name onely, were bewitched? neither did *the religious Locuſts* torment any, but men that were devoted and chained to their ſuperſtition, as we ſaid right now.

5. *And to them it was commanded, that they ſhould not kill, &c.* Now we ſhall underſtand how great this power is, by *the degree of torment, the continuance of it*, and *the comparing it with death*. But how can this agree to the *Saracens*, who ſpilled ſo much Chriſtian blood? Theſe things ſeeme to be ſpoken not ſimply, but by compariſon. If the ſlaughter which theſe men made, be compared with that which was to be made in the next Trumpet; The *Saracens* may ſeeme to pricke, and to torture, and not to kill. At their firſt originall, the *Chriſtian* profeſſion was not ſo hatefull, neither was there any need to make greater ſlaughter, when as the nations, which they ſet upon did in a manner, of their own accord, give up the bucklers, and ſtrike hands of fellowſhip with them in their impiety. In later times, the victory was gotten with ſo much the more cruelty, and blood, by how much the fight was more fierce and ſharpe. But the *Holy Ghoſt* hath of purpoſe choſen that kinde of ſpeaking, which might excellently agree to both the troopes of *Locuſts*. For the cruelty and rage of the *Weſterne ones* ſhould not be ſo great in killing the bodies; ſo that this comparative ſpeech doth both note out the ceaſing of theſe *Weſterne ones* from this bodily maſſacre, and yet it doth not take away from thoſe other of the *Eaſt* all bodily

dily ſlaughter, though it make farre leſſe then that which was to be after.

But that they ſhould be tormented, that is, the men that want the ſigne. Here is a defect of the Relative *they*. The word here uſed for tormenting, properly ſignifieth to be *ſearched*, and *examined*; here it ſignifieth to be *afflicted*, or any wayes vexed, as it is commonly in the Scriptures, and elſewhere. *Montanus* and *Plantines edition* reade it actively, *that they may torment*, which, it ſeemeth, they had rather reade, that the ſentence might not run roughly; but *Aretas* and the vulgar read it paſſively, as alſo doth *Theod. Beza*. And it is not to no end, that there is ſuch a ſudden paſſage made from the active to the paſſive, but that we might know, that this lamentable time is not to be meaſured by the fury of the raging enemies, but by the calamity of thoſe that endure their cruelty, which giveth much light for the underſtanding of the continuance of this torment, of which we ſhall heare in the words that follow.

Five moneths, Primaſius readeth *ſix moneths*; but the Greek copies do with one conſent read *five*, and ſo doth the vulgar Latine. It is indeed a very obſcure place, and that that hath alwayes troubled the Interpreters very much: For how can ſo little a ſpace of time agree to theſe Kingdomes of the *Saracens* and *Papiſts*? Let each day be numbred for ſo many yeeres, that five moneths ſhould be equivalent at leaſt to an hundred and fifty yeeres, after the manner of Scriptures in other places, as in *Ezechiel*; *Forty dayes, I give thee every day for a yeere*; and according to the conſtant cuſtome of this Booke, as we ſhall ſhew afterwards, God willing; yet what is this ſo ſmall and narrow a place to theſe ſo long and laſting tyrannies? Wherefore *Bullinger*, and others of our Writers, do thinke that this number is here ſet downe, as being the time of the hotter moneths, wherein chiefly the *Locuſts* are wont to be in their ſtrength, in ſtead of the whole ſpace that is granted them to rage in, how great ſoever it be; which opinion ſeemeth to me, to be likely, if the exceeding great accurateneſſe of the computations which is uſed in other places of this Booke, did not require ſome certaine and definite matter in this place alſo.

The Jeſuits doe of ſet purpoſe, as I thinke, like the Fiſhes called *Cuttils*, caſt Inke after them, that ſo they might lurke the more ſafely, when all matters are confuſed and troubled: theſe fellowes will have ſo many moneths, ordinary moneths underſtood as are ſet downe, as if that denouncing of woe had been in vaine, which the *Angel that flew*

flew through the midleſt of heaven, did ſound out before the three latter Trumpets. Did he not thereby foreſhew that the plagues to come, ſhould be more grievous then thoſe which were paſt. Now what more grievous ſhall this Trumpet containe then the former, if the *Locuſts* in whom all the force of it lyeth, have neither any power to to kill, and that which they have ſhould be for a ſhort time? It was a great deſtruction which the former Trumpets did bring in, full alſo of terrour, and that not paſſing away in a moment, nay not in many yeares, as we have ſhewed. But if this calamity ſhould be ſo contracted, it ſhould neither be equall to the former evills in the grievouſneſſe of the vexation, and it ſhould be much lighter by reaſon of the ſhortneſſe of the greife. But I will not ſtay in confuting the trifling conceits of the Ieſuites. It is moſt equall, that they who hammer out figures at their pleaſure where there are none, ſhould like blind Beetles be able to ſee none where there are ſome indeed.

The matter may perhaps the better be cleared, if we doe obſerve certaine poſitions, which the words themſelves doe helpe us with. Of which this in the firſt, that here is nothing to doe with *Whole Kingdoms, and the Kings themſelves, but onely with the Locuſts, and their great power.* Which we ſee to breake forth as it were by certaine degrees. Firſt they come forth of the *Smoke*, the ſmoke came out of *the pit when it was opened*, the pit is not opened before *the Key was given*, neither is the key given, as ſoone as *the Starre did fall*, but after ſome long time; Out of which it muſt needs be, that the *Angell of the Pit*, is much more ancient then his helliſh brood. For who can require a child, to be equall in time to his Parent? That therefore which is proper to the *locuſts*, is not to be caſt upon the *Kingdome it ſelfe*, and *the Kings*, as whoſe age is not from hence to be conſidered; but only the ſummer, as it were, and chiefe vigour of that overflowing ſtake of miſchiefe; I ſay the ſummer of it, becauſe neither the firſt Originall of *Locuſts*, nor their laſt end ſeemeth to be defined in this ſpace. For it muſt needs be that they muſt have a beginning to be borne in, before they have power to hurt. And after their power ſhould once be diminiſhed, they would be noiſome no ſmall time with the ſtinke of their rotting carcaſes.

The ſecond is this, that we muſt not reckon the *time of this power from thoſe that doe offer the miſchievous Wrongs, but from thoſe that ſuffer them*; to which that verbe paſſive, *ſhould be tormented* belongs, of which we ſpake even now. For there is great difference, from whether of theſe we make computation; If we reckon from the *Locuſts*

themſelves, they ſhould have power to doe miſchiefe in no part of the world, but onely for the ſpace of theſe five moneths; but if reſpect be had to thoſe that indured the vexations, the ſame ſpace of time ſhall be given to certain countries, and it ſhall be accounted according to the variety of the places, howſoever, perhaps, the continuance of the *Locuſts* in ſome other place ſhould be much longer. Out of which the third poſition followeth; *that the five moneths alone are not to be numbred, but that there are as many to be underſtood by the Figure Synechdoche, as there are regions, which ſhould undergo the ſame calamity for ſo long a ſpace of yeeres.* Which foundations being laid, we ſhall ſee no ſmall conſent of the Hiſtory. The firſt troope of *Locuſts* was of the *Saracens*, who beginning about the yeere 630. to fly about, *Mahomet* being their Captain, did afflict moſt miſerably, *in the firſt five moneths*, that is, *in the firſt hundred and fifty yeeres*, all *Arabia*, *Syria*, *Meſopotamia*, *Armenia*, *Perſia*; they beſieged *Egypt* alſo, waſted *Africa*, and at laſt invaded *Spain*. It is true you will ſay, but they held all theſe places, except *Perſia*, perhaps *Armenia*, and ſome part of *Arabia*, not only for the ſpace of an hundred and fifty yeers, but for foure hundred more or leſſe. I deny it not, but we muſt in the mean time, mark and count, how long they were noyſome to the men of the *Chriſtian Religion* in theſe places. It is certain that there were *Aſſemblies* of *Chriſtians* in great number, when firſt the *Saracens* came ruſhing in, and that they were not utterly routed out as ſoon as theſe came in, but after a long laſting miſery. They were at length quite overthrowne with deſtruction, ſlaughter, death, and revolting to impiety that prevailed, and which by getting new ſtrength, grew to be every day more and more confirmed. By means of which things, it came to paſſe, that thoſe regions which once belonged to the *Worſhippers of Chriſt*, *in the ſpace of theſe five moneths*, became to be wholly in the power of the Infidels, there being either no *Chriſtians* at all left in thoſe places, or very few. In the next ages, we ſhall finde the Stories to be very ſilent in ſpeaking of the *Churches* in theſe places. Now we define this firſt over-running of the *earth* by the *Saracens in an hundred and fifty yeers*, not becauſe at the end of theſe yeeres they were ſtraightwayes caſt out of thoſe Countries, which they had conquered, but becauſe they had ill ſucceſſe afterwards in their battels againſt the *Romans*, being often conquered, put to flight and ſlain, hardly *holding* that which they had gotten, much leſſe getting any more.

At the yeer 780. towards the end of *Leo Copronymus*, that is, after the hundred and twentieth yeer, from the time that they began

gan to prevaile, their inſolencie was repreſſed by almoſt continuall diſcomfitures which they tooke, and by civill diſcord. *Lechanodraco* tamed them in *Aſia*; *Conſtantius*; who raigned with his mother *Irene*, did put them to flight; *Nicephorus* was ſlain by *Leo Armenius*; The ſame did *Theophilus*, *Michael* his ſonne by *Baſilius Petrona*, and *Andreas* his Captains, and the reſt of the enſuing *Emperors* had no leſſe proſperous ſucceſſe of their battells againſt them; ſo that there being now a manifeſt declining of their former proſperity, their flouriſhing Summer-time may worthily ſeeme to expire in the *Eaſt*, about that time which I have ſet down. But when they thus began to wither in the *Eaſt*, they began to bud again in the *Meterrane Iſles*, in *Italy*, and *Peloponeſus of Greece*; all which places they did cruelly make havock of, and laid waſte for the ſpace of another *hundred and fiftie yeers*. The people of *Cyprus* were turned out their habitations, and tranſported to ſome other place, about the yeer 707. at length, after 160. yeers, they recovered their native ſoil, by the proſperous conduct of their Captain *Zimiſca*. This ſpace is ſomewhat more by a few yeers, but ſome weakning and infirmity is wont to goe before an utter ruine; ſo that their flouriſhing eſtate, may very well ſquare with the number laid down. About the yeere 678. they bring under all *Sicily* into their power, which oftentime before they had aſſayed to do; neither could they be expelled from thence quite, till *George Maniaces* did utterly deſtroy them, in the yeer 1060. more or leſſe. *Zonaras* recordeth, that not long after this, they were ſubdued again, and brought under the power of theſe *Agarenes*; but *Ambuſtus Catacalon* killing many thouſands of them, did ſo repreſſe them, that they neither durſt, nor could do the Chriſtians that inhabited that place, any great harme. This ſpace of time alſo is longer then the moneths here ſet, unleſſe, perhaps, the inhabiting of the *Saracens* was not ſo cumberſome to the people of this Countrey all theſe yeers, that are above the number of the *five moneths*. But in *Italy* the matter is more plaine. When it called forth the *Saracens* out of *Babylon* to come and help them, about the yeere 830, it found them ſtraightwayes to be deſtroyers of them, whom it ſent for to be helpers: For they did in a moſt grievous manner lay waſte the chiefeſt part of the Countrey; neither had they any breathing from calamities till the Emperor *Otto* the ſecond, in the yeer 980. (That is, by a clear computation, an hundred and fiftie yeers after they began to make a ſpoil of it) did ſlay them with ſo grievous

a ſlaughter, that he got his name from thence, and was commonly called the *death of the Saracens*. There is ſo great a conſent of the time here, as if the *Holy Ghoſt* had pointed at this Countrey onely, and had ordained to make it a ſpectacle of Gods wrath, by delivering it over to be ranſaked and undone by theſe *Locuſts*, as the which had beene a *Miſtreſſe of Impiety* to the whole earth, and out of which that other kinde of *Locuſts* iſſued out no leſſe pernicious then that former. But of theſe we ſhall ſee more by and by; let us now proſecute thoſe things which are yet behinde to write of thoſe *former Locuſts*.

This firſt troope therefore, which by the determinate ſpace of an hundred and fiftie yeeres, did violently invade divers places by a certaine changeable courſe, had at length, when they failed, new companies of *Turkiſh Locuſts*, to follow after them, and to ſupply their roome; Who at the firſt were not ſo noyſome by any damage, that they did by themſelves, as in that they did drive forth the *Saracens* more and more to the whole *Weſt*, after they had ſeazed upon their habitations, who before did in great abundance dwell in the *Eaſt*. But after that the poyſon of the *Agarens* waxed old and decayed, to the end that the *Chriſtian profeſſion* might not enjoy any the leaſt breathing time; the *Turkes* play their parts in their roome, and that far more cruelly then ever they did, whom they ſucceeded. For they began with *Diogenes* the *Emperour* of *Rome* in the yeere 1073. Whom when they had taken captive, they let him goe againe, but at length he was killed by his owne people after they had firſt put out his eyes.

The *Turkes* not induring to have their kindneſſe ſo little or nothing to be regarded by the *Romans*, diſquieted the whole *Eaſt*, untill a new aſſault of the *Scythians* ſtroke a feare into them, and made them to bethinke and deviſe rather how to defend themſelves, then to provoke others; to which point when they were brought, they intreated and obtained peace at the hands of *John Duca*, the *Emperor* of *Rome*, who then lived at *Nice*, becauſe *Bizantium* was of old taken by the *Latines*; which thing fell out in the yeere 1223. *Niceph. Gregor. Booke* 2. *Rom. Hiſtor.* For ſo it pleaſed *God the higheſt Governour* of all things, that the *Turks* ſhould firſt torment men like *Locuſts* and *Scorpions*, ere they made ſlaughter upon ſlaughter, without all indifferent reſpect of perſon, age, or ſexe, like fierce and inraged Lyons; And therefore the aſſaults they made till the yeere 1300. are worthily called by the Hiſtory-writers, robberies, rather then juſt wars;

wars; For during this time, all they did, was rather upon a minde to raven and prey, than upon any hope to poſſeſſe thoſe places, which they ſet upon. I have related theſe matters with more words then ordinary, but it is becauſe I deſire to make this prophecie more lightſome and cleare, which to doe, I care not what labour I put my ſelfe unto.

The other kinde of *Locuſts*, are our *Weſterne Religious ones*, who came not to their ripeneſſe while the *Saracens* were in their vigour. There were indeed ſwarmes of theſe drones before, but as yet they were not come to their hot Summer time, wherein they ſhould moſt of all beſtirre them, till the *Dominicans, Franciſcans, Begging Friars, Penitents. The Obſervants, the Trinitaries, the Friars of the Holy Ghoſt*, and an infinite ſcum of ſuch ſcoundrils aroſe up in the dayes of *Innocentius the third*, and that with full power to torment men as they liſted. There was never any Age that was ſo fertill in hatching new Religions: as *Polydore Virgil*, and other learned men have obſerved. And there are ſome Writers, who thought it not fit to reckon up all the orders, both becauſe they laboured to be briefe, as alſo becauſe they were wont to ſpring up ſuddenly like Muſhromes: as *Polydore Virgil* ſpeaketh, Booke 7. 3. And indeed, now was the powet of darkneſſe, when the *Locuſts* were armed every one with his ſting to do his miſchievous worke. *Hildegardis* the *Abbatteſſe*, ſaw by revelation, and bewailed a few yeeres before, that myſterie that was to come upon the world by the *begging Friars, thoſe hunger-bitten Locuſts*, and experience taught the world, not long after, that her pitifull complaint was not in vain. This peſtilence indured, and left nothing that was not quite conſumed, till that about the yeere 1360. That is, an hundred and fifty from the time that they had received their power, a more vehement Weſt-wind then uſuall, began to blow by means of *Wickliffe*, and other godly men, which ſhaking theſe *Locuſts* from the boughs, ceaſed not to blow, till it ſent them all backe againe to their *purple Fathers*, and ſo, as it were, pitched them headlong into the *red Sea*. And let not any man object, that their ſtinking carcaſes doe infect the ayre ſtill unto this day; for no man can deny it, but that they loſt their ſtings from that time, which is the onely thing that this Prophecie aymeth at.

And their paine ſhould be as the paine of a Scorpion. Not that they did kill as *Scorpions*, (for that was forbidden them before) but that they ſhould make a wound that ſhould be as painfull as the ſtroke of *a Scorpion*. It is probable, that ſome great ſwelling inflammation

that

that cutteth and pierceth doth ariſe from thence, ſpecially ſeeing it is a creature that is ſo angry and moody, as we have declared before, *verſ.* 3. Now what torment is to be compared with that when men are ſpoyled of their goods, pulled away from their wives, bereaved of their children, which are the chiefe comfort of this life, and this not by any neceſſity of the divine providence, the griefe whereof time may weare away; but when thoſe which be alive, are drawne aſunder from their living wives, children and friends, to the daily renewing of their griefe, ſo that a man remaineth alive only to be miſerable? Now that men indured all theſe things from the *Saracens*, it is more known, then that it needeth any examples, and wee ſhall as well ſee that men ſuffered the like at the hands of the *begging Fryers*, if we *will* give a little more diligent heed. For theſe are they who ſpoyled heirs of their patrimonies, (by ſitting cloſe by their parents at the houre of their death, and by wringing from them partly with threats of *Purgatory*, partly with hope of delivering them thence by *maſſings*, and *dirges*) their fat Farms, Lands, Fields, and heaps of money. For which purpoſe any word was ſufficient, though it came from them when they were halfe dead, or though they had given up the Ghoſt, any groaning noyſe that came from them, was taken for an affirmative anſwer to their interrogatories: It was very hard for heirs to be ſtripped by this couſenage of all their goods, but it was more grievous to be ſpoyled of their wives and children; what other did they then this, when under a ſhew of a vow, they broke off marriages, withdrew children from obedience to their parents commandement, and made them hide themſelves in Monaſteries in ſpight of them? To this purpoſe did thoſe worthy Decrees of theirs ſerve, as firſt, *That if any man ſhall ſay that a contract of marriage may not be diſſolved by a ſolemne profeſſion of ſome Religion, which either of the married perſons ſhall make, let him be accurſed.* This is the Decree of the *Councell of Trent*, but it was in uſe in former times, chiefly when theſe Monks abounded. Yea, many examples do teach us, which becauſe they are ſo well known, I ſpare to ſpeak of, that they held, that not only contracts of marriages are void by a profeſſion of Religion, at which time the fire of luſt is more fervent, and it is the greater torment, not to obtaine a mans deſire, but that even marriages when they were conſummate, were in this reſpect void. Moreover, *that it is lawfull for Children to enter into a Religion againſt their parents wills:* which was another cruell rack of miſerable men. Therefore they tooke away wives

and

and children from them, to whom both *God and nature* joyned them. Whom when once they had gotten into their own cuſtody, as hoſtages, what miſchiefe need they fear to be done them by the moſt loving husbands of thoſe wives, and the moſt indulgent parents of thoſe children, when as they knew they durſt not attempt any thing againſt them, leſt they ſhould be cruell againſt their own bowels? Yea, rather what was there that they might not hope for, and carry away at their hands? This tyrannie therefore brought no leſſe wealth and ſecurity to the ſpoylers, then torment to thoſe who were ſpoyled. Not to ſpeak, how it vexed the *ſacrificing Prieſts*, and the *Biſhops* to ſee the *Religious Locuſts* thruſt their ſickle thus into their harveſt, and to ſee themſelves by this means wiped hanſomly, both of all their eſtimation with the people, and their gettings from them, while the *Fryers* carryed the maine ſtroke in hearing confeſſions, and performing other things that belonged by right to the *Seculars*, as the *Arch-biſhop of the Bithrights, complayneth in a Synod of the French Biſhops, Centur. Magdeb. 13. Chap. 9. Colum. 964.* But this torment was the lighter, as conſiſting wholly in matters of this life, that was farre greater, which caſt a ſnare upon mens conſciences, by impoſing upon them a neceſſity of confeſſing all their ſins, and every circumſtance. *Innocentius the third*, to whom the *Weſtern Locuſts* are beholding for their ſtings, it was he that poured the firſt poyſon, and power of tormenting men into this ſuperſtition. *He* (ſaith he) *that doth not when he is alone confeſſe all his ſins faithfully, at leaſt once a yeer to his owne Prieſt, let him be both kept from coming into the Church while hee liveth, and when he is dead, let him want Chriſtian buriall. Council. Later. Can. 21.* The Locuſts being armed with this dart, did torment men horribly; And indeed what rack can be more full of paine? Not to confeſſe, was as much as wilfully to caſt away a mans own ſalvation, as they were perſwaded; but to confeſſe, was all one as for a man to offer his neck to a hang-man, when as theſe holy hypocrites did moſt readily abſolve, wolves and foxes of their horrible crimes, but they would devour ſimple Aſſes, only for lurching a little ſtraw from a Pilgrim; as it was prettily taxed in that ſtaffe of verſes, called a penitentiary for an Aſſe; *the Iniury which thou haſt done to a Pilgrim, in taking away this ſtraw from him, is an huge and horrible ſin, &c.* So much for this torment, which is as much as ſuffiſeth to make the truth manifeſt. The full opening and enlarging of it, would be longer then were fitting for that work we have in hand.

6. *Therfore in thoſe days, &c.* Men ſhall be ſo weary of their life, that they

they shall seeke for death in like manner, as they do for a matter which they most ardently affect; that is, Death shall be judged a lesse evill, then this torment. Hence it was that the people *Mardi* in *Asia* did fly to *Libanus*, and chose there to live and die, that they might escape the *Saracens*, to whom many captive servants, and such as were born in the countrey fled and flocked, being not able to endure any longer the intolerable tyrannie of the *Saracens*. And yet that safety which they hunted after, and thought to attaine by revolting, and flying away, fled from them; for they were compelled with force and arms, to undergoe their former servitude againe, as *Zonar. saith in the life of Constant. Pogonatus*. Our people of *England* were so cruelly plagued, and pilled by the *Western Locusts*, that they did complain, though all in vaine, that they were more miserable then *Balaams Asse*. Clubs and spurs lay thumping and digging upon their backs and sides, and that without any the least intermission, if they would not mend their pace: on the contrary, to goe forward, and to obey their unjust exactions, which the *Holy Pope* urged continually, by the means of these *Horseleaches*, was nothing else, but to plunge themselves wilfully into certain destruction, that lay before their eyes. Certainly, in the time of the raign of *Henry* the third, men that were by Gods just judgement given over to the lust of these *Locusts*, were sick of a disease worse then death. Neither was this the misery of our *Kingdome* alone, but our neighbour Kingdomes of *Scotland*, *France*, and *Germany*, did groan under the same Burden; whereupon *John Camotensis*, as he is cited of *Agrippa in his Booke of the vanity of sciences*, doth not without cause say thus, *the Legates of the Popes of Rome doe so madly behave themselves in the Provinces, as if the Devill of Hell had gone forth from the presence of the Lord to scourge the Church of God*. But men sought for death chiefly, and yet could not come by it, they were so terrified by these *Locusts with the feare of Purgatory*. Full faine would they have died a common bodily death, which all men of old have alwayes judged to be the haven, and end of all miseries; but when the Locusts thundred out this terrible Tale, that the flames of Purgatory were not a whit lesse full of torment, then the fire of Hell, they trembled when they were ready to die, and saw themselves plainly bereaved of all that comfort that they looked for from death. Hence it was, that to redeeme themselves from this vexation with care and feare, they cast away upon the *locusts* whatsoever they would aske; yea, oftentimes that which they asked not at all. And yet how must

their

their miserable minds needs be tormented with doubting, when as common sense told them, that their sins could not be purged away with any corruptible price? Anguish therefore and pensiveness did oppresse them on every side, seeing their bought confidence did little or nothing free them from torments.

7. *And the forms of the Locusts.* Here we have a lively portraiture of the *Locusts*; which first are made like to *horses prepared unto battell.* The alacrity of this Beast to the fight is great, *his feet dig up the ground in the valley, and he rejoyceth in regard of his strength, he goeth forth to meet the harnest man, he mocketh at fear, and is not afraid, and turneth not back from the sword*, Iob 39. 25. The readines of the *Locusts* should be no lesse. The incursions of the *Saracens* are famous in all Histories: the warlike chivalry of the Popish band, is not perhaps so well marked by all men, and yet it is as evident, and notable, if we shall examine the matter throughly: What Souldiers did *Innocent the* 3. muster for the rooting out of the *Albingenses?* Besides *Dominicus*, who was a deadly proclaimer, and herald of this war, who became a little after one of the *four Captains of the begging Fryers*, mustered an Army of the Crosse-bearers, by the help of whom as of Horses running to battell, he hoped to overthrow and quite to destroy the Hereticks, as they call them; This order indeed had their beginning some time before, but when as it had been within a short while after, almost brought to an utter decay, *Innocentius the third* restored it again, that they might do him service in this war; so as these pestilent companies that had been at the point of death, was fetched back from Hell at his commandment, and by his authority they got power to rage, and more noisomely then ever to trouble the world a fresh, *Polyd. Virg. of the Invent. Book.* 7. *Chap.* 3. Neither did the *Pope*, whose manner it was to make hurly burlies, and to set Kings together by the ears (*as Probus Tullensis* sheweth in the meeting at *Herbibolis*, under *Honorius the fourth*) use any other bellows after that time to stirre up the fire of contentions: Yea as often as the *Pope* himself was to wage war, (*for the Pope holds of of Mars as being a jolly warlike fellow*, and not without cause, seeing he hath such warlike Subjects as the *Locusts* are) full armies of the *crosse bearing fryars*, was alwayes at hand to fight in their Kings quarrell. Worthily did *Hildegard*, foretell *that these hypocrites should be sowers of discord, who do rejoyce in nothing so much as in the contention, and bickering of other men.*

And they had as it were crowns on their heads. The first property

was generall, now he proſecutes the matter member by member. *Theſe Crowns on their heads like gold, is that polling or ſhaving of the head*, which was wont to be of old in great account with men, even as if it had been a diadem of gold. It is called a *Crown*, becauſe the top of the head when it is ſhaven, ſeemeth to ſhew it ſelf in the midſt like a Crown. What reckoning was made of it in old time, *Bellarmine* ſheweth out of *Hierome* in one of his Epiſtles to *Auguſtine*, which is the ſix and twentieth Epiſtle of thoſe that are written to *Auguſtine*. I beſeech your Crown to ſalute in my name my Lord *Alipius*, and my Lord *Euodius*. And *Auguſtine* in his 147. Epiſtle to *Proculian* the Biſhop; your men do adjure us by our Crown, and our men do adjure you by your Crown. Me thinks I ſhould hear that in *Homers* Illiad: *Yea by this ſcepter do I ſwear*. Both kinds of *Locuſts* are notably known by theſe Crowns. *Herodotus* reporteth in his *Thalia*, *that the Arabians are ſhaven, even as Bacchus was wont to be ſhaven; now they are polled, ſo as they make a round circle beneath when they ſhew their Temples.* But the ſhaving of *monkes, and all religious orders*, is moſt famous; *Polydore Virgil* ſpeaking of the *Benedictines*, ſaith, *they are ſhaven with a razor from the Crown of the head, beneath the midſt of the skull; the hair is cut off below into the likeneſſe of a little circle, it compaſſeth the whole head about the ears and the temples like a crown; whence it is that the top of the head when it is ſhaven is called a crown, Book. 7. Chapter 2.* See how fitly he interprets *Herodotus*, though thinking of no ſuch matter, but onely lead thereto by the agreement of the matter it ſelf. For that which he ſaith, *they are ſhaven into a round beneath*, this man tranſlates it elegantly, *the hair is cut off below in form off a little circle*. It was indeed a matter forbidden of old to the Iews; *Thou ſhalt not cut round the corners of thy head*, and that as it ſeemeth becauſe of the *Arabians*, who were their neighbours, and were ſhaven after this faſhion, leaſt they ſhould in any thing be like the *Idolaters*, Levit. 19. 27. But it was meet that theſe *monkes*, who differ in name onely from the wicked nations, ſhould agree with them in the likeneſſe of ſhaving their heads. *The gold of this Crown*, that is, the authority and dignity of this manner of ſhaving, we may ſee by that that they made their obteſtations by their ſhaven crowns, as we ſaw right now in the Epiſtles of *Ierome*, and *Auguſtine*. If this ſuperſtition while it was in the tender yeers of it, was in ſuch requeſt, what a ſtately and Majeſticall thing was it trow ye, after that it came to the full

ripeneſſe?

ripeneſſe? *Ribera* will have the Greek word that ſignifies a *crown*, to be here put for an *helmet*, according to the cuſtome of the Greek tongue; but he is deceived. Another word indeed very neer it, *Stephane* is uſed ſometimes in that ſignification in *Homer*, but the other word which is here *Stephano*, is never ſo uſed, as we may learn out of *Plutarch. Sympoſ.* 8. *Problem.* 8. The Latines, ſaith he, call *Stephanos* a Crown, *from the crown of the head*, as *Homer* likened a helmet to *Stephane*, ſo *Heſychius* deſcribes *Stephane* to be a kinde of helmet, that hath tops ſticking out: But he ſaith no ſuch thing of *Stephanos*. *To that* (ſaith he) *Servius affirmeth upon that of Virgill, all according to the cuſtom had ſhorn hair, hid with an helmet:* on which place *Servius* writeth thus: a crown, that is an helmet; and he hath uſed that ſpeech of *Homer*, for he called an helmet *Stephanen*. I doubt not but *Servius* knew that *Stephanen* is in *Homer*, and not *Stephanon*: but becauſe of the likeneſſe of the words, the Printers have erred, and given us the one for the other. Seeing therefore that the *Grecians* do diſtinguiſh the uſe of theſe two words, the ſignification of the one, is not to be transferred to the other.

And their faces was like the faces of men. They made indeed a pleaſant alluring ſhew, and full humanity, but ſuch as had no truth nor ſincerity underneath it: What crafty companions were all the rout of theſe Religious orders in this thing? whom did they not exceed in fained courteſie? but well did *Hildegard* prophecie of them; *They ſhall be courteous*, ſaith ſhe, *but yet great flatterers, perfidious traytors, Holy hypocrites*, &c. We have no need of witneſſes in ſo clear a matter. Thoſe barbarous *Arabians* alſo, how could they have gotten ſo many countries in a ſhort time under their power, unleſſe they had allured them by their fained humanity, to a voluntary revolting? When bloody cruelty ſheweth it ſelf openly, men had rather die by fighting, then by miſerable ſervitude.

8. *And they had hair, as the hair of women. Hair is given women for a covering*, ſaith the Apoſtle, 1 *Cor.* 11. 15. This hair that groweth ſo rankly, teacheth us, that the *Locuſts* ſhould be hidden under the names of women, as it were under long hair; and that they ſhould glory exceedingly in this ornament, as counting it to be a very high honour to themſelves. What is more expreſſe? It is well known, that the *Arabians* were called *Agarenes* of *Agar Sara's* maid, and that this name is often given them in *Zonaras*, *Nicetas*, *Gregoras*, and other Greek writers, who were of neceſſity to

make mention of their Acts; and it was no name given them by way of reproach, as *Sabellicus* writeth, *Ennead* 8. Book 6. *Fol.* 177. But it was alſo their moſt ancient name, and moſt glorious in their own opinion, 1 Chron. 5. 10. 19. and 27. 31. And long before the book of Chronicles was written, Pſal. 83. 7. Whence it may alſo appear, that it was an honourable name, and ſuch as they would have themſelves chiefly called by. For elſe how ſhould they be diſtinguiſhed from the *Iſhmaelites* that had the ſame Orignall? but that they inhabiting towards the ſouth of *Iewry*, did brag more of their fathers name, theſe dwelling Eaſt and ſoutheaſtward, and being more nigh the Iews, boaſted more of their mothers name. And this name did at length overcome the other in glory, it being more famous among the forrain writers, and it becoming at laſt the Anceſtors name unto the *Iſhmaelites* themſelves in ſtead of the former. But whence then came the *Saracens*? Of *Sarah* her ſelf, as it ſeemeth. For after that their off-ſpring from *Agar* ſeemed to be ſomewhat more baſe, then was fitting for their Eſtate, that was grown more mighty (for by the overthrow which they gave the *Iews*, both their heart and their wealth waxed great,) they caſt off the *handmaid*, and went into the name of the *Miſtriſſe*, and ſo would be called afterwards *Saracens*.

For ſo *Ierome* writeth upon *Ezec.* 25. The Scripture by *Madianites*, underſtandeth, *Agarens*, whom we now called *Saracens*, taking to themſelves the name of *Sarah* falſely, that they might ſeem to be begotten of her that was a free woman, and the Miſtriſſe; whence he ſaith often in other places, that this is a wrong name, becauſe it had been perverſely challenged by theſe men to themſelves. Which things do convince, that this name cannot well be derived of the Arabick word *Sarak*, which ſignifies in that tongue, Theeves and Robbers. For what one man, much leſſe a whole nation would take ſuch a reproachfull name to themſelves? And there was no reaſon why *Ierome*, that was ſo neer to their firſt ariſing both in time and place, being one that was skilfull in the Tongues, and curious in ſuch things as theſe, ſhould envy them this name, and call it a perverted name, which might indeed moſt fitly and worthily be given them coming from this root. If I may be ſuffered to give my conjecture, I think it to be a name compounded of *Sara*, and another word put to it, *Kedar*, whoſe firſt letter after the manner of the Hebrewes, concurreth unto the compoſition, as if it had been written, *Sara qnedar*, by contraction *Sara*; and in Chaldee, *Saraq* or Sarag. Which is as if they ſhould call themſelves, *Sarean Arabians*, or Sa-

racens,

racens, to diſtinguiſh themſelves from the *Sarean Iſraelites*. Not that they would fain themſelves to be born of *Sarah*, but ſeeing the maids children belonged to the miſtriſſe, *Gen.* 16. 2. why might not the children take the name of the miſtris to themſelves, aſwell as of the maid? This indeed might have had ſome ſhew, if they had been born in the houſe; but when as they were born out of the family, and that ſo many Ages after, they doe impudently in putting on this name. I have been more large in relating theſe things, that I might ſearch out the truth of a matter that was doubtfull; if perhaps my labour might be profitable herein. The ſumme of all is this, that the *Arabians* did give themſelves this name, taken from women, for the honour of their Nation.

Did not the *Weſterne Locuſts* alſo vaunt themſelves proudly of the name of *Mary the Mother of Chriſt?* The *Carmelites* were called the Monks of the Virgin Goddeſſe, from whom when *Honorius* the third, tooke away their parti-coloured Garment, he gave them a white one, and called them *the family of the Virgin*, that the name of *Virginity* might agree with the *White garment*, white being a colour that is not at all defiled, *Polyd. Virg. Booke* 7. 3. After that aroſe a new family of the *Servants of the Virgin Mary*, that had *Philip of Florence, a Phiſician, for their firſt founder.* The ſame *Polyd. Chap.* 4. But what are theſe few to the whole nation of Religious Orders? Yea, but *Dominicus*, and *Franciſcus*, from which two cinques, an infinite company of vile perſons iſſued, glorying *in the ſame Mary their Patroneſſe*; I take to witneſſe the *Lombard Hiſtory*, which they call *the golden Legend*, which is of credit enough to convince them of impiety, and to prove the truth of this Prophecy, though in regard of the matters therein related, there is nothing more falſe and fooliſh. Thus they write in the life of S. *Dominick*, give mee leave to relate unto you their fooliſh, filthy Fable. *When as bleſſed* Dominick *was inſtant with the Pope at Rome, entreating him to confirm his order, praying in the night in the ſpirit, ſaw Chriſt being in the ayre, holding three ſpears in his hand, and ſhaking them againſt the World, whom his mother meeting, enquired of him, What he would doe. Then he ſaid, Behold, the Whole World is full of three vices; namely, Pride, Covetouſneſſe, and Luſt; and therefore, I will deſtroy it with theſe three ſpears. Then the Virgin falling down at his knees, ſaid, Have mercy my dear ſonne, and temper thy Juſtice with mercy: To whom Chriſt replyed, Doſt thou not ſee what injuries are offered me? To whom ſhe ſaid, O my ſon, aſſwage thy fury, and ſtay a while longer for I have a faithful ſervant, and a valiant Cham-*

Champion, who will go up and down traverſing, and vanquiſhing the world, who ſhall ſubdue it under thy dominion; I will alſo give him another ſervant to help him, who ſhall fight manfully with him: To whom her ſon ſaid, Behold, I have accepted thy perſon, but I will ſee which bee the men, whom thou wilt appoint to ſo great an office. Then ſhe preſented S. Dominick *to Chriſt: To whom Chriſt ſaid, Indeed this is a very worthy and valiant Champion, and he will performe all thoſe things diligently that thou haſt ſaid. She offereth Saint* Francis *alſo, and Chriſt in like manner commended this man, as hee had done the former, &c.* In the ſame place a little after, *Now while Saint* Dominick *perſevered in prayer, and did beſeech the bleſſed Virgin, to whom, as being his ſpeciall Patroneſſe, hee had committed the whole care of his order, &c.* Out of which wee ſee with what *hair* the *Fryars* are adorned; And not theſe alone, but the whole rout of Romaniſts alſo, who account not to have *Ieſus Chriſt* favourable unto them any otherwiſe, then as they can get *Mary* to win them ſome favour at his hands, by making requeſt for them. But it will be needleſſe to cite witneſſes, for that which they themſelves doe of their own accord confeſſe at this day. But (you will ſay) how is it that I attribute *long hair* to the *Fryars* now, whom right now I called ſhavelings, and Pollards? To be ſhaven, and to boaſt of the names of women, are not contrary; and that this is ſignified by this allegory, and not any proper hair of their head, I ſuppoſe it to be manifeſt enough; ſo above *Chap.* 4. *The four and twenty Elders are ſaid to ſit upon Thrones, with Crowns above upon their heads, who yet afterwards fall downe on their face, and caſt down their Crowns at the voice of the Beaſts, that doe continually give glory to God*; which will not ſeeme to hang together, if we take the words properly, and not figuratively. *Chriſt* alſo in the Parable, by one man that was not clothed with his *marriage garment*, and therefore was caſt out into utter darkneſſe, interreth, *that many are called, but few are choſen*; when as the proper application would conclude the contrary, that many are called, and few are rejected, *Mat.* 22. 13, 14. But indifferent Readers, will eaſily by their owne helpe rid themſelves and others of ſuch doubts.

And their Teeth were as of Lyons. The experienced Cruelty of both kind of *locuſts* hath abundantly proved this truth to the world, *that they have Lyons teeth*; when as the *Saracens* did rob and ſpoyle with fire and ſword, the *Fryars* did *devoure Widows houſes under a ſhew of prayer and devotion.*

9. *They had habergions alſo.* Both of them ſhould be notably fenced

fenced, even no leſſe ſafe, then if they were covered with Iron Brigantines, all labour ſhould be in vain, that was taken either to conquer them with war, or to reſtrain them with force, as long as their time of raigning ſhould laſt. How unhappily the *Romans* did oftentimes fight with the *Arabians*, till the determinate time of their raging was paſt, *Zonaras* maketh report in *Conſtans* the Nephew of *Heraclius*, in *Juſtinian Rhinometa*, and others. The ſame thing is evident in the *Friars*; one example ſhall be inſtead of many: The *Univerſity* of *Paris* brought a certain blaſphemous Book to the *Pope*, patched together by the *Dominicans*, which they called the *Everlaſting Goſpel*; the *Pope* diſallowed of the Book, yet would he not have it to be publikely condemned, leſt that by this means the dignity of the *Monks* ſhould be ſomewhat impeached: Neither would he any whit the more reſtrain their ungodly inſolency, *Magdeburg. Centur.* 13. Chap. 8. They then that would dart at theſe men, it was all one, as if they had caſt their dart againſt an Iron Brigandine, or rather againſt a wall of Braſſe.

And the ſound of their wings. There was a mighty noyſe made by the *Locuſts*, when they did but once ſtir up themſelves to aſſault any man. I will ſay nothing of the *Saracens*, whoſe hoſtile incurſions, who can be ignorant how great a terror they ſtruck into men? Was it not a thing worthily to be feared of all Kingdomes and Dominions whatſoever, to ſee a *forrein Pope* have within the midſt of his bowels, ſuch an infinite multitude, almoſt of moſt ſtrong men, who were altogether under his allegiance, and wholly at his beck alone? By what cunning device could the *Pope* more terrifie Kings, then by the clapping of theſe wings together? It is no marvell, if the *Popes* did nouriſh this Herd with ſo great coſt and charges, whoſe help they found to be ſo commodious unto him.

10. *And they had ſtings in their Tailes*; *The Complutenſis*, and ſome other Copies read it otherwiſe then it is in *Beza's* Tranſlation, thus; *And they have tayls like to Scorpions, and ſtings, and have power in their tails to hurt men five moneths.* *Aretas* conſenteth to the ſame reading; and ſo the Hiſtory requireth it ſhould be read. For that which was put before indefinitly, *verſ.* 3. & 5. as if the power of hurting had been common to all the *Locuſts*; by this means it is more diſtinctly and expreſly reſtrained to ſome certain kinde of them. Now then it is ſhewed, that the chief part of their rage ſhould be *in their tayls*, to which *the five moneths* alſo ſhould properly belong.

Now *the Tail* is every thing that is the worſt and moſt filthy in the

the kinde thereof. Doth not the matter it ſelf ſpeak, and tell us that it came ſo to paſſe in experience? Who were they among the *Saracens* chiefly, that did miſchief unto our men? Namely, the *tayl of the Saracens*, the loweſt and baſeſt company of them, as it were the dregs and ſink of all; which having no habitations of their own wherein to reſt, did courſe up and down hither and thither, into *Cypres, Crete, Cicily, Sardinia*, the two Iſles *Baleares, Spain, France, Italy*, and all to ſeek out a place to dwell in. The reſt of the rout, whoſe Tyrannie had been the more ſtable and durable, held the countries which once they poſſeſſed, with more tranquillity, and with greater renown.

The *Begging Fryars were the tayl alſo, of all Religious Orders*, who were chiefly for this armed with *a ſting*, and had *five moneths to rage in*. For after that they had had their beginning from *Innocent* the third, they grew infinitely, almoſt, even till the yeer 1350. That is, till *Gerard Ridder* wrote a Book againſt them, which he entituled, *Tears of the Church*; wherein he proved, *That that kinde of life was far from Chriſtian perfection; that it was againſt all charity, to eat of other mens labours, when a man could get his living with his own hands; that they were a ſort of Hypocriticall fellowes, and ſuch as lived a moſt filthy life; that they mingled Fables*, that is, *Apocriphall and moſt vain Dreams with the ſincere Truth, and all for favour and filthy lucres ſake; that they devoured Widows houſes, under a colour of long prayers; that they did ſundry wayes trouble the whole Church with their auricular Confeſſions, Sermons and Dirges; and that therefore it was the duty of the Biſhops to bridle and reſtrain this immoderate licenciouſneſſe, and theſe abuſes of the Monks*. To this effect wrote he: The which I have ſummarily ſet down, becauſe it doth marvellouſly agree with this deſcription of the *Locuſts*. But I do not aſcribe the breaking and battering down of this peſtilent rout to this mans labours alone, but there were many other couragious men, and lovers of true piety about that time, who did, as it were, with their joynt forces put them to flight. Hence then is that made plainer, which I ſpake of before upon the fifth verſe: *That the whole Kingdoms, either of the Saracens, or of the Papiſts, are not to be thruſt up into this narrow ſpace of the five moneths; But that this is the time only of the Locuſts, thoſe eſpecially which ſhould be accounted as this tail of them, in that ſenſe which we have given hereof.*

Verſe 11. *And they had a King ſet over them.* The two articles in Greek,

Greek, *that Angel* of *that* bottomleſſe pit, make great force in ſpeaking, as is wont to be in matters that be certain, and well known. Yet we have had no other mention of this *Angel of the bottomleſſe Pit* in expreſſe words, unleſſe that ſhould be he, to whom the *Key of this Pit was given*, verſ. 1. And ſo indeed it muſt needs be. For who ſhould be rather the *Angel of the Pit*, then he that had the Key given him to open the Pit, and to ſend out a ſmoke? By which argument we have proved, that the *Star* which fell, was *an evil Angel*; This King of *Saracenes is Mahomet*, or the *Mahometan Caliphe*, whom they obeyed: and the *King* of the Religious *Locuſts*, is the *Pope*; For *Boniface the fift* made theſe *Monks* to be of his Clergy: whereby it appeared plainely, whoſe creatures they were, as we ſaid on the third verſe. So *Innocent* the *third*, that it might appear plainly, that the *Tails of the Locuſts*, that is, the *begging Friars* acknowledge no other King but the *Pope*, decreed in the *Laterane Councell*, Can. 13. *That no man from thenceforth ſhould invent any new Religion, but that Whoſoever would convert to any Religion, he ſhould aſſume one of thoſe which were before allowed of.* Which is not ſo to be underſtood, as if he did ſimply forbid new Religions, but that no new order ſhould be thenceforth ordained, without the approbation of the Apoſtolike Sea, as it is *Cha. of the Relig. Domin.* And this decree was renewed by *Gregorie* the tenth, in the Councell at Lyons. Chap. *about the diverſitie of Religions*: By which decrees, that was made neceſſary, which before was free, as *Bellarmine* confeſſeth, Book 2. touching *Monks*, Chap. 4. Now what is this elſe, but to be a King? Namely, to have power to binde men with the chains of of Lawes, and to impoſe a neceſſity of doing things, which of themſelves were free before. Wherefore the Papiſts are ſelf condemned by their own judgement, neither need we any other arguments. Now this King is ſet down by name, and that two wayes; for he is called in Hebrew *Abaddon*, in Greek *Apollyon*, after ſuch a manner as is commonly uſed by the Hebricians, who put the Participle for the Subſtantive; And indeed *that Adverſary Antichriſt* is called the *Son of Deſtruction*, 2 Theſſ. 2. 3. But yet he is thus called by a name taken from both Nations, becauſe this king ſhould be common to Jews and to Gentiles, diverſe truly in ſound of the tongues, but one and the ſame indeed. Even as *Auguſtine* argueth out of the words *Abba Father*, that there ſhould be a conſent of *Gentiles* as well as *Jews*, in the worſhip of one true God. The Hebrew word indeed agreeth to the *Saracens*, becauſe they came neer to the Hebrews

in a kinde of affinity, and are neighbours to them in their countries; but the Greek word *Apollyon*, after the manner of the Scriptures, noteth out the reſt of the Nations whatſoever, which have their offſpring elſewhere then from the Hebrews. In how neer an acquaintance therefore are the *Pope of Rome* and this *Mahometan King* joyned together, though they make a ſhew of fighting one againſt another enemy-like? The *Holy Ghoſt* doth worthily give them both one name, who do one and the ſame thing, though under a contrary ſhew. Thus then we have a moſt plentifull deſcription of the *Locuſts*, ſo that no man can now juſtly make doubt, either who ſhould be the *Angel of the bottomleſſe Pit*, or *which is his helliſh armie?* Did not *Bellarmine* therefore egregiouſly abuſe and deceive both himſelf and his Auditors, who in a certain oration which he made in the Schools, drags in all theſe things by the head and ſhoulders; that they might make againſt the *Lutherans*? Did he once reſpect the time, wherein this pernicious company ſhould overrun the world? For certainly that is the time, which did next of all inſue after that deſtruction which the *Vandals* brought upon the *third part of the Chriſtian World*. And what other *Locuſts* were there extant then, but theſe which I have ſpoken of? Where elſe ſhall *Bellarmine* finde this ſhaving, this Patron of this womaniſh troop, this deſtroying, and deſtroyed Captain, and the reſt of thoſe marks, then among that folke, of which he is one himſelf, and that now while it is languiſhing and ready to breath the laſt? But that the matter may be yet made more cleer, if it may be, I have a good minde to adde to all that hath been ſaid inſtead of a concluſion, the Prophecy of *Hildegard the Abbateſſe*; both becauſe I have oftetn made mention of it, as alſo becauſe I think it is not eaſily come by, and it doth ſerve to give much light to the matter in hand. That worthy man *John Fox*, our countrey man of bleſſed memory, hath ſet this ſame down in his Book of the *Acts and Monuments of the Church*, and that in our Engliſh tongue, into which he turned it out of the Latine Copy which he had by him, written in parchment in old Characters.

I will turne it again into Latine out of his Tranſlation, and thus it goeth.

The Prophecy of Hildegard.

In thoſe dayes there ſhall riſe up a ſort of Blockiſh fellowes, proud, covetous, perfidious, and craftie, that ſhall eat up the ſins of the common people, carrying a certain ſhew of fooliſh ſuperſtition,

superstition, under a fained coverture of beggery: preferring themselves before all other men, by reason of a counterfeit Religion; Men of an arrogant disposition, and fained Holinesse, void of all shame, or fear of God, In inventing many new mischiefs, strong and stout; but prudent men, and faithfull Christians shall curse this pestilent order. Men who will shun labour, and give themselves wholly to idlenesse, rather chusing to get their living by flattery, & beggery; and that will bend themselves with all their might every way they can, perversly to resist the teachers of the Truth, and hinder them; and for this end they will flatter noblemen, that they may assist them in this purpose; They shall also deceive the Nobles, and draw them into errour, that they may furnish them with all necessaries, yea with all the delights and pleasures of this world. For the Devil shall ingraft these four principall vices into their minds; Flattery, Envy, Hypocrisie, and Slander: Flattery, wherwith to purchase great matters to themselves; envy, when they shall see benefits bestowed upon others besides themselves; Hypocrisie, whereby they shall seek to please men by means of a counterfeit dissembling; Slander, whereby they shall extoll and set out themselves with praises, by derogating from others, that they alone might be renowned among men, specially the simpler sort that are deceived by them. They shal preach indeed diligently, but without all sense of piety, and not after the manner of the holy Martyrs of old. They shall derogate from the secular Princes, they shall take away the Sacraments from the true Pastours, and shall take alms of those that are very sick, and miserable, insinuating, and by little and little, winding themselves into the hearts of the common people. They shall have familiarity with women, teaching them how to deceive their husbands and friends, with sugared, and dissembliug words, how to rob them of their goods, and then to give the same, being thus purloined, unto these their teachers: For they shall lay hold on whatsoever men get, or how'ever it be gotten, by stealth, robbery, or by any legerdemain; and will say to them, give it unto us, and we will pray for you; so that labouring to cover other mens sins, they shall quite forget their own.

And alas, they shall receive any thing, from rogues, filchers, Theeves, Robbers that steal by the high-way-side, Sacrilegious persons, Usurers, Adulterers, Hereticks, Schismaticks,

Apostates, whores and bawds of Noblemen, perjured merchants, corrupt Judges, Souldiers, Tyrants, or any that live contrary to Gods law: Perverse and wicked men they shall be, embracing the perswasion of the Devil, the sweetnesse of Sin, a soft and delicate life, and a certain fulnesse and abundance of all worldly things, though it be to their own eternall damnation. All these things shall manifestly appear to be in them, and they shall every day wax more and more wicked, and that with mindes more and more obdurate. But when as once their crafty conveiances shall be found out, and all their other wickednesse, then shall their large gifts cease; and they shall go from house to house like hungerbitten, and mad dogs, looking down upon the earth, and drawing in their necks like doves, and all to get their fill of bread: Then shall the people pursue them with this out-cry; woe be unto you miserable wretches, that are ordained to sorrow, the world hath deceived you, the Devil hath guided you with his reins hitherto, your flesh is frail, your heart is altogether without wit, grace, or wisdom; your mindes are unstable, and wavering, and your eyes are blinded with much vanity, and folly. Your idle bellies have lusted after delicate dishes of meat, and your feet have been swift to wickednesse. Remember the time when you were in sight happy, yet privily envious: poor abroad, but rich at home: courteous in shew, but great flatterers indeed, unfaithful, treacherous, perverse, backbiters, holy hypocrites, supplanters of the truth, immoderatly just, proud, unchast, unconstant teachers, delicate Martyrs, gain-thirsty Confessors, gentle, but yet slanderers: Religious, but yet covetous: humble, but yet proud: mercifull, but yet impudent lyers, pleasant flatterers, peacemaking persecutors, oppressors of the poor, bringers in of new sects devised by your selves, men that were counted mercifull, but are found out to be wicked wretches, lovers of the world, conjurers, drunkards, ambitious, patrons of wicked facts, the pollers and pillers of the whole world, unsatiable preachers, that seek to please men, and to deceive women, sowers of discord; Of whom that famous Prophet Hesiod spake wisely in his Song, A people without counsell, and understanding, would to God they had knowledge and understanding, and could have foreseen their latter end. Ye have built your nests on high indeed, and when

ye

ye could riſe up no higher, ye fell down like as did Simon Magus, whom God deſtroyed, and ſmote with a mighty plague; So ſhall you alſo be thrown down upon the earth out of the clouds, and by means of your falſe doctrine, you wickedneſſe, lies, ſlanders, and deteſtable facts. Then the people ſhall ſay unto them, Out upon you, get ye packing hence, you Captains of miſchief, overturners of truth, ye Shunamitiſh brethren, fathers of hereſies, falſe Apoſtles, that counterfeited the life of the Apoſtles, whereof ye have been imitators by no means: You ſons of iniquity, we will not follow the manner of your wayes; For pride and arrogancy have ſeduced you, and inſatiable covetouſneſſe, hath entangled your erring mindes. And ſeeing that you would needs aſcend up higher then was meet and equall, ye are fallen back headlong into everlaſting ſhame and reproach by God juſt judgement.

Theſe things wrote *Hildegard* about the yeer 1146. Threeſcore yeer before the *beggingfryers* were born, whom ſhe doth yet point out in ſo lively and orient colours, that ſhe may ſeem rather to make a narration of a thing paſt, then to foretell a thing to come. Who can deſcribe the Originall and diſpoſition of theſe *Locuſts* more evidently, who can declare their deſtruction more cleerely, yea, who among our ſelves can do theſe things better, who have ſeen the matter proved to be true by the Event? And ſhe did not onely entreat of thoſe *Locuſts* that ſhould crall out into the world next after her own Age, but ſhe ſpeaks plainly of the *Jeſuites* alſo of this our time, and the reſt of this ſtinking ſtamp, which annoyeth the World at this day. For all theſe are *Locuſts* belonging to the ſame Pit of Hell, who have the like conditions, and ſhall be ſure of the like deſtruction.

12. *One Woe is paſt.* That is, the *firſt* of the three greater and heavier ones. For the *ſecond* followeth, as it is called, Chap. 11. 14. And ſo we obſerved before, that *one* among the Hebrewes, doth aſwell ſerve *for order* as *for number*, Chap. 6. 1. This *Woe* is ſaid *to be paſt*, not becauſe there ſhould no remainders of it be left, when the next Trumpet came in upon it, but becauſe the extream heat of it ſhould be much cooled, ſo as it ſhould ſeem to be very neer quite extinguiſhed. For this *Angel of the bottomleſſe pit is not to be quite aboliſhed, together with all his complices and attendants, before that glorious coming of the Lord*, 2. *Theſſ.* 2. 8. The ſame meaning is there of this word, Chap. 11. 14. For the evil of the *ſixt Trumpet*, ſhould

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not forthwith vaniſh away altogether at the firſt blaſt of the *ſeventh Trumpet*, but ſhould tarry ſtill after that for ſome long time. Now the ſpace of this *Trumpet* is for 600. yeers and more, that is, from the yeer 506. to the yeer 1350. or thereabouts.

13. *Then the third Angel blew the Trumpet.* Now followeth the *ſixt Trumpet*, and *the ſecond Woe*, whereof firſt the *commandment* is declared, and then the *Execution*. In *that* are to be conſidered the *Author*, the *Miniſter*, and the *effect of the commandment*. The *Author*, *is a voice from the four horns of the golden Altar*. What kinde of *Altar* this is, we ſhewed upon the 3. verſe of the 8. Chap. It ſignifieth *Chriſt* properly, in whom, and by whom alone our prayers do pleaſe God, as of old this was ſhadowed out by the *golden Altar of incenſe*, that ſtood before *the vail*, upon which alone it was lawfull to burn Holy perfume. *This Altar had four horns, upon which once onely every yeer Aaron was to make reconciliation with the bloud of a Sacrifice for ſin, in the day of reconciliation*; Exod. 30.10. For although the daily prayers were ſweet, and had a good ſavor, the perfumes whereof were daily burnt upon the *Altar*, yet theſe yeerly prayers, which were made upon the horns of the Altar, moſt fervent of all other, & of greateſt moment. But we muſt obſerve, that this *voice* which is heard, that cometh from the *horns of the Altar*, is not *a ſupplicating*, but a *commanding voice*, ſaying *looſe the four Angels*; whereupon we gather, that this *voice* is not the voice of *the faithfull that Pray*, but *of Chriſt that heareth their prayers*. For therefore is it ſent forth from the horns of the Altar, both to teach us, that this voice is an anſwer that is made to the ſupplications of the Saints, as alſo that we might know, that by him alone we obtain that which we ask, by whom, and in whom alone we offer prayers unto God. When as therefore the godly did earneſtly ſtrive with God by prayer, that he would provide for his *Church*, that was now in a diſtreſſefull & dangerous caſe, this commandment cometh forth from the *horns of the Altar*, to looſe the *four Angels*; that while theſe ſhould handle the obſtinate enemies of the ſincere truth as they deſerved, the truth it ſelf might in the mean time flouriſh again, and might enjoy ſome more quiet calm. We have learned out of thoſe things which have been ſaid before, that pure religion was utterly oppreſſed, and overwhelmed, partly with the overrunnig of the *Locuſts*, partly with infinite other corruptions, but eſpecially with the tyranny of *Antichriſt*. Now when it was the good pleaſure of God to begin a certain reſtoring of his truth about, this time it pleaſed him withall to trouble and rouſe up Antichriſt, and to

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keep him perplexed with fear of theſe *four Angels* that are let looſe, leſt otherwiſe he ſhouldnip & deſtroy his truth as it was ſpringing up in the firſt blade, and ſo ſhould keep it from waxing up to that ripenes which we ſee it is now at this day come unto. Wherefore this commandment was made very ſeaſonably for the Church, for whoſe ſake alone all the changes which we ſee in the world come to paſſe.

14. *Saying to the ſixth Angel.* To him, to whom the commandement is given: This *Angel* is firſt of all the reſt made a co-worker in executing the puniſhment, the former did onely denounce the evil, perhaps the contagion of ſin did hinder, ſo that they could not put their hand to work: but here there ſhould be a more evident ſeparation made between the *puniſhment* and the *fault*, that ſo he who ſhould execute *that*, ſhould not need to fear to be tainted with *this*.

Looſe the four Angels. The purport of the commandement, is touching *four Angels that are to be looſed*, which ſtood in readineſſe, only expecting when they ſhould have their watch-word given them. But what manner of *Angels* be theſe? Are they ſuch as be properly called ſo, and that are ſo fixed to a certain place, that they cannot ſtir from thence, till they have ſome ſpeciall leave and licence given them? Indeed we reade that *the evil ſpirit Aſmodeus, was ſent away into the deſart of the uppermoſt part of Egypt*, and was made to abide there, *Tobit.* 8. 3. But this might ſeem, and that not without cauſe, to be frivolous, becauſe of thoſe Jewiſh dreams, to which that people was ſo addicted, that even *Ioſephus*, otherwiſe a learned and eloquent man, durſt affirm, that *Solomon was the firſt that invented, at leaſt, one that did in his Books bring to exceeding great perfection that devilliſh Art of* adjuring Spirits, *Book of Antiquit.* 8. *Chap.* 2. This (I ſay) in *Tobie*, ſhould juſtly be accounted vain and fooliſh, unleſſe we had better authority for it then that, out of this ſame Book of the *Revelation*, Chap. 1. and 2. where it is intimated unto us, that *the unclean Spirits are ſhut up into certain places, as it were, into a priſon.*

The which yet ſeemeth not to be common to them all, but peculiar to ſome certain of them. For how ſhould all of them be tyed unto certain determinate places, when as *it is free for ſome of them to compaſſe about all the earth*, Iob 1. 7. When as the Ancient and Chieftains among them do walk about like *roaring Lyons, ſeeking whom they may devour*, 1 Pet. 5. 6. They have alſo *power in the ayr, and there is a Spirit that doth now work effectually in the children of diſobedience*, Epheſ. 2. 2. and there are ſome *that be the Princes of the world*, yea, *the gods of this world, blinding the mindes of unbelievers*, Epheſ. 6.

Epheſ. 6. 12. 2 Cor. 4. 4. What, can they do theſe things when they are abſent? Therefore certain of them only ſeem to be caſt into certain places, as it were, into priſons; others ſeem to have more free ſcope to walk abroad: And yet the impiety of *Magicians* is nothing helped from hence, who think that they can binde the Devils neceſſarily to abide *within a circle, in a ſmooth Stone, Iron, Braſſe, a Glaſſe, a mans Nail, or ſome ſuch matter*: For *God* hath reſerved this power to himſelf alone, and his holy Angels, whom he uſeth oftentimes for his inſtruments in this matter; as for men, he hath given them no ſuch power as this in any place. Now theſe *Angels* are not the *Devils only*, but they be alſo *men*, who are under their government, and at their command; for whom to be called Angels, we have ſeen to be an ordinary matter.

For the Devils Army is made of men; as it is manifeſt out of the twentieth Chapter of this Book, *verſe* 7. where this ſame matter is again entreated of, *Satan went out to deceive the Nations, and to gather them to battel*; now the Captains are of the ſame kinde with their Souldiers.

Wherefore ſeeing the order of matters in this Book hath brought us to the thouſand three hundreth yeer, it is not to be doubted, but theſe *Angels* be the *Turks*; and to this opinion do the moſt of the Interpreters conſent. They are ſaid to be *four*, becauſe there were *four principall Families of the Turks*: For after that they had received a diſcomfiture from the *Scythians*, and had loſt the *Palace* of *Iconium*, and had ſpent ſome yeer in robberies, at length, when the *Scythians* were gone back, they recovered themſeves again, and divided that part of *Aſia* among their Peers, which within a ſhort time after that, they got away from the *Romans*: Of whom the firſt was *Carmanus Atiſarius*, the ſecond *Sarchanes*, the third *Calames*, and *Ceraſius* his Son, the fourth *Atman*, as *Gregoras* writeth his name, or *Ottoman* as others write it; unto whom the ſame *Gregoras* addeth a fifth, whom he calleth *Amurius*, Book 7. 1. And they ſeem to have been ſo many at the beginning, but afterwards they were reduced to four: *Laconicus Chalcocondylas* ſaith, there were ſeven at firſt, *Book* 1. of his *Turkiſh Story*; But this Writer joyneth one *Tecies* with *Ottoman*, and rehearſeth the Sons ſeverally from their Fathers. But it is not to be marvelled, that that confuſion which was among thoſe barbarous Princes and people, could not be certainly and diſtinctly ſet down in the writings of the Hiſtorians, though *Gregoras* lived in the ſame times with them, and was the *Maſter of the Rolls to the Empe-*

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vour Andronicus *the Elder.* This *Turkiſh generation* came ſome ages before from *Armenia*, and the countries that lie next unto *Euphrates*: Out of which places they did eaſily drive the *Romans*, that had been of long time before put clean out of heart, and conſumed with many calamities. Now about the beginning of the raign of the Elder, *Andronicus Palelogus*, before the yeer 1300. they ſpread themſelves over all *Aſia*, unto *the Ægean Sea.* But yet to the intent that they might not break forth from any other place, then from their appointed bounds and liſts, about that time when the reins were given them to range abroad, the Lord drove them again, and bound them to *Euphrates*, through the help of the people called *Cataleni.* Theſe men did ſerve in the wars for pay under *Andronicus*, and had *Konzerius* for their Captain; whoſe proweſſe was ſo great, that for fear of them, the *Turks* fled away, not only from *Philadelphia*, which at that time they beſieged, but even almoſt beyond the ancient borders of the *Roman Kingdome*, as *Gregoras* witneſſeth, *Book* 7. 3. This fear therefor drave them into the countries that are about *Euphrates*, and did, as it were, caſt fetters upon them for a time. Neither was it a ſmall chain unto them, to keep them from raging as they liſted for a while; ſo that by reaſon that their forces were divided among many Princes, each of them was weaker, apart by themſelves, then that they durſt attempt any great matter. Both theſe impediments were taken away, at the time when this power ſpoken of here was given them. For firſt the *Cataleni* did not proſecute the victory which they had begun, but went away, and returned home a little while after. Moreover, about the ſame time, namely, about the yeer 1291. the *Chriſtian Princes* had loſt all that which they had gotten, both in *Paleſtina*, and the countries adjoyning, by twelve battels, and which they had held in poſſeſſion for the ſpace of 196. yeers; ſo that they were glad to forſake all thoſe lands, and to goe every one to his own habitation. To conclude, all the *Turkiſh families* did ſubject themſelves to that of the *Ottomans* alone, either of their own accord, or elſe compelled by force thereto: By means whereof, the *Turks* being free from all fear of enemies at their backs about *Euphrates*, and having no man before them that could withſtand them with ſufficient ſtrength, did renew their aſſault upon the *Romans*, and did at length utterly overwhelm them within a ſhort time, like an inundation of waters.

Bound at that great River Euphrates: So properly called, being that famous River of *Armenia*, that flows nigh to the Weſt ſide of

Mesapotamia, where the *Turkish Nation* inhabited many yeers, before that it took this warfare in hand.

15. *And the four Angels were loosed*: Here we have the execution of the commandement, which falleth into the yeer 1300. by one consent of all the Historians; when as after they had composed all dissentions at home, and had all of them consented to be under the government of the *Ottomans*, it was lawfull for them to use all their strength, with all liberty, for the inlarging of their Dominions; and so at length to creep forth of those straits, whereinto they had been formerly thrust. Now how long time this power that is here given to the *Turks* should last, it is declared in the next words, which *were prepared at an hour, and a day, and a moneth, and a yeer*; the which so exquisit a description serveth to comfort the godly, to whom the *Holy Ghost* would have it known, that this most grievous calamity hath his appointed terms and limits, even to the least moment, beyond which it should not be prolonged: the which seemeth to be for 396. yeers, every day being taken for a yeer, after that manner as we did interpret the moneths before. Now a yeer here put simply, is understood to be a vulgar and *usuall Iulian yeer*, that consists of three hundred sixty five dayes, and some hours. All which time being numbred from the yeer 1300. shall expire at last, about the yeer 1696. which is the last term of the *Turkish* name, as other Scriptures also do prove, with a marvellous consent, into which I may not now make a digression; but there will be an occasion given elsewhere, to speak more fully thereof, if God will. In the mean time we must know, that the strength of the *Turks* shall not stand intire and unshaken, during this term, but shall totter, and wax towards the ruine thereof about forty yeers before that their utter destruction shall come. But of this matter we shall hear elswhere more at large.

To slay the third part of men. It is not for nothing that he makes mention of power given them to slay, because these Angels should spil more blood, then any other enemies that were spoken of before. A great number was slain by the *Saracens*, and the *Antichrist* of *Rome* is wholly imbrued in the blood of the *Saints*, as we shall see, *Chap.* 17. 4, 6. But the slaughters that should be made by those, are none to these which the *Turks* should make, and therefore they come not into any account. The rage of this savage enemy is limited with the bounds of the third part, as we have seen it already accomplished in the *East*; partly in *Asia*, partly in *Europe*, whereupon it is not to be feared, that it should be much more inlarged. And certainly it is

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ſtaid by force of the ſame prohibition, whereby the waves of the raging Sea is ſtayed by the ſlender Sands. For what bar is there againſt it in the *Weſt*, while Chriſtian Princes bend their forces one to deſtroy another. And yet there may be ſome excurſion made out of courſe beyond theſe bounds for a little time, to puniſh ſome men withall, as we obſerved in the *Church* of *Sardis*, Chap. 3. 3.

16. *And the number of Horſe-men of War.* In the Greek the ſingular number horſe-man, is put for the plurall horſ-men, unleſſe, perhaps, it be put dividedly; as it he ſhould ſay, and the number of his armies of that that belongeth to the horſ-men, two thouſand times an hundred thouſand. I heard alſo the number of the armies of the foot-men, but which I need not to relate, ſeeing any man may eaſily conjecture by ſo great a number of the horſmen, that the foot-men are almoſt innumerable. *Complutenſes* and the *Kings Bible* read, *of the horſe*; A certain old copy readeth, *of the horſes*; and *millions* of *millions*, and the word *two* is put out: The which yet *Aretas* hath, and the *vulgar*: the *Interpreter* of *Aretas* and the vulgar, explain this number by the parts, *twenty thouſand times ten thouſand*; which *Theo. Beza* tranſlateth in the whole ſum, *two thouſand times an hundred thouſand*: In the member following, the *Complutenſes* and the *Kings Bible* leave out the copulative *&*, which *Aretas* and the vulgar reade: *Theo. Beza* turneth it by the rationall particle, *for I heard*, as if the number that was expreſſed belonged to the whole army, which yet is expreſly referred to the band of horſ-men, and ſo the indefinite number of the reſt of the *bands*, ſhould reſpect the *foot-band*, as we ſaid before; Unleſſe, perhaps, all his forces be *of horſ-men*, becauſe of that ſwift increaſe, wherewith the *Turks* ſhould prevail; as it is alſo intimated by the Verſe following. Theſe things, though they be of leſſe moment, yet are they not to be neglected. We underſtand by this, that the forces of the *Turks* ſhall be huge and mighty; and indeed it hath been ſo found true in experience in many battels, that the *Turk* alone doth bring forth more ſouldiers into the battel, then all the *Chriſtian Princes* joyned together.

17. *And I ſaw the Horſes in a viſion.* So much for the number of their forces: The natue of them is opened in this verſe, which of what kinde it is, is ſhewed by the *Horſes, the armor of the Riders*, by *the Lyoniſh heads of the Horſes, and by that that cometh out of their mouth*; They are *Horſes in alacrity and readineſſe to fight*, as above, *ver.* 7. *The habergions of the Riders were fiery, of purple & of brimſton colour*, of the ſame nature altogether with that which cometh out of the mouth of

the horſes, *which breath out fire & ſmoke, whoſe colour is of purple and brimſtone*, which three are men-killing inſtruments, as we ſhall ſee afterwards. Seeing then that they are armed with theſe three in their breſts, it is all one, as if he ſhould ſay, that they are armed with the deſtruction of men; ſuppoſing all their ſafety and defence, to conſiſt in killing other men. How lively do theſe things expreſſe the *Turkiſh Empire*, which is underpropt with no other Buttriſſe, but with tyranny alone? But beſides, their *fiery Brigandines are open* and made manifeſt to all men, even as fire alſo cannot be hidden. What other argument can there be, by which *this Trumpet* is challenged as proper to the *Turks*, and not to the *Saracens*, or *Romanes*; For the *Turks* fight openly, and bid open defiance to all that be of the *Chriſtian name*; of whom there is none, who may not ſee a far off an hoſtile minde towards them, both on their Breſt-plates, and in their breſts. The *Saracens* indeed did annoy them alſo, but they invaded them ſuddenly, and by fits, flying in upon them as cloſely, and craftily as they could. The *Romiſh Locuſts* alſo did ſo deceive, and do ſo ſtill deceive men with their jugling tricks, that they whom they kill, cannot be perſwaded that they be their enemies: For they hide their coats of male, and their breſt-plates, and they make ſhew of no hoſtile matter, but lurk like *Scorpions under a Stone*. The *Lyon-like heads of Horſes*, note out their notorious cruelty, wherewith this generation is made infamous above all others that ever were heard of. Yea, and they do herein paſſe the *Locuſts*, who had *teeth onely like Lyons*, but theſe have their whole head; that ſo the ſtrength of their jaws, and the ſternneſs of their countenance might be added to the cruelty of their *teeth*. That which cometh out of their mouth is of three ſorts, *fire*, *ſmoke*, and *brimſtone*, which three ſeem to note out one thing, namely, their *Warlike guns*, and *peeces of Ordnance*, the originall whereof was not much later then the *Off-ſpring of the Turks*, and which the *Turks* do uſe, in a more outragious deſire to work miſchief, then any other kinde of men. The greatneſs of that *Gun* was almoſt incredible, which *Mahomet* uſed in beſieging *Conſtantinople*, for the *drawing whereof there were ſeventy yokes of oxen, and two thouſand were uſed*, as Laonicus Chalcocondular *reporteth, in the eight Book of his Turkiſh Hiſtories*. And thoſe 1200. *Ianizers* which are the ordinary guard of his body, are all Gunners. Now ſee if any thing could be ſpoken more fitly to declare the nature of Guns. Firſt, here is mention made of fire; but leaſt it ſhould be thought to be vulgar, there is a double difference added, of *ſmoke* and *brimſtone*; For the *fire* that cometh

cometh from *Guns*, is notably known from ordinary fire, by an abundant *smoke*, which ariſeth out of the ſudden inflaming and extinguiſhing thereof, as is uſually ſeen in diſcharging of Ordinance: Where the fire continueth burning and flaming out brightly, there is leaſt ſmoke of all, as which the flame doth wholly almoſt conſume. Beſides, this fire is of brimſtone; is not gun-powder made of ſalt peter, coal, and brimſtone? The *Holy Ghoſt* therefore deſcribes this enemy unto us by thoſe warlike inſtruments, which ſhould take their beginning almoſt with this tyranny. Now this fire cometh out of his mouth, becauſe they do as eaſily ſend out this fire, as they do breath; If ſo be that Soveraign, and Captain Robber of the world ſhall but once command any countrey to be waſted, he hath armies at an inch, and thoſe moſt fit for his purpoſe, which will preſently do his command, and lay all waſte.

18. *By theſe three.* Hitherto hath been ſhewed what manner of *Captains*, and *Souldiers the Turke hath*; now he cometh to the effect of their wars; Which is firſt *the killing of the third part of men.* We hear (the more is the pity) of continuall Butcheries by them made, neither is any man ignorant almoſt, how far and wide their cruelty makes aſſault. Now in that he ſaith, *By theſe three*, it is to be underſtood, *by theſe three iointly*: He reckoneth *three things*, as if they were diſtinct, becauſe the former deſcription of the fire did require ſuch numbring of them. And yet men ſhall not periſh by means of their Guns alone, but one kinde of warlike inſtruments is put for the whole kinde.

19. *For their power. Complutenſe* and the *Kings Bible* read otherwiſe, *for power is in their mouths, and in their Tails*; *Aretas* and the Vulgar conſent with them: And ſo it ſeemeth it muſt needs be read; Otherwiſe the reaſon which followeth, doth not agree with thoſe things that go before, in thoſe words, *for their Tails*, &c. Hence therefore we have another difference between *theſe horſemen*, and *the Locuſts*. For theſe did carry their *darts in their Tails chiefly*, that is, *the ſcum of the Saracens*, a company of wanderers and Vagabonds, who having no habitations of their own, flew up and down hither and thither, ſeeking places to dwell in, and turning others out of their poſſeſſions, when as in the mean time their *Supream Princes*, called *Calyphy*, *Seriphes*, *Soldans*, took their pleaſure at home in *Babylon*, *Perſis*, and *Egypt*. So the *begging Friars*, the *Tails* of all the Religious Orders, did ſting moſt villanouſly. But here *Head* and *Tail* are even alike, and both of them do work miſchief alike: The *great Turk* himſelf

ſelf, the *Baſſe*, *Beg*, and the reſt of the inſtruments of his Tyranny, do all of them, breath out and exerciſe the ſame cruelty. Moreover, theſe Princes are the ſetters on of the reſt to be cruell, and put weapons into their hands, to fulfill their furious minds withall.

Having heads wherwith they hurt. The *Tails* alſo have *heads* and *mouths*, out of which they pour out the ſame deſtruction. All of them from the *high Emperour* to the baſeſt wood-cleaving ſlaves, are like the *Serpents* called *Amphiſbæna*, that ſting at both ends, as the moſt learned *Iunius* hath excellently obſerved.

20. *And the remnant of the men.* The other *event*, is the *obſtinacy of the reſidue* that eſcape the fury of theſe *Turks*, who yet are nothing at all moved with theſe evils, neither doe they endeavour to amend their wicked lives. Now who be theſe reſidue? Are they not they of the *Weſt*, ſeeing the third part of men in the *Eaſt* was long ſince ſlain? *Affricke* was ſo ruinated, and weakned, by the invaſion of the *Saracens*, that it yeelded it ſelfe to be under the dominion of the *Turks*, without any blood-ſhed. Now the ſins which doe ſtick ſo faſt in their hand, and impenitent hearts, are firſt againſt the firſt Table, *viz.* their *Idolatry*, in this verſe: The notorious wickedneſſe whereof is declared, firſt by the *Author*, that it is *the worke of mans hands*; then that it is a *worſhip given unto devils*; thirdly, from that *deſperate and outragious deſire and delight*, which they have unto and in this Sinne, which appeareth by ſo many and divers ſorts of *Idols, of Gold, Silver, Braſſe, ſtone and wood*; and laſt of all, by their notorious folly, worſhipping things that be void of al ſenſe. Out of all which it may be made more clear then the noon light, which of the *Weſtern Inhabitants* are the cauſe of this moſt grievous calamity, with which this *Weſtern part of the Chriſtian World is plagued by the Turks*. For where ſhall we find this *Idolatry*? Truly the *Proteſtants*, as they call them, and *the reformed Churches*, have ſent away all worſhip, reverence, and holy honour of Images, to Hell again, from whence it firſt came; That *Church* therefore which boaſteth it ſelfe to be *Catholike*, whoſe Head *is the Pope of Rome*, whoſe Temples gliſter with gold, ſilver, and brazen Images, yea, which refuſeth not to worſhip Images of ſtone and wood, that *Church* (I ſay) is this reſidue company here ſpoken of, which defending the Idolatrous adoring of Images, by wreſting of the Scriptures, by counterfet miracles, and by what force, fraud, and deceitfull means ſoever it can poſſibly, will not be rowzed up from this her dead ſleep,

by

by this moſt grievous ſcourge of the Turkiſh tyrannie. Do they not very impudently, and obſtinately ſtrive to make good, *that Images which are conſecrated to the true God, and to his glorified Saints, are by no means to be reckoned amongſt Idols?* But what other *Images* doth the *Holy Ghoſt* here ſpeak of, but thoſe that are maintained ſo ſtifly, and pleaded for ſo peeviſhly in the Chriſtian world, and that after *the third part of men have been ſlain by the Turks?* What other *Images* doth he call *deviliſh?* What other *Worſhip* doth he call the *Worſhip* of *Devils?* The matter is plain, it cannot be denyed.

Leave off therefore at length, O *Rome*! to ſeek out theſe fooliſh ſhifts and ſtarting holes; Do not thus deceive thy ſelf, and blear thine own eyes. Thy *Odoration* before the *Image of the Virgin*, is all one, as if thou ſhouldeſt *pray to Venus*. The *Worſhip* which thou offereſt before the painted ſimilitude *of the Father*, is made to the *Devil*, and not unto *God*.

The *Holy Ghoſt* here is my *Author*, that warrants me to be thus bold in my aſſertion, though thou, as thy manner is, wilt cry out, that theſe are blaſphemous words, and wilt accuſe the *Holy Truth of impiety*. But it is not to be hoped that words ſhould teach thee, and make thee wiſer, when as blows, and thoſe ſuch hard and mighty ones, will not pierce into thy hard, proved, and *Leviathan-like heart*. Notwithſtanding, though thou wilt get no good by theſe judgements of God, all the godly will deteſt thee, who doeſt, with theſe horrible ſins of thine, bring this moſt fell and fierce Fury, this cruell *Turk* upon the Chriſtian world, and keepeſt him in ſo long: Art thou not aſhamed to exhort the *Chriſtian Princes* as thou doeſt, to wage war againſt the *Turk*, whom yet thou makeſt to be invincible with thy *Idols?* To pretend to have a minde to fight againſt a cruell enemy, and yet ſecretly and under-hand to furniſh him with aid, that ſo all our forces againſt him, ſhould be made a prey unto him? If indeed thou doeſt from thy heart deſire to have this Arch-ſpoyler of the world to be repreſſed, or rather to be clean taken away and deſtroyed, caſt away from thee thy *dunghill Gods*, caſt off thy ſacrilegious ſupremacy, reform all thy other groſſe corruptions, according to the rule of true piety; then ſhalt thou ſee this miſchievous and terrible Monſter, that is overwhelmed with all manner of wickedneſſe, to come to ruin of himſelfe, as the which would not ſtand one moment as he doth, if he were not upheld, and underpropped with thy abominations.

But

But I know that neither thou wilt be admoniſhed with words thou art ſo incorrigible, neither can he be overcome, till thou be overthrown with fire and ſword; as it ſhall be made manifeſt afterwards.

28 *Neither did they repent.* Another kind of ſins againſt the ſecond Table, which be four in number; *man-ſlaughter*, *witchcraft*, *whoredom*, *robberies*: of which, he that knows not that *Rome* is the great exchange, and ſtilyard to the *Chriſtian world*, ſurely he is like one that can not ſee clearly, though the Sun ſhine bright at noon day.

The Tenth Chapter.

THen I ſaw another Angel coming downe from heaven, clothed with a cloud, and the rain-bow upon his head, and his face was as the Sun, and his feet as pillars of fire.

2 And hee had in his hand a little book opened, and he put his right foot upon the Sea, and his left on the earth.

3 And cryed with a loud voice, as a Lyon roareth: and when hee had cryed, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write: but I heard a voice from heaven, ſaying unto mee, Seale up thoſe things which the ſeven thunders have ſpoken, and write them not.

5 And the Angel which I ſaw ſtand upon the ſea, and upon the earth, lift up his hand to heaven.

6 And ſware by him that liveth for evermore, which created heaven, and the things that are therein, and the earth, and the things that are therein, and the ſea, and the things that are therein, that time ſhall be no more.

7 But in the dayes of the voice of the ſeventh Angel, when he ſhall begin to blow the Trumpet, even the myſterie of God ſhall be finiſhed, as he hath declared to his ſervants the Prophets.

8 And,

8 And the voice which I heard from heaven, ſpake unto me again, and ſaid; go, and take the little book which is open in the hand of the Angel ſtanding upon the ſea, and upon the earth.

9 So I went unto the Angel, ſaying unto him, give me the little book: and he ſaid unto me, take it, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth as ſweet as honey.

10 Then I tooke the little book out of the Angels hand, and ate it up, and it was in my mouth as ſweet as honey: but when I had eaten it, my belly was bitter.

11 Then he ſaid unto me, Thou muſt prophecy again among the people, and nations, and tongues, and to many Kings.

The Logicall Reſolving of it.

SO much for the firſt member of the ſixt Trumpet, to Wit, the Evil it bringeth. The Comfort of it followeth, which conſiſteth partly in the Authority of him that revealeth it, partly alſo in the things that are revealed. His Authority appeareth clearly by the power of a certain Angel deſcending from heaven, who is notably deſcribed by his apparell, the ornament of his head, the brightneſſe of his countenance, the burning heat of his feet, verſ. 1. *Alſo by his knowledge, which the Booke ſheweth that was open in his hand, and by his preſence every where, declared by ſo great a parting of his feet aſunder,* verſ. 2. *The things that be Revealed, are either ſuch as are to be ſealed up, or to be communicated. Thoſe have the voice of the Angel for their principall cauſe, the ſeven thunders for their Inſtrumentall cauſe,* verſ. 3. *As alſo a conſequent of theſe voices, both* Iohns *deſire to Write, and Injunction not to Write,* verſ. 4. *The things to be communicated, are either as touching the conſummation of the myſterie of God, in the time of the ſeventh Trumpet, which is confirmed by an Oath, verſe* 5, 6, 7. *Or elſe as touching the Gift of Prophecie, reſtored again unto the Church, the preparation whereunto is laid down in the reſt of the Chapter. The Prophecie it ſelf followeth in the eleventh Chapter. The Preparation conſiſts either in the Sign, or in the Interpretation of it. That hath a commandement to take the booke before it was taken, verſe* 8. *And the obedience of* Iohn, *verſe* 9.

After that it was delivered, there is both a commandement to devoure it, as also an advertisement touching the sundry taste of it, vers. 9. And a triall made thereof by Iohn, *vers.* 10. *Last of all, the Interpretation is added, vers.* 11.

THE EXPOSITION.

1. THen *I saw another Angel.* We refer these things in the *Analysis* to *the solace of the Church, against the evils of the former Trumpets, specially the sixt:* Which is added unto it very seasonably. For who is there, who would not languish away, almost, with the tediousnes of such long lasting troubles, hearing of nothing else in the Church throughout a long row of yeers and Ages, but *stormy tempests of Hail, burning mountains, the darkning of the sun, troops of Locusts, and Serpents spitting out flames of fire,* with which an infinite number of men should be miserably consumed and burnt up? Now therefore after that the Church hath been as it were tossed up and down in the deeps a long time, and in exceeding manner, and the land and haven is shewed them, wherein they should at length have some rest and respite from these evils; and not so onely, but a prosperous gale of winde also bloweth upon them in the mean time, which might make them to rid way the better in their voyage. For which purpose an *Angel* of most great power descendeth down from Heaven, of a divers nature from those *Angels*, who *blew the former Trumpets*, or of which any mention had been made elsewhere before. For they were *Servants*, this is the *Lord Christ himself*, as whose *apparell*, *countenance*, *and voice*, and his whole array is more majesticall then can suit with a creature. Neither doth this hinder it, that hee hath such a strange form, and so unlike to his true humanity, seeing it is cleer out of the first Chapter, that he doth in speciall manner take to himself such a resemblance, as might most fitly serve to explain, and to confirm the things, that are propounded to come. Therefore as touching this description of him, he is called *strong* or *mighty*, because he hath power enough in his hand to deliver his *Church* from those evils wherewith it shall be at any time oppressed: *He descended from heaven*, because that he should now at length, after so long a space of time, visit his *Church*, from which he seemed to have been for a long while absent. And indeed about the time of the sounding of the *sixt Trumpet*, when as the *four Angels* were loosed, in the yeer 1300. as we have said, *Christ* began to shew himself in his stately presence more at large, then

then in the former times that went next before that; and yet he came down from heaven clothed after a ſort with *a duskiſh cloud*; being not plainly made known unto the world, but inwrapped as yet in ſo great obſcurity, that he did but appear unto them as it were through a lattice. *He weareth a Rainbow upon his head*, which is an evident foreteller and witneſſe of the old covenant, and calm that was after the flood; that we might both underſtand that he is faithfull and conſtant in his promiſes, as alſo that the former tempeſts ſhould be every day more and more by little and little driven away, till at length the skie be cleare and quiet on all ſides. *His face ſhineth like the Sun*, ſeeing Chriſt is moſt glorious, at leaſt ſo far forth as he is made known unto men. But *his feet do ſtill burn in the fire*, becauſe his *poor members*, that are of baſe account in the world, ſhould be burnt up upon earth with a grievous heat of affliction: And yet there ſhould be no danger of periſhing in the fire, becauſe *his feet are pillars*, and thoſe made *of fine braſſe*, Chap. 1. 15. For theſe things belong to the ſame time, ſee Chap. 2. 18. So then *Chriſt* doth repreſent in his own perſon, the *Church that then was to be ſeen under the ſix trumpet*; which began to recover ſome health again about the yeer 1300. Yet ſo, as it was overcaſt with much darkneſs, notwithſtanding it did give ſome hope of a more full reſtoring to health in due time; and in the mean while it laid open the moſt pleaſant countenance of *Chriſt*, ſuch as the world had not of a long time ſeen; though the faithfull were all the while driven into many ſtraights.

2. *And he had in his hand a little Book open.* To whom doth an open Book better agree, then to him that hath opened the *Seals* thereof? Chap. 5. 5. In that Chriſt therefore cometh forth with this Book wide open, we are taught that now again men ſhould have power and liberty given them to know the truth, after a long buriall of it in ignorance, as we know it came to paſſe about that time: For about one and the ſame inſtant did the *Turks* begin to prevail in the *Eaſt*: and learned men to riſe up in the *Weſt*, who did defend the truth with boldneſs and freedom of Spirit. But yet this Book which he hath in his hand, is but a little one, as it is called, and that either becauſe there were not ſo many Changes of matters in the world remaining unaccompliſhed, but that they might be all contained in a ſmall volumn, as the words declared in the ſixt ver. of this Chap. There ſhall be no long delay of time any more; or rather becauſe the knowledge that ſhould be of theſe matters at this time, ſhould be ſlender

and ſmall, for declaring of which ſerved Chriſts being clothed with a cloud, as we ſaid upon the former verſe.

And he put his right foot upon the Sea. This *thick Sea* of the inferiour world, is *the doctrine of the corrupt church*, Chap. 8. 8. Which yet doth no leſſe belong to thoſe, who ſhould by vertue of their office publiſh and diſpenſe it. The *Earth* deſcribes the reſt of the common people; which are *Chriſtians* in name onely. Now *the feet of Chriſt are his members*, namely, his faithfull ſervants, by means of whom he walketh on the earth. Of theſe *feet*, the right one is the ſtronger, and by the ſetting of this upon the *Sea*, is declared, that Chriſt was now at length about to call out of thoſe dregs of the Churchmen, ſome choiſe ones to be his faithfull members. His *left foot* alſo placed upon the earth, teacheth, that he would take ſome alſo out of the *Laity*, who though they did not equall the *clergy men*, thoſe right feet of his, in the excellency of their gifts, yet they ſhould be made his true members, and ſhould enjoy the like honour with them. Such right feet as theſe are here ſpoken of, were *John de Poliaco, Martin of Padua, John de Ganduno, Michael Ciceriis, Michael de Coriaria, William Ockam, Gerard Ridder, John Rochetalada; Armachanus the Iriſh Biſhop, John Wickliffe and others*; Chriſt drew theſe men out of the Salt Sea of the Popiſh doctrine, after he had taken them out of the rabble of Clergy men, and then he led them unto the waters of truth, that were more ſweet and wholſome. His left feet taken out of the Laity, were *Ludovick of Bavaria* the *Emperour*, *Marſilius of Padua*, *Dantes*, *Aligerius* and many others, who did with all their might defend the truth, when once they had come to the ſight and knowledge of it.

3. *And he cryed with a loud voice.* Hitherto we have had the deſcription of the *Angel*. Now the principall cauſe of ſealing up matters, is ſet down, to wit, *the crying of the Angel*, like to the lowing of a Lion. For ſo the word here called roaring, doth properly ſignifie the lowing of Oxen, and ſuch beaſts; Lyons roaring, is called by three other names in Greek: And yet the word properly ſignifying, to roar, is given ſometimes to Oxen, and this word of *bellowing* is ſometimes given to Aſſes and Camels, as *Heſychius* teacheth. But the *Angel* here is ſaid to bellow, not becauſe he ſhould mutter for fear; and durſt not put out his voice; for withall it is ſaid, *he cryed with a loud voice*; but to ſhew that the meekneſſe, and patience of an oxe was now to be mingled with the fortitude

fortitude of a Lyon. And ſo indeed did Chriſt cry out at this time valiantly, being as it were revived in his members; and yet this Cry was only like the bellowing of an Oxe, neither did it much terrifie any man as yet. Thoſe Chriſtian worthies who firſt of all ſprung up, did make pitifull complaint and outcry with their voices, while they contended for the truth againſt lyes, but yet they were fain to indure the grievous yoke of bondage, which they were not able to ſhake with all their ſtruggling to the contrary.

The ſeven Thunders ſpake. Which like an Eccho anſwered this following. Now theſe *Thunders* are thoſe *ſeven Angels*, as I ſuppoſe, of which there is mention made afterwards, *Chap.* 14. 6. &c. Certainly the time agreeth, as we will ſhew on that place; beſides, their function may very well be likened to *Thunder*, which did reſound when this bellowing noyſe was made. For they taking their beginning from thence, did ſo warre, and make ſuch a loud noyſe, that they who deſpiſed the *bellowing of the Angel*, began at length to bee horribly afraid at this *Thunder*; now it is worthy the obſerving, that the thunders ſpeak not, but at the *crying of the Angel*; even as the Eccho hath not a voice of its own, but giveth back the voice only which it received: even ſo theſe reſtorers of the truth, howſoever they ſhould be condemned of the world for bringing in novelties, yet they held nothing, which themſelves were not taught of God.

4. *And when the ſeven Thunders had uttered their voices.* So much for the cauſe; now the deſire of *John* is declared, who was about to write after he had heard the *Thunders*, but he was forbidden by a voice from heaven, and commanded to *ſeal them up*. Theſe myſteries were to be kept ſecret, as it is above, the Book could not be read, as long as it was ſealed, *Chap.* 5. For the moſt in theſe times knew not what the voices of the Thunders meant, neither did they perceive what would come of them.

And write them not. So reads *Aretas*, the Vulgar, and other Greek Copies, as if theſe words did declare what meant the former word *Seal up*; namely, not commit them unto writing, and to make a Record of them, but to keepe them in ſecret to himſelfe. But is that revealed unto *John* in private, which hee might not divulge amongſt others? That ſeemeth not to bee ſo, becauſe *Chriſt did therefore receive this Prophecy, to declare it unto his ſervants, as it is above*, Chapter 1. 1. Where hee ſaith, *to his ſervants*, not *to any one*, ſhewing that it was for the common good

of

of the whole *Church*. Wherefore theſe words ſeem to be thus underſtood, as if he ſhould ſay, Do not ſet down theſe voyces of the Thunders in this place, but reſerve them for another, that is more proper and fit. Which Interpretation is favoured by certain printed Copies, which read, and after theſe things, *thou ſhalt write them*. Now although the word in Greek put for *after*, might eaſily be changed into *not*, the firſt vowel being changed, and the laſt particle being cut off, yet I can hardly think that there can quite contrary readings be found at any time: wherefore in ſuch a caſe, where it is ſo hard to judge what is beſt to aſſent to, I like beſt of that interpretation which may equally agree with both; namely, according to that ſenſe which we brought even now, unleſſe ſome man had rather have thoſe words (and *after thoſe things thou ſhalt write them*) to be referred to the next viſions, which follow, and that the voyces of the Thunders ſhould be buried in perpetuall ſilence. But the former opinion is ſounder, that becauſe the *Revelation* is given for a common comfort, thoſe things were to be ſhewed afterwards in their proper place, which are here commanded to be kept in ſilence. And yet I would not deny, that ſomething may be communicated to the *Saints* apart by themſelves, as there was unto *Paul, who heard words that could not, or might not be uttered*, 2 Cor. 12. 4. But the purpoſe and drift of this Prophecie is to be reſpected. Moreover, to what purpoſe ſhould that which the *thunders* ſpoke, be overwhelmed with everlaſting ſilence, if it ſhould be at laſt accompliſhed? Therefore the meaning of theſe words, that they ſhould be ſealed up from this time, wherein they ſhould be hidden from the world, as it commonly falleth out with matters in their firſt beginnings; but yet after that, they ſhould be written in their due place, when they ſhould have their iſſue, and ſo by the event ſhould be moſt plain. That is, they ſhould be underſtood when they were finiſhed, not be known when they were to be done or in doing.

5. *And the Angel which I ſaw ſtanding*. So much for that that is to be ſealed up. Now followeth the conſummating of the Myſterie, which is the firſt of the things to be communicated. It is confirmed by an oath, that it ſhall be in a ſhort time: For in that *he lift up his hand*, that was done according to the ancient ſolemn manner of thoſe that ſwear. Whereupon, *to lift up the hand*, is often put *for to ſwear*. Gen. 14. 22. Numb. 14. 30. Ezech. 20. 5.

6. *And he ſware by him that liveth*. The Grecians do uſually in ſwearing, put that which is ſworn by in the Accuſative Caſe, but *John* after

after the manner of the Hebrewes puts it in the Dative, with the prepoſition in; *as, ſwear unto me in the Lord*, that is, *by the Lord*, 1 Sam. 24. 22. Now he deſcribes God by his power, which ſhineth forth chiefly in creating all things, by which he putteth us in minde, that he is no leſſe able to ſet an end to things, as he is to give them a beginning. And that therefore we ſhould not doubt, but that he could ſtraightwayes finiſh the work that was to come, who did in the beginning frame all things of nothing.

That there ſhould be no more time. I tranſlate the word here called Time, and call it delay of time, thus, that there ſhould no more delay of time. For ſo this word doth ſometimes ſignifie, protracting, or long continuance of time in the Greek: Time will mollifie and mitigate, that is, continuance of time, whence a verb cometh, that ſignifies to ſlacken, to come ſlowly, to ſtay. *Aretas*, and the common ſort of interpreters will have theſe words to be underſtood of the aboliſhing of time after the conſummation, if as the Sun, and the reſt of the Stars ſhould ſtay their courſes, and ſhould no longer go their yeerly circuits. But they are to be referred rather to the ſhortneſs of time that ſhould be to the conſummation. For otherwiſe here ſhould be no ſpeciall conſolation, but ſuch as ſhould be no leſſe common to all ages. For even from the beginning of the world it might be well ſaid, *that there ſhould be no time after the conſummation.* To what end alſo ſhould he ſeparate the parts that were not at all divided? But in the beginning of the next verſe, ſaying, *Time ſhall be no more, but the myſtery ſhall be conſummated.* Time after the conſummation, differeth not at all from the conſummation.

This is therefore the meaning of the words, *that a very little time is now remaining, untill the finiſhing of the myſtery.* Which is the ſum of the preaching *of the firſt Angel*, Chap. 14. 7. *For the hour* (ſaith he) *of iudgement is coming*, in which that which is here ſignified by the *Angel that ſweareth*, is performed; For they belong to the ſame time, and the matter of their preaching is one and the ſame. And yet indeed though they ſhould hold their peace, the very reſtoring of the truth ſhould cry, that the end approacheth.

7. *But in the dayes of the voice.* He deſcribeth here the time of the conſummation. But that which followeth, *When it ſhall come to paſſe that he ſhall blow the Trumpt*, the vulgar doth not well to adde, *when he ſhall begin to blow the Trumpet.* Which did indeed deceive ſome interpreters, ſo that they thought that *this finiſhing of the myſtery*, was to be referred *to the firſt blaſt of the ſeventh Angel.*

But

But it ſhall be made more clear then the light afterwards, that this end is not to be expected *at the beginning of the ſeventh blaſt*, but after ſome long time thereof. The ſpace of time between Viall and Viall ſhal not be ſmall; the firſt wherof is not to be powred out before the *ſeventh Trumpet* hath blown, as after ſhall be more clearly made manifeſt: what is that then that the *Angel* promiſeth, touching the taking away of long delay? Not that the matter ſhall be done in a moment, but becauſe the ſpace of time that ſhall be, is nothing to that that is paſt.

The Myſterie of God ſhall be fulfilled. So doth the *vulgar* read; *Complutenſes* reads, *it ſhall be finiſhed*; repeating the Particle *that*, which was in the former verſe. See what *Beza* ſaith on theſe words: All Interpreters that ever I could come to the ſight of, do with one conſent underſtand theſe words of the laſt day, and laſt coming of Chriſt unto judgement, which indeed is to come to paſſe in the dayes of this *ſeventh Angel*; yet notwithſtanding, if we conſider the drift of this Book, and the laſt moments of time be diligently weighed one by one, it will eaſily appear, if I be not deceived, that there is another meaning of theſe words. The whole Prophecie aimeth at this, to teach us what ſhould be the race of the Church, as long as it ſhould continue in her pilgrimage upon the earth; The which, ſeeing it was done moſt evidently *in the Church of the Gentiles*, ſome mention was to be made *of the reſtoring of the Iews*, as the which other Scriptures declare that it ſhould certainly be, before the laſt end of the whole world come; As if we examine each of the moments of the *ſeventh Trumpet*, we ſhall finde that the *Book of the Revelation* proceedeth no further, then to the reſtoring of this Nation, that hath been ſo long caſt off, as we will by Gods help make it manifeſt in the due place.

Which reſtoring may well be called a *Myſterie*, becauſe it is ſo far remote from the underſtanding of man, as whereof they to whom the benefit belongeth have no hope at all, as the Prophets teach in many places.

Wherefore (ſaith the Lord in Eſay) *ſhouldſt thou ſay, O Iacob! and and ſpeak, O Iſrael! My Way is hidden from the Lord, and my cauſe is paſſed away from my God?* Chap. 40. 27. And again, *But if Sion ſay, God hath forſaken me, and the Lord hath forgotten me*, Chap. 94. 14. I ſuppoſe then that this calling of the *Iews*, is this *Myſterie* here ſpoken of. It is indeed certain in the time of this *trumpet*, that the laſt end is to be put to all things, and therefore we finde no ſuch clauſe of the

ſeventh

seventh trumpet, the third woe is gone, as is used in shutting up the *fifth, one woe is past,* Chap. 9. 12. *and sixth,* Chap. 11. 14.

For this Book of the *Revelation* doth not lead us so far, because it is not expedient for us to know so much, neither is it to be imparted to any Creature, as the which the Son himself, as he was man, was ignorant of, *Mark.* 13. 32.

As he hath declared to his servants the Prophets. To whom *this Mysterie* was abundantly revealed; but yet so, as it is not so well understood of the men in our times; whereby it cometh to passe, that those things which the Prophets foretell, as things to come, the common sort doth so interpret them, as if they were already past. *Moses* in his most renowned Song, celebrateth this *Mysterie* about the end of it, *Deut.* 32. So *David* commonly *in the Psalms*; So *Isay, Ieremy, Ezekiel,* and the rest: it were too long even to reckon up the places. Learned men will be content, even thus to have this matter pointed at, as whom it shall be enough even in one word to admonish, that we are to seek out another manner of interpretation of many places in the Prophets, then that which they have hitherto followed in their Expositions.

If these words should be understood of the last coming of Christ to judgement, the Prophets have not so many words, at least not clear enough, as touching this matter. But now hence we may learn, that the old Prophecies are not to be thought to receive accomplishment, either *in the first coming of Christ,* or *in the calling of the Gentiles*; but that they do reach even unto the full consummation of the *Mysterie.* They therefore that thrust them up into the straits of the *calling of the Gentiles,* do shut up from themselves the passage into the understanding of them, and bereave the Church of a great part of her solace.

8. *Goe, and take the little Book.* Another thing that is to be communicated is, *the gift of Prophecie restored again unto the Church.* For this new commandment sheweth what should be done by the *Ministers* of the Word, that should live in the time of this *sixth trumpet.*

As for *John* himself, he for his part seemeth to be prepared enough before to perceive the matters in this *Revelation,* both by the things which he saw and heard; as also by the *inspiration of the Holy Ghost,* wherewith he was extraordinarily indued. And if there were only some transition propounded here, that so matters might be taught more clearly, hee would have used the same in their due place elsewhere in this Treatise. Wherefore I doubt

not, but that *John* is here propounded for *a Type* of the *Miniſters* of that time, as he doth commonly elſewhere ſtand in the room of the faithfull. As he therefore ſhould *take the Book from the Angel, and after he had eaten it up, ſhould again do the Work of a Prophet*; ſo there ſhould be faithfull Miniſters raiſed up about theſe times, who ſhould preach the truth unto the world. We have ſaid before, that ſome Godly men did riſe up by and by after the *Turkiſh tyranny* began, who being thoſe feet of the Angel ſet upon *the Sea*, and *the earth*, did diſcharge this office of *Propheeying* couragiouſly.

Which was a notable bleſſing of God, ſeeing *now* of a long time this office was exiled from the earth, being chaſed away with that helliſh ſmoke, which *the bottomleſſe pit that was opened by the Romiſh Star ſent out of it*; Now it returned again by the mercy of God, and men were invited to *take the little open Book*, which the former times had ſhut up. The force of which *commandment* ſtirred up thoſe that I ſpake of, and many others that followed after, who would never have caſt their lives into ſo great dangers, which they muſt needs undergo in ſo great envy and hatred almoſt of all men, unleſs ſome heavenly deſire put into their hearts by God had inflamed them. But out of this commandment we may draw this generall propoſition, *that men are ſluggiſh and ſlack unto the ſtudy of propheeying, and do not gird up their loins readily to undergo* this office, till they be pricked forward unto it by Gods Spirit.

9 *So I went to the Angel.* This gift is to be obtained *by prayer*, even in thoſe that have power given them by vertue of their office to Propheſie. We muſt beg earneſtly at Gods hand, together with *John, that he would give us the Book*, yea though we be already entred into this function. And *the book is given*, when men are furniſhed with abundance of more full, and fruitfull knowledge thereof. And ſo indeed in this age there was moſt excellent abundance of this, when as now firſt of all, the *Art of printing Books* was found out through the great bleſſing of God. But beſides, theſe things do declare, *that the men of that time being once awakened by God out of their dead ſleep, ſhould bend all their force, to profit more and more in the truth that was now kindled in the World.* And indeed, the induſtry of thoſe men was ſo rare, and their increaſe in all kinde of knowledge was ſo ſwift and ſpeedy, ſpecially of divine things, that a man might worthily ſay they did rather *devour then read Books*. After *Wickliffs* time, when the Schoolmens Barbarous writings were caſt behinde doores as refuſe ſtuffe, good and liberall learning revived by means of ſo happy ſtore

of

of moſt excellent wits, that there is no man but will confeſſe, that that was the time, wherein men *did eat up Books*.

And it ſhall be bitter in thy belly. The word when it is taſted with the mouth, is ſweet, but bitter in the belly, that is, *the knowledge of Gods Will is very ſweet and pleaſant by it ſelf; but the publiſhing of it, whereby the fruit of it might come unto the reſt of the members, is full of troubles and anguiſh, like the concoction of meat after it is digeſted in the ſtomack*: which thing *Ieremie* had experience, and complained of long ago. Chap. 15. 16. Alſo *Ezechiel*, 3. 3. And ſo in a word have all done that have run in this race, but eſpecially theſe new *Champions* of this time that I ſpeak of. And indeed the word was ſo much the ſweeter unto them, with how much more hearty hunger they came unto it, after it had been ſtollen away from the world for certain ages, and was now firſt of all reſtored again through the mercy of God; contrariwiſe the office of preaching it was ſo much the more bitter, by how much more groſſe the blindneſs was wherein men were drowned, who muſt needs be found to, be the more obſtinate, and miſchievous, againſt the faithfull preachers and profeſſors of the word, becauſe they had been ſo long inured to, and nouſled in their wicked opinions and practiſes. The ſtate of that time could not be declared more briefly, nor yet more manifeſtly.

10 *Then I took the Book.* Although *Iohn* hear how great trouble this meat ſhould bring, yet he willingly obeyeth the *Angel*, and devoureth the Book, as he was commanded. The deſire after the heavenly word of God was more ſtrong and forcible with him, then any reſpect of irkſomneſs, or of gripes at heart that were like to ariſe out of the bitterneſs of it. And this kinde of fortitude was ſingular in the learned men of that Age, that we ſpake of before: it could not be, but they knew well enough, what dangers and troubles they ſhould raiſe up againſt themſelves by defending of the *truth*; yet for all that they were not a whit leſſe painfull and couragious in ſeeking and ſetting out the truth, but contemned all the bitterneſs of any danger whatſoever, in reſpect of that ſweetnes, which they took in, and ſucked out of the *joy of the Holy Ghoſt*. By whoſe worthy example, all the *Miniſters* of the word are to be provoked, to go forward in the diſcharge of their holy function boldly and ſtoutly, and never to forſake, or to balk it for any troubles they can meet withall. It is not any ſtrange thing, to finde that bitter in experience, which when it was firſt but overly taſted with the tip as it were of the tongue, ſeemed to be ſweet. Let every *Prophet* therefore meditate throughly of this in-

ſtruction, and hide it in his heart, leaſt perhaps when he lights into evils which he never before made reckoning of, he faint, and give over all at length, not being able to hold out to the end, in regard of his own great infirmity.

11. *Thou muſt Propheſie again.* Now he ſheweth in a few words, to what purpoſe the former ſigne was uſed, namely, that we might underſtand, that the gift of *Prophecie* ſhould be reſtored again to the *Church*. The preparation whereunto, was *the taking and eating up of the Book*, and that is, the deſire after all good learning, wherewith men were inflamed, which gave great hope that more plentifull light would break forth every day more and more. But the opinion of thoſe men is fond, vvho vvill gather out of theſe vvords, that *Iohn* is to be looked for, together vvith *Enock* and *Elias*, to come again at the end of the vvorld.

Theſe things belong not to the laſt day, but to the *fixt trumpet*, which we ſhall demonſtrate afterwards, to bee now paſt and gone. As for *Iohn*, he is onely brought in as a Type, not deſcribed by any office that he ſhould take upon him, and diſcharge in his own perſon in the laſt Age of the World.

The eleventh CHAPTER.

AND a reed was given me like unto a rod, and the Angel ſtood by ſaying, Ariſe, and mete the Temple of God, and the altar, and them that worſhip therein.

2 But the court which is without the Temple, ſhut out, mete it not; for it is given to the Gentiles: and they ſhall tread under foot the holy city, two and fourtie moneths.

3 But I will give to thoſe my two witneſſes, and they ſhall prophecy a thouſand two hundred and threeſcore dayes, clothed in ſackcloth.

4 Theſe are two olive trees, and two candleſticks, ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouths, which ſhall devour their enemies. For if any man

man will do them wrong, ſo muſt they be killed.

6 Theſe have power to ſhut heaven, that it rain not in the dayes of their prophecying: and have power over waters, to turn them into blood, and to ſmite the earth with all manner plagues as often as they will.

7 Moreover, when they have finiſhed their teſtimony, the beaſt that cometh out of the bottomleſſe pit, ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their corpſes ſhall lie in the ſtreets of the great citie, which is called ſpiritually Sodom, and Egypt, where alſo our Lord was crucified.

9 And men of Tribes, of peoples, and of tongues, and nations, ſhall ſee their corpſes three dayes and an half, and ſhall not ſuffer their carcaſes to be put in graves.

10 And the inhahitants of the earth ſhall rejoyce over them and be glad, and ſhal ſend gift one to another: becauſe theſe two Prophets vexed the inhabitants of earth.

11 But after three dayes and an half, the Spirit of life coming from God, ſhall enter into them, and they ſhall ſtand up upon their feet: and great fear ſhall fall upon them that ſhall ſee them.

12 After they ſhall hear a great voice from heaven, ſaying unto them, Come up hither: and they ſhall aſcend up to heaven in a cloud; and their enemies ſaw them.

13 And the ſame hour was made a great earthquake, and the tenth part of the city fell; and in the earthquake were ſlain ſeven thouſand men, and the remnant were feared, and gave glory to the God of heaven.

14 The ſecond woe is paſt, and behold, the third woe cometh quickly.

15 And the ſeventh Angel blew the Trumpet, and there were great voices in heaven, ſaying, The Kingdoms of this world are the Lords, and his Chriſts, and he ſhall reign for evermore.

16 Then

16 Then thoſe four and twenty Elders, which ſate before God on their thrones, fell upon their faces, and worſhipped God;

17 Saying, We give thee thanks, Lord God almighty, which art, and which waſt, and which art to come: for thou haſt received thy great might, and haſt obtained thy Kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give a reward unto thy ſervants the Prophets, and to the Saints, and to them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them that deſtroy the earth.

19 Then the temple of God was opened in heaven, and the Ark of his covenant was ſeen in his temple; and there were lightnings, and voices, and thundrings, and earthquake, and much haile.

The Logicall Reſolution.

SO much for the Preparation unto the new Prophecy, as was obſerſed on the 8. *verſe of the former Chapter. The Prophecy it ſelfe followeth in the firſt fifteen verſes of this. Which concerneth either the whole body of the Church, or elſe certain principall members thereof: As for that, the Church is either true, or counterfeit; the* true, *ſhould be very ſecret, hidden, ſmall, driven into ſtraits during this whole Terme* of two and fourty moneths, *verſe* 2. *The* falſe, *ſhould in the mean time be exceeding ample, large, and ſpacious, verſ.* 2. *The principall members thereof are the* two Prophets, *whoſe divers eſtate is ſhewed, according to the three-fold difference of the time. The firſt is.* for the ſpace of a thouſand two hundred and threeſcore dayes, *during all which time they ſhould goe in black and in mourning weed, verſ.* 3. *Who yet for all that ſhould be in the mean time like olive trees, and Candleſticks, verſ.* 4. *And ſhould not be hurt by any that ſhould carry it away ſcotfree, verſ.* 5. *And they ſhould be indued with great power, verſ.* 6. *The ſecond time is* of three dayes and a halfe, *wherein they ſhould be ſlain, verſ.* 7. *And ſhould lye unburied in the ſtreets of Sodom and Egypt, verſ.* 8, 9. *And ſhould make their enemies glad*

With

With their death, verſ. 10. *The third time is* indefinite, *after three dayes and a halfe, Wherein they ſhould riſe again, being rayſed up by the Spirit, firſt upon their* feet, *which ſhould* ſtrike a terrour into their enemies hearts, *verſ.* 11. *After that in heaven, verſ.* 12. Whereat the tenth part of the Citie ſhould fall, many ſhould be ſlain, and the reſt ſhould be terrified, *verſ.* 13. *Laſt of all there is a Tranſition made, which declareth the end of the ſixt Trumpet, and the beginning of the ſeventh, the Reſolution whereof ſhall be had afterwards, verſ.* 14.

THE EXPOSITION.

Verſ. 1. *Then was there given me a reed.* After the preparation that was made, whereof wee have heard in the former Chapter, namely, that in the firſt time that the truth began to ſpring again afreſh, and when as many excellent men did give themſelves diligently to the ſtudy of good learning, whoſe fervent deſire thereunto was ſo great, that for *two hundred yeers together*, after the yeer one thouſand and three hundreth, they ſeemed *to eat up Books*; I ſay, after this preparation, at length about the end of the *ſixt Trumpet*, the matter was brought to this paſſe, as is here in theſe words ſet down, to wit, a more *full Prophecy*, and a more plentifull knowledge ſhined forth, both of the times that were paſt, as alſo of thoſe that were preſent; learned men ſaw by *that Booke* which they received from the *Angel*, that the Church had been now for many Ages in very great affliction, ſo that it could not be ſeen clearly of the world, as alſo that it was at this preſent time marvellouſly vexed by *Antichriſt*. For this Prophecy is a repeating of matters long ſince paſt, and recorded, as *Moſes* did prophetically write of the firſt beginning of the World; which name of a Prophecy, how much doth it amplifie the dignity of this Hiſtory? But to the matter, this Prophecy (I ſay) that doth thus call to mind the time paſt, doth containe the whole ſpace of the former *trumpets*, even as it is manifeſt by the determining of the time, in the two next verſes.

For the *two and fourty moneths*, wherein the Church ſhould converſe in the Temple, if we number them backward, do not onely contain that *hour, day, moneth, and yeer of the ſixt Trumpet*, whereof we heard, Chap. 9. 15. But alſo beſides the *five moneths* of the *firſt Trumpet*, in the ſame Chap. verſ. 5. And thoſe four times repeated, and yet ſo, as there are yet remaining over and beſides all theſe *nine*

moneths

moneths above the number, which whether elſe can they be referred, but to thoſe four *firſt Trumpets* of the eight Chapter? But perhaps you will ſay, theſe two and fourty moneths take their beginning at the end of *that houre, day, moneth, and yeer, of the foure Angels*, Chap. 9. 15. And ſo both theſe ſpaces of time ſhould belong joyntly to the ſixt Trumpet, which indeed can by no means be ſo: For the whole ſixt Trumpet is wofull unto the wicked, in which regard it is called *the ſecond Woe*, Chap. 9. 12. and 11. 15. But if the times ſhould be diſpoſed after this manner, it contains but a little miſery for them, who ſhould triumph with all manner of joy, for the ſpace of *two and fourty moneths*, when as the Godly ſhould be afflicted all the while. What great diſcommodity ſhould the ſixt Trumpet bring them, if after that ſhort trouble of *one yeer, a moneth, a day, and an hour*, they ſhould have thrice as long a felicity and more. It is moſt certain therefore, that this Prophecy doth reach backwards, to the firſt beginning of the *Trumpets*; but yet it is ſet in this place, becauſe the whole race of this time could not be ſeen throughly, before that it was brought to the iſſue, and end thereof. And now indeed about this time did *God* raiſe up learned men, namely, *Philippus Bergomenſis, Francis Guicciardin, Martin Luther, Iohn Carion, Philip Melanction, Gaſpar Peucerus, Henry Bullinger, Iohn Sleiden, Iohn Functius*, and others, who compiling the Hiſtories of the times paſt, did ſet before us the outward eſtate of the Church in their writings as in a map. And indeed this Prophecy was now at laſt to be added of neceſſity.

For a man would, and that not without cauſe enquire, what was become of the *true Church*, when the *hail ſmote the third part of the graſſe, the burning mountain turned the Sea into blood, the Locuſts*, and the reſt of thoſe *fiends* did ſo cruelly rage? In declaring all theſe troubles, there was a marvellous ſilence kept touching the *Church*. Now therefore the *Holy Ghoſt* teacheth by the helpe of this *revived Prophecy*, what manner of eſtate it was in during this time, leſt otherwiſe ſhe only ſhould be paſſed over, for whoſe ſake alone this Book was written.

This Chapter therefore is to be joyned with the ſeventh, where the Prophecy touching the Saints ended. That *Sealing* there, and this *Temple meaſuring* here, belongs to the ſame time, and it is one and the ſame matter that is handled in both places, ſave that that belongs to the *Citizens ſeverally one by one*, this belongs to them *all ioyntly*, and *certain of the principall members*.

Now

Now as touching the words: The *Reed* that was given, is a power that was granted to know the truth, whereby the Saints might meaſure the length and breadth of the true and lawfull worſhip, leſt that in ſo great a confuſion, they ſhould ſtray from a juſt proportion; in that it was like unto a *Rod*, it teacheth us, that the truth was to be greatly helped, and underpropped with the authority of Princes. For a *Rod* is oftentimes put for an Enſign of honour; namely, that Scepter which Kings carry in their hands, by which name alſo that bundle of rods is called, which was wont to be carried before the Magiſtrates. It ſignifieth alſo an Inſtrument wherewith power is executed, as in the Poet, *Circe the Witch* worketh all her inchantments with *a Rod, Mercury with a little White Wand, proper to Ambaſſadors.* This ſheweth then that the Temple was to be meaſured by the help of ſome Prince or great Man, as we heard in the 17. Chapter, where *Conſtantine the Great* was the Inſtrument whom God uſed in ſealing his ſervants. For while he took care for the peace of the Church, and defended the Truth with all his endeavour, he provided a ſafe refuge for the Saints to preſerve them in from the contagion of the times.

And the Angel ſtood by. Theſe words are wanting in *Aretas*, whereupon it is that he makes the *Reed* to command him to ariſe and *mete*. But the help of *Angels* joyned elſwhere with the *Miniſters*, where the like buſineſſe is in hand, doth ſeem alſo to require, that nothing ſhould be done but in the preſence of the *Angel*; ſee *Ezech.*40. 3. And afterwards, *Apoc.*21. 16. Wherefore *Theo. Beza* hath done well to make this place perfect out of the *Complutenſe Edition.*

Mete the Temple. The *true Chriſtian Church* is ſhadowed out by the type of *the old Temple*: each part whereof was moſt accurately decyphered and meaſured out of old by the commandment of God himſelf; And that to this end, that men might know that this Houſe is *framed by God*, and is not made by mans might or cunning, and that therefore they ſhould not take upon them any power to change matters at their pleaſure, as if the heavenly wiſdome had not provided ſufficently to ordain every thing in the fitteſt manner that could be. The things to be meaſured are, the *Temple*, the *Altar*, and the *Worſhip* that the *Miniſter* uſeth. The *Temple* was diſtinguiſhed into the *Holy* of *Holies*, and *the Holy place*, which had the *Altar* for the whole burnt offering, placed before the doors thereof. He commands to *mete* theſe things alone of the whole building, which are

but little parts of the whole, and the innermoſt and moſt ſecret rooms of it only. For the *Tabernacle* which was of old *thirty Cubits long*, and *twelve broad*, was ſixteen times and more, leſſer then the Court. After that the *temple* which was inlarged by *Solomon*, and by the *Angel* in *Ezekiel*, had far more ample and ſpacious Courts. The *temple* then that is only meaſured, doth declare that the *Church* was to be brought into great ſtraits, to be limitted with ſmall bounds, and to be altogether removed from the eyes of men. For the *Holy place* did not lie open to the people; but the Prieſts alone did miniſter there, ſuch as all true Chriſtians are reckoned to be in this place, as above, *Chapt.* 1. 6.

When *Conſtantine* therefore came to the Kingdome, the *Church* began to hide it ſelf in ſecret, by departing aſide from the view of the world, into a certain ſecret Sanctuary. To which purpoſe, *that ſealing*, Chap. 7. ſerved. By which, ſome few were ſevered and ſet apart from a great many, by ſome privie mark; And it muſt not be marvelled at, that this ſetting and going apart was to be ſeen in the midſt of ſuch a glorious peace, and in the time of a great deſire to advance the *Chriſtian Profeſſion* as then was: For when as ſome kindled contentions, others gaped after honours, and many were with childe, and delivered of monſtrous hereſies, and all men gave themſelves to heap up ſuperſtitions; was it an eaſie matter to preſerve any thing intire, ſincere and ſound, while matters were at this paſſe? But the obſcureneſſe of the *true Saints* grew every day more and more, the more thoſe four plagues grew. And this doth *Rome* it ſelf at unawares confeſſe: For doeſt thou inquire, where our *Church* was before *Luthers* time? Thou therefore art ignorant of it. But to anſwer thy queſtion, Know, that where thou *O Romiſh Church* was not! there was ours; namely, in the hidden Sanctuary of our God, whither it fled together with all the *Saints* from thy contagion. But ſeeing thou boaſteſt, that thou art the *Citie ſet upon an Hill, which was never hid*, but alwayes flouriſhed with a perpetuall and glorious ſucceſſion, apparant in the world, acknowledge withall that thou art not the true Church, ſeeing thou foundeſt no place in that ſecret covert.

And them that Worſhipped therein. The word to *Mete*, is common, and belonging to the continued quantity, but here it ſignifieth by a *Synechdoche* to *number*; as if he ſhould ſay, Reckon thoſe few in the number of my ſervants, who do worſhip me truly in ſecret. So in the *ſealing* of the Elect, the number was certain, *Chap.* 7. which is

the

the ſame thing that is declared here in other words, when he bids him *meaſure thoſe that worſhip*. Now all the faithfull are ſaid to worſhip *in the Altar*, becauſe they place all their hope and affiance in Chriſts death alone; which kinde of ſacrifices belong not only to the *Tribe of Levi*, but as well to *every truly godly one*. And this is that only which diſtinguiſheth a true Chriſtian from one that is falſe and counterfeit. But it may be thought worthily, that the moſt in theſe times, did not ſo worſhip God upon the *Altar*, when as it is clearly evident by their writings, that many who ought to give light unto others, with all manner of good knowledge, did attribute too much to the works of their own chuſing and deviſing, and to their own holineſſe.

2. *But the Court which is without the Temple*. So read *Aretas* and *Complutenſis*; but certain Copies read, *That is within the Temple*; Namely, the Court of the Prieſts, wherein was the *Altar* of the whole burnt offerings, of which he ſpake right now, which wont to be contained oftentimes under the name of *the Temple*. And this reading is not to be lightly rejected: For *John* is not bidden to *mete this Court*, but only the *Altar* of this Court. And, perhaps, it agreeth better with that that followeth, if that inward Court be caſt out of doors; then if that ſhould be caſt out, which was already without before. But both tend to one, that it is to be had in no reckoning at all, whatſoever is more then thoſe three things above-ſaid, the *Temple*, the *Altar*, and the *Worſhippers*.

For the Court is given to the Gentiles. That is, to the *Chriſtians* that are ſo but in name, and not this only, but the *Holy Citie* alſo, the which they ſhould tread under foot, not by ſpoiling and ſacking it in hoſtile manner, but by frequenting it continually under a pretence to *worſhip God*, as it is in *Eſay* 1. 12. And that by the ſpace *of two and forty moneths*. Theſe things do teach plainly, what ſhould be the ſtate of the falſe Church in the time of thoſe Ages wherein the truth ſhould lie hid. Firſt, it ſhould exceed no leſſe in number and multitude, then the people that dwelt in *Jeruſalem* of old, and that were wont to converſe in the outmoſt Court, did exceed the number of thoſe that bare office in the *Temple*. And it can hardly be expreſſed how great difference was between them. The Company of inhabitants of thoſe that did flock daily to the *Temple*, was huge, but how few were the Prieſts that were within (in the mean while) to that innumerable multitude that was without? The ſame proportion ſhould there be of faigned Chriſtians, to the true and

naturall Citizens. Secondly, it ſhould have the *counterfeit Worſhippers*, dwelling as neer as could be unto the *Temple*. For they ſhould poſſeſſe *Ieruſalem*, and the whole Court ſhould be theirs; now how neer was the *Court* joyned to the *Temple?* How doth it compaſſe it round about, Ezech. 40. 5. How neer ſociety is this? Who durſt have condemned the *Court* as being profane, unleſſe the *Angel* himſelf had bidden a man ſo to do? And indeed the event did anſwer to this Prophecie altogether.

For in thoſe firſt times, when the *four Trumpets* did blow, what was one *Athanaſius* to ſo great aſſemblies of Biſhops as then were? And afterwards, what was *Baſil the great*, or *Gregory Nazianzene*, to the whole *Eaſt* almoſt? If a man would look to *number*, who would not have contemned one or two, in compariſon of ſo great a rabble? But if a man would reſpect *holineſs*, were they not all Biſhops? Did they not all deſire to be thought to be valiant Champions for the truth? How eaſie a thing was is then to be deceived, either with their *number*, or their *neerneſs to the true Church?* The ſame bragging of the *Holy city* and the *outmoſt court*, may we alſo ſee in theſe laſt Ages, to be uſed againſt the *Temple*. For thus they babble, and fooliſhly prate; What, is not the *Church of Rome* ſcattered far and wide through the whole world? Have the hereſies of the *Lutherans* ever paſſed over Sea? Have they ever ſeen either *Aſia*, or *Affrick*, or *Egypt*, or *Greece?* Who can doubt whether the *Church of Rome* be the Holy Catholike Church, which can number her Biſhops, by a moſt certain ſucceſſion from *Peter* himſelf? But let *Rome* boaſt now of her multitude, the more it doth now flouriſh, as it hath for a long time done with a great number of Profeſſours, the more neer a kin is it to the crouds of people, that *tread Ieruſalem under feet*, and the more unlike is it to this poor handfull, that lieth hid within the Temple; we ſee the patern of a whoriſh Church in this place, that is, furniſhed as much as can be with multitude, and neerneſs to the true Church. If theſe things be enough to get the victory withall, thou haſt got the day (*O Rome*) with thy troops of citizens, and thine adjoyned neerneſs to the Temple.

But let them look to it, who are carried away, with the name of the *Catholike Church*, how eaſily they may be cozened by this whore, which takes poſſeſſion of the *Holy city*, and of the *outmoſt court*, that is ſo neer the *Temple*; let them in the name of God weigh the matter in good earneſt and diligently, and let them not ſuffer themſelves to be gulled with her vain brags. Let them think, that all thoſe ſeem indeed

indeed to be in the *Temple*, who are within the very outmoſt compaſſe of the walls, at leaſt while they look upon them a far off; but let them once come neerer, and they ſhall ſee moſt clearly, that they whom they ſuppoſed to converſe in the innermoſt, and meſt ſecret places of the *Temple*, are kept out of the *Holy place*, with wals of braſſe. And yet the matter is not now ſo hard to be judged of, as it was long ago, while the Church wanted all publike liberty of Gods worſhip.

Only do but read the writings of our men, and thy eyes ſhall be inlightned through Gods grace, to ſee the truth clearly; maiſt thou not worthily ſuſpect the fraudulent dealing of the Popiſh Doctors and rulers, who do forbid thee all medling with our Books, and all Society with men of our Religion? But do thou ſtrive, the more to know the truth, which thou ſhalt ſee to be thus hated of thy leaders and teachers, as who are privy to the filthineſs of their Religion.

Two forty and moneths. This is the time in which the true ſpouſe ſhould lie hid, and the falſe ſhould ſway and rule all. But how great is the obſcurity and difficulty of this point? And no marvell, ſeeing there is ſo great blindneſs in the minde of man. Thou therefore who haſt received theſe things, to declare them to thy ſervants, be preſent with me, that I may through thy conduct ſet my feet in ſafe and ſure places.

For the driving away of this miſt, we muſt firſt of all obſerve, that three common yeers and a half, as they commonly fall, are not to be determined in theſe *two and forty moneths*. I hope that the agreeing of matters hath made it good and credible, that the *four Angels of Euphrates in the 9. Chap. are the Turks*, who ſeeing they had power given them for *one hour, and a moneth, and a yeer*, and now three hundred yeers are gone and paſt, is there any man ſo perverſe, that he will yet ſtrive for this, that theſe *two and forty moneths* are to be crowded into the ſtraits of their native ſignification? To this may be added, that ſeeing theſe moneths are belonging to the *Beaſt*, *Chapter* 13. 5. And that was not yet born into the world, at the time when this Revelation was given, for *John* ſaw it afterwards at the firſt ariſing thereof, Chap. 13. 1.

Which is no where ſpoken, either can by any means be ſpoken of the Romane Empire; this ſpace then of the moneths there, is out of doubt that time, wherein Antichriſt ſhall be born, grow, be wounded, and be reſtored to health again, wherein he ſhall exerciſe power over every Tribe, tongue and Nation, and ſhall make the place

where

where he shall dwell, and play the Tyrant in, to be the *Queen of the whole world.* Wherein lastly both he himself, and all the factours to procure and fulfill his beastly pleasures, shall be altogether given to exceeding ryot, as it is plain out of the 13. 17. and 18. Chapters of this Book.

Now can all these things be performed in three ordinary yeers and a half? Perhaps that *Braggadochio in Plautus* shall be revived, whom he calleth *Therapontigonus Plantagidorus*, who conquered half of all the Nations in the world by himself alone, and that within twenty dayes. *Alexander of Macedonia* is likened unto a *Libard*, who had four wings on his back, which were notable foretellers of that swiftness of his, whereby he should attain the whole Empire of *Asia* in twelve yeres, and that while he himself spent all his time in his Tents, and gave himself to nothing but ease and wantonness, Dan. 7. 6. But *Antichrist* might be thought, and that worthily, to ride upon the Sun it self, if he should subdue all the world at once in *three yeers and a halfe*, and should in the mean time give himself in his lazy vein to all delights, and a most wretched intemperancy. But more expressly yet afterwards, Chap. 20. 4. where the enemies of the *Beast* refusing to be governed by him, and that raign with *Christ a thousand yeeres*, namely, all that time, wherein the Divel was bound and fettred, and the subjects of *Antichirst* lie dead before the first resurrection; do necessarily evince, that *Antichrist the Beast* had his being throughout all that time, otherwise how could they resist him, who not onely commanded them not to do any thing, but was not alive at all? The same thing shall be manifest also out of the *Person of Antichrist*, which we will shew in the proper place, not to belong to *any singular man*, but to a *certain Kingdom and succession*, Chap. 17.

Secondly, seeing this computation cannot be of common moneths, we must needs number these moneths according to the custom of other Scriptures. For all things are expressed in this Book of the Revelation, after the manner of the old Types. Now what is this manner? Shall *each moneth* note out *seven yeeres*, as the weeks in *Daniel* do? It is quite destitute of all example and reason, to equall the *moneths* to *the weekes*. Neither will the words bear it by any means. For the *Angel* teacheth us, that every one of the dayes are to be numbred one by one, whereupon he doth note out this space indifferently, sometimes by the *forty two moneths*, otherwhile by a *thousand six hundred dayes*, as in the next verse, and Chap. 12. 6. But that manner

of accounting, by which the *moneths* are reduced to weeks, and the number *of two hundred ninety four yeers* is made up, doth not number the fourth part of the dayes; we therefore judge, that the yeers are to be reckoned up, one by one, and that ſo many are to be ſet down, as there are dayes in theſe moneths, which agreeth perfectly with the cuſtom of *Daniels Weeks*.

Thirdly, we muſt obſerve, that theſe are no *Iulian yeers*; for theſe *two and forty moneths* only do make *a thouſand two hundred and threeſcore dayes*. But ſo many *Iulian moneths* do make *a thouſand two hundred ſeventy eight dayes and more*; So that they come ſhort 18. dayes and a little more of the *Iulian yeers*, and ſo many yeers are wanting in a thouſand two hundred threeſcore dayes, if you take each of the yeers for to make up a thouſand two hundred threeſcore *Iulian yeers*. What kinde of moneths then doth the *Angel* uſe in this place? Not ſuch as are reckoned *by moneths*, nor *Iulian yeers*, but onely *Egyptian*, each of which conſiſts of *thirty dayes*. And he thought beſt to have the yeers numbred after the order that is uſed in this nation only, as the which ſhould kill the Prophets of God, and in the ſtreets of which great City they ſhould lie trodden under foot and unburied, to their reproach, of which we ſhall read after in V. 8. After the account of theſe moneths, we have *before aſſigned* thirty dayes to every one of thoſe five moneths, Chap. 2.

Fourthly, we muſt not begin this computation, either from the *paſſion of our Lord*, or from any other time, that went before the writing of this book. For this is forbiden in this Book, as we have divers times advertiſed ſo much, out of theſe words, *I will ſhew thee what things muſt be done hereafter*, Chap. 4. 1. Neither muſt we begin it preſently from the time that this Book of the Revelation was made. For next unto that, do *the dwelling in heaven, the clothing with the Sun, the Crown of twelve Stars, and the trampling upon the Moon follow*, Ch. 12. 1. For that firſt moſt holy Church did gliſter with all this glory, or elſe truly we ſhall no where finde to what times to aſcribe it. Now this ſpace of 42. moneths is of another faſhion, namely, ſuch as is moſt agreeable to a moſt deſert wilderneſs, ſackcloth, a filthy, unpleaſant and wofull deformity. As touching the Wilderneſs, the words are expreſs, *this ſigne was ſeen in heaven. Where afterwards the Dragon waged war when he was thruſt down headlong from thence*, ch. 12. 7. &c. Now what ſhould the Dragon do in heaven, but lie in wait to deſtroy the womans childe, when ſhe was about to be delivered? Whence alſo was it that the woman fled, if ſhe were in the wildernes before her

delivery?

delivery? What, did ſhe fly from one wilderneſs into another? But all the errour ariſeth hence, becauſe the wilderneſs is not deſcribed by the proper notes of it. For this deſolate eſtate of the Church is not a want ſo much of any humane and outward ayd and protection, but of the gifts of the Holy Ghoſt, wherwith the firſt Church abounding moſt plentifully, perceived no manner of deſolateneſs, although it was quite deſtitute of all helpe of men; It was indeed in every great affliction, by reaſon of the cruelty of the Emperours; but the *Dragon* when he caſt down the *third part of the ſtars upon the earth*, took not heaven away from her, neither did he bereave her of her *clothing with the Sun*, though he bereaved almoſt infinite Saints of their bodies. For the excellency and majeſty thereof is not to be meaſured by outward pomp, and pompous ſhew, but by the true faith, and the integrity of the whole worſhip of God, in both which the Church did then chiefly flouriſh more then in all other ages. Having now thus found out to what both time and place theſe moneths belong, namely, to the *Churches flight*, *Wilderneſſe*, *hidden eſtate*, and that not at her firſt beginning, but after a long and moſt grievous encountring with the *Dragon*, Chap. 12. 6.

We muſt needs know hereby, that ſeeing theſe ſame moneths are given to the *Beaſt*, Chapter 13. 5. This ſame Beaſt is a creature that liveth and haunteth in ſome wilderneſs; and indeed what other place is more fit for wilde beaſts, then dens and caves, ſuch as be in the wilderneſs? Whereupon this *Beaſt* is afterwards more clearly beheld in the wilderneſs, Chap. 17. 3. And withall, we muſt needs hereby know, that this enemy, who ſhould thus drive the woman into the wilderneſs, and ſhould there labor with all his might to annoy and diſturbe her refuge and ſafe repoſe, is not the firſt enemy ſhee had, that is, the *Roman Empire*, but of a ſecond ſort, namely *Antichriſt*. Out of which is evident, how contrary it is unto the truth, to end theſe moneths in the death of *Licinius*, to wit, ſtraightwayes after they began. The which may be made the more plain, if wee ſhall conſider, that if this term be ſet unto the moneths, the whole ſixt Trumpet muſt be alſo ſhut up in a manner within the ſame bounds. For there is but a very little of that remaining, when they are ended. How cometh it to paſſe then, that *the myſterie is not finiſhed*, as was foretold, Chap. 10. 7. ſpecially ſeeing the *ſeventh Trumpet* hath now continued blowing for ſo many ages by that account, to wit, theſe thouſand three hundred yeers within a little more or leſſe? Not but that we know, *that a thouſand yeers are all one to*

God

God with one day, 2 Pet. 3. 8. But because it seemeth strange, that when as the *seven Seals*, and *six Trumpets*, are by this account of theirs finished *in three hundred yeers only*, there should be one of the same Trumpets that should find no issue, and that after four times three hundred yeers, and more. But there is no such unequall variety of the *Holy Prophecies*; all this monstrous disproportion, whatsoever it is, cometh of mans ignorance and fillines, that cannot divide the times aright. Neither is that a sound assertion of these men, that there is no certain space of time set down any where in the Scriptures, wherein the Calamities upon the Church of God are limited. For the contrary is taught, *Num.* 14. 33, 34. 2 *Sam.* 24. 13, 14. 2 *King.* 8. 1. And others of like sort, that might be added. Therefore to shut up this whole point, seeing the seals bring us on unto *Constantine*, and these *moneths* are of a longer continuance, then *all the Trumpets* together that are past, we hold, and that upon good ground, that they take their beginning in the *sixt seal*, when as *the heaven departed away*, *Chap.* 6. 14. For why should not the woman bethink her of providing new places of abode, when as the old were gone and vanished away; and when as after that *Diocletian* & *Maximian* had put themselves out from their Empire of their own accord, the *Dragon was thrust down from heaven*, namely, in the yeer of the Lord 304. When also the Church began to have a wished peace given her, the whole Empire was devolved to *Constantine*, and a few of the elect began to be sealed and severed by him, out of an infinite company of *Christians* that were so in name only, *Chap.* 7. Which things being thus laid down, and confirmed out of their necessary principles, I hope there is now a large open way made to find out the truth of those things that follow.

3. *And I will give unto my two Witnesses*; Th. Beza, *but I will give it unto my two Witnesses*; as if the *Holy Citie* should be given them, which yet should belong to the *Gentiles*, not to the *Witnesses*, who should have place with the rest of the Saints in the *Temple*. Wee must therefore read as it is in the Greek; *but I will give to my two Witnesses, &c.* In which words he doth now turn himselfe to speak of the principall members of the *Holy Church*, seeing hee had now summarily declared those things that concern the whole body of the Church, both true and also false. Now the words, *I will give, and they shall propheste*, are all one in sense, with these words, I will permit, take order of command, that they shall prophecy; as also the word *giving*, signifieth elsewhere, as *Joshua gave them that same day*

to be hewers of wood, that is, he did from that day appoint them to hew wood; ſee *Chap.* 1. 1. But we muſt not ſtay the ſentence in the office of prophecying, as if they ſhould propheſie for the ſpace of theſe dayes alone, which yet is their perpetuall function, but that they ſhould doe this throughout this time *clothed in ſackcloth*. The ancient Fathers that lived farther remote from the event of things, did think that theſe two witneſſes were *Enoch* and *Elias*, and that they ſhould come and fight with *Antichriſt* in the end of the world. But we that have ſeen the matter long ſince accompliſhed, may determine for a certainty, that the *Holy Ghoſt* had another manner of meaning then this. The Popiſh teachers catch greedily at this opinion of the Fathers, and make great account of it, thruſting it upon the world, as if it were ſome Oracle, and no marvell, ſeeing it doth withdraw men from the conſideration of thoſe things, which are to be ſeen with their eyes at this preſent day, and this is that only thing that they long and labour greatly to effect in all their expoſitions. But the explaining of theſe things, as the words do particularly lay them before us, will be enough to confute the peeviſhneſs of theſe men. To diſpatch all therefore in a word; wee doe gather and judge, that theſe *two Prophets* are *the Holy Scriptures*, and *the aſſemblies of the faithfull*; wee will yeeld a reaſon of this judgement of ours afterwards in the deſcription of theſe witneſſes. And yet there is no man that may not at the firſt ſight behold, how fit both of theſe are for this office of being witneſſes. *The Scriptures do bear witneſſe of the truth*, Ioh. 5. 39. And the *Saints doe celebrate the power of God, and ſpeak of his goodneſs, as it is every where in the Pſalms*. The *Scriptures* have a perſon given them after that manner of ſpeaking, after which the adjuncts are ſignified by their ſubjects, as *Moſes for the Law*, &c. Then which kind of ſpeaking, nothing is more uſuall. The *Son* was the *Type* of *the Scriptures* formerly in this book, but ſeeing here ſhould be mention made of *their fighting, dying*, and *riſing againe*, it was needfull to give them *a perſon* that might be capable of theſe things; whence cometh this new manner of expreſſing an old matter. The time during which they ſhould propheſie is determined in *a thouſand two hundred & threeſcore days*, which is the ſelf ſame ſpace altogether with the 42. moneths afore ſpoken of; wherfore then doth he thus divide it into ſmall pieces by days, & doth not declare it rather by moneths in groſs as before? Namely, for this reaſon, becauſe this *office of prophecying* is ſuch, that a man muſt bend himſelf to it continually without any intermiſſion, not quarterly 4. times throughout the

the yeer, or elſe a little more diligently then that, once every moneth, but wherin a man muſt dwell always like a Watch-man in his watch-tower, leſt the enemy that doth lie in wait to deſtroy ſouls inceſſantly, ſhould come upon them, while they are either abſent, or faſt aſleep. Beſides the computation is changed for this end, that we might ſee and acknowledge the ſingular providence of God over his Saints, which is evermore at hand, both to deliver thee from evill, and to multiply good things upon them. After the ſame manner, *he held the Angel in his hand*, Chap. 1. 20. And the *Pſalmiſt* ſingeth ſweetly, *That he that keepeth Iſrael doth not ſleep*, Pſal. 121. 4.

To conclude, he doth hereby teach us, that the moneths are not to be numbred after a generall manner; but ſo as every day in them is to be reckoned apart, as we have ſhewed before. The *Clothing wherein they ſhould propheſie, is Sackcloth*; becauſe all the time that they ſhould diſcharge their Function, they ſhould be in a deformed and mournfull eſtate, ſtripped of all their glorious and gliſtering ſhew, clothed in like manner for all the world, as thoſe be that go in black, and mourn at Funerals uſually.

But whence cometh it, that they ſhould be thus dolefully arayed, in that triumphing time, that the *Church* lived in under *Conſtantine* the Great? Certainly, howſoever the glory of peace, honours, dignities, and wealth was great, wherewith he did inrich and adorn the Churches, in moſt magnificent manner; yet as touching true piety, all began to wax worſe and worſe. *The heaven departed away under Dioclefian*, by means of a horrible tempeſt of Perſecution, but it was now more corrupted through outward eaſe and happineſſe, then it was when the cruell enemies ſword was hacking upon the necks and backs of Chriſtians. For now the ſimple and ſincere purity of the Scriptures began to be more and more defiled, the meaning of them began not to be underſtood, yea, to be wreſted with Allegories, and abſurd expoſitions, and any thing almoſt to be fathered on them, whatſoever men liſted. Did not the *Arian Faction*, (which as we have heard, did infect the third part of the Flouds and Fountains, with their Wormwood, *Chap.* 8. 10, 11.) ſtrive to draw the Scriptures by force to ſpeak on their ſide, and to broach their wicked opinions to the world with the authority thereof? So do all heretikes commonly for the moſt part; but there was never before any Magiſtrates to help forward their ungodly indeavour with their authority in that manner, as was then and after that to be ſeen. *Worthily indeed did the Scriptures put on Sackcloth at that time*, when they were

ſo compelled to defend and ſtabliſh errors, againſt their meaning, which they chiefly hated above all other things. Yet were they not thus covered over with this foul and il-favored hew forthwith, and at the firſt, but they began only to change their garment in that joyfull time, which they wrote openly, not long after. Indeed, that Age, and theſe that followed after, were graced and bleſſed with ſome *men*, that were notably *learned* and *holy*, but both theſe were few; and no man can be ignorant, how much even theſe *few Worthy ones* were blemiſhed with the contagion of thoſe corrupt times. They did indeed ſearch and ſet out the truth, with great ſharpneſſe of wit, and depth of learning, when they had to incounter with the heretikes; but in their other Labours and Commentaries, when they were free from this fear, they erred greatly from the mark, miſſing the drift of the Scriptures. And yet even then was *their gown*, they wrote without ſpot, in reſpect of that filth, wherewith the truth of God was afterwards ſtained: the Aſſemblies of the faithful likewiſe were beſmeared (as it were) with *honouring and adoring of Reliques*, and ſo *were clothed in ſackcloth*; then alſo was *Religion placed in holy places*, and *times, and other frivolous and trifling matters of that kinde*. For then are the Churches beautifull and goodly to ſee to, when they gliſter with the ſimplicity of Gods Ordinances: But the ages following did defile them rather with aſhes, and duſt and dirt; ſo that being at length covered over wholly therewith, they could be known of none but God alone, but were utterly grown out of the knowledge of other men, as touching their naturall viſage; *It is a matter, indeed, to be admired with aſtoniſhment, that the Church ſhould be ſo glorious in her Sun-like robes under the perſecuting Emperors, and yet ſhould be thus mournfully clad in this calm & ſun-ſhine weather that her Nurſing-father brought unto her.*

Verſ. 4. *Theſe be the two Olive trees.* Now we come to the double property of theſe Prophets; the one *of bounty towards their friends*, as I may call it, the other *of terrible power over their enemies*, both to deſtroy them, *verſ.* 5. As alſo to bring other plagues upon them, *verſ.* 6. As for their *bounty*; they are *two Olive trees*, and *two Candleſticks*; which *type* is taken out of the fourth of *Zach.* 2, 12. and is very fit for the matters in hand. For even as God did then preſerve the Church, and did beautifie it with the gifts of his Spirit; and that not ſo much by the Miniſtery of man, as by his own grace, which he gave it from above beyond all expectaion, and that in a bountifull manner, which the Oil ſignified, that was not gotten by the induſtry of man, but did flow voluntarily out of the Olive

Olive Berries, into the Cups of the Candleſticks: So ſhould he now maintain his Church, that was in danger of an utter overthrow, and ſhould reſerve unto himſelf ſome flaming Candleſticks, which howſoever they wanted the Oile, that was beaten and trodden out of the preſſe, yet he himſelf would ſet *Olive trees* by their ſides, which dropping and diſtilling down of their own accord and continually, out of the Berries into the lamps, ſhould furniſh them with perpetuall matter to nouriſh their flame withall. Seeing then that in this Type, the inward gifts of the Spirit, are ſhadowed forth by the flame of the Candleſticks, the outward by the Olive trees, among which the Holy word of God is the principall; theſe *Olive trees* may not unfitly betoken *the Scriptures*, as out of whoſe Berries (as it were) Oil is poured to nouriſh the flame of the *Lamps*; it being their office to miniſter Doctrine to the Prophets ſufficiently, ſo as they may be able to nouriſh the flame of piety in themſelves, and in their hearers. Neither is the reaſon hereof much unlike to that, for which both the inſtruments which God uſeth to convey, and to continue Spirituall things, (that is, both the Scriptures, and the Miniſters of the word) were compared before to the *Sun*, the one for the light it hath of it own, the other for kindling a flame with convenient nouriſhment in others.

Now they are two, to anſwer to the two Teſtaments, Old and New, *God ſpake of old by the Prophets, now by his Son*, Heb. 1. 1. They are two alſo in *Zachary*, before ever the Goſpel was written; and yet nothing doth hinder, but that this reaſon may be applied to them alſo, ſeeing the Goſpel was alwaies in force before it was written. For theſe are the two main heads of the whole moſt holy Scriptures, the Law and the Goſpel, which are theſe wholſome Olive trees, and ſo have been alwaies in all times. The Candleſticks do carry the Candles that be ſet within them, whereby Chriſt hath taught us before expreſly that the Churches are noted out, Chap. 1. 20. And that becauſe they do reſemble Candleſticks, as in the tops of which Prophets be ſet, (and not in the high Topgallant of worldly dignity and promotion) to give ſaving light unto the Saints. The Prophets themſelves are Candles, and not Candleſticks, as Chriſt diſtinguiſheth them, ſaying, *neither do men light a candle, and put it under a Buſhel, but on a Candleſtick, and it ſhineth out to all that be in the houſe*, Matth. 5. 15. And he ſaid afore that the Miniſters are Stars, when he compared the Churches to the Candleſticks, Chap. 1. 20. But why are they but two now? moſt fitly no doubt, to

expreſs

expreſſe the preſent eſtate of the Church, that had by this time loſt the other lamentably. In the firſt Chapter they were *ſeven*, namely, ſo many as there be boughs of one and the ſame tree; after the ſimilitude of the *Lamp in the Temple*, which bearing an image of the Church, *had but one ſhank, yet ſeven bowls and branches coming out of the ſides thereof*, Exod. 25. 31, &c. For the Catholike Church is one, as *the ſhaft is one*, but the particular congregations are many, which coming out of that one, and ſticking in that one, as the ſundry branches of one ſhaft, do reſt upon it as their foundation. Wherefore thoſe *firſt ſeven Candleſticks* which did anſwer to the Type in the whole number, did ſhew that the Church was then moſt flouriſhing, as long as the Apoſtles and their next ſucceſſours did burn like lights in it.

But now at this time, wherein the Prophets ſhould go in black, there are but *two Candleſticks*, which want five of their full number; becauſe the dignity of the Church ſhould now be much diminiſhed, and it ſhould be brought almoſt into extreme miſery. And yet there ſhould be ſome fatneſs as it were of *Olive trees*, ſupplied unto the Elect, wherewith to feed the heavenly flame in their hearts, and there ſhould not be ſome one or other Candleſtick lacking, from whence the Miniſters ſhould ſend out their light, howſoever the aſſemblies of the faithfull ſhould be very ſcarce, and ſmall. And yet perhaps all this wil not as yet fully ſatisfy us, eſpecially ſeeing we have taught, Chap. 2. 3. That there had ſhined *ſix of theſe Candleſticks in this ſpace of a thouſand two hundred and threeſcore dayes*, which we have ſhewed to be ſo many yeers, & to begin about the yeer 304. Therfore I do thus ſuppoſe, that *the three laſt Candleſticks of Sardis, Philadelphia, Laodicea, were not lighted, but after* 1220. *yeers almoſt*, and that therefore they come ſcarce into any account, and not without cauſe, as which have ſo ſmall a ſhare in the number of theſe dayes; as for the three other, *the Candleſtick of Smyrna* was a type of the Church when it was falling; *That of Thyatira* was the type of the Church, when it was riſing again; but *that of Pergamus* was a type of the church, when it lay in the deepeſt dungeon of all corruption, whereupon there is made no reckoning of this neither, but it is paſſed by of ſet purpoſe. Not that there ſhould be none at all under that condition of the Church, but that there ſhould be none apparant at that time.

5. *And if any man will hurt them.* Now followeth the power they had to deſtroy their enemies. But why are they clothed with ſackcloth, unleſſe it be for the wrong that was done them? Do they then

then deſtroy the world with fire, for the daily wrongs that it offereth them? The injury offered unto them is twofold, one more grievous, as which is adviſedly, and with open either force or fraud offered. The other upon errour and unadviſedly, and therefore lighter; They ſeem then to have put on ſackcloth, becauſe of this ſecond kinde, and yet in the mean time they did continually take revenge of their more deadly enemies with this devouring fire. It is ſaid to go out of their mouth, becauſe this or ſuch like judgement is executed by their denouncing, and upon their prayers. For even as of old time, at the threatning of *Moſes*, *fire came out from the Lord, and conſumed the two hundred and fifty men, that made an inſurrection againſt him with Korah*, Num. 16. Or, *as fire came down from heaven at the prayers of Elias, and took away the Captain, and his fifty, which Ahaziah ſent to kill him*, 2 *Kings* 1. After the ſame manner doth God defend theſe Prophets, as he did thoſe old ones; yea he doth ſo much the more notably provide for theſe, by how much more account he maketh of his truth, and of the whole aſſemblies of the Saints, then of particular perſons. The *Scriptures* therefore while they do denounce moſt certain puniſhments againſt all impiety and tranſgreſsion, do as it were blow fire out of their mouth, wherewith they do utterly conſume the impenitent; *For it cannot be, that one tittle of the Word of God ſhould fall to the ground*, Matth. 24. 35. But they do ſpecially *vomit out fire againſt thoſe that will hurt them*, that is, who dare corrupt their moſt pure truth with the patched inventions of men, threatning thus, that *If any man will adde unto this prophecie, God will caſt upon him the plagues written in this Book*, Chap. 22. 18, 19. Not that they do eſteem the authority of this Book of the Revelation alone, to be more holy and great then of the other Books, the contempt whereof they will have puniſhed ſo grievouſly; But they will have the like regard to be had of the whole truth, that is inſpired from God; as, *Ye ſhall not adde unto this Word, which I ſpeak unto you, neither ſhall ye take ought from it*, Deut. 4. 1. *Do not adde ought to his Words, leaſt thou be reproved, and found a liar*, Prov. 30. Hence came that horrible *deſtruction*, that was made of *Baals Prieſts* of old, 1 Kings 18. 40. 2 Kings 10. 15. Hence was it that ſo many moſt grievous calamities did ruſh upon the world, during all the time of theſe 42. moneths, and that becauſe nothing in a manner was taught, or done, according to the true meaning of the *Scriptures*, but the world would be wholly wiſe, and inſtructed onely out of and by traditions; as for the truth of God, they did either altogether

together deſpiſe it, or elſe did wreſt it to ſtrengthen their toyes, and fooleries.

Theſe Prophets therefore being ſo ill entreated, *burnt up the third part of the trees, and all the green graſſe with fire that was mingled with hail, killed the third part of the creatures that live in the Sea, with a burning mountain that was caſt into the Sea, turned the flouds and Fountains into worm-wood, by means of a Star that fell, and flamed out like a firebrand; Yea gave power to ſend the Locuſts and the Angels of Euphrates into the world*, as we have before expounded the former Trumpets, out of each of which, either *fire*, or at leaſt a *helliſh ſmoke* iſſued forth. All which evils were nothing elſe but a flame, that broke out of the mouths of the Prophets, that did puniſh the wicked deſpiſers of the truth in a terrible manner. The ſame account doth God make of the *Candleſticks*, that is, of the aſſembly of his Saints, for he will not ſuffer his Church to be oppreſſed for nought; but he being moved with their prayers, puniſheth their oppreſſours according as they deſerve. *Dioclesian* giving over his Empire, decreed to lead the reſt of his life quietly: But he eſcaped not ſo; For after that his houſe was wholly conſumed with lightning, and a flame of fire that fell from heaven, he hiding himſelf for fear of the lightning, died within a little after: So ſaith *Conſtantine* the great himſelf in that Book of his, that is commonly called, *The fift Book of Euſeb. of the life of Conſtant. Pag.* 168. *a.* Although *Euſebius*, *Nicephorus*, and others do tell of a far more horrible death that befell him. *Maximinian Herculius* his co-emperour, periſhed by breaking his neck with a halter. *Maxentius* his Son was drowned in *Tiber*. *Galerius* was deſtroyed with horrible and painfull diſeaſe. *Maximius Licinius* was taken away after the ſame manner, being often overcome, and chaſed away, and at laſt ſlain. What ſhould I ſpeak of others? *Valens* fighting unhappily againſt the *Gothes*, and flying into a certain baſe cottage, was burnt up, together with the houſe it ſelf by a fire. Now theſe were but particular perſons; but as for the whole multitude, they were puniſhed very often and grievouſly with famine, peſtilence and war, as might be fully declared but that it is too long, and not much needfull to relate it. Let theſe things ſerve to demonſtrate enough and more, that theſe Prophets, howſoever they ſeemed to be miſerable, ragged, and overgrown with filth, yet they were armed with no contemptible power, which ſelf ſame condition may be looked for of all other Prophets.

Verſe 6.

Vers. 6. *These have power to shut heaven.* He passeth over to another power of these, which is mighty and admirable, wherewith they do likewise equall the greatest of all the Prophets. *Elias* is famous, *at whose prayers God did so shut up heaven that the earth was not made wet with any showre in three yeers and six moneths,* 1 Kings 18. 1. Luke 4.25. But we read of no such things acted by these Prophets. It is true indeed, if we take the words properly; but if we transfer them to spirituall matters, according as the rest have been, that we have spoken of, how great agreement shall we finde? That drought came three yeers and six moneths, at the prayers of *Elias:* So the time of the power given to these Prophets, should be for so many yeers and moneths. For *forty two moneths, or a thousand two hundred and sixty dayes,* do make this space of yeers and of moneths. But they be *great ones,* as I have said, and have now sufficiently proved, not *such common ones,* as those of *Elias* were, each of them being *three hundred and threescore ordinary yeers,* and the half yeer being an hundred and fourscore.

How great a drought and penury of spirituall dew was there all this time, for want whereof piety withered away every where in the world? But they that bring all strictly to the letter, and will have these three yeers and a half understood of common yeers, do they likewise dream of such a restraint of rain, as indeed they must needs do? Certainly they make *Antichrists* kingdome ill-favoured, hunger-starved, and every wayes miserable and wretched, altogether contrary to that excesse and riot, wherewith the *Holy Ghost* saith, he shall ran over. Neither should *Antichrist* be at leasure to carry weapons about to subdue the Nations withall, but he should rather lead his droves of Oxen and Cattel, to water them where he can, as we read that *Ahab* did of old. But it is no marvell, that they fall into many such absurdities as these, who had rather follow their own opinions that they have once conceited, then the truth it self.

And they have power over the waters: As *Moses that turned the waters of Egypt into blood.* And as these Prophets did indeed effect such a matter, when the *third part of the Sea was made blood,* Chap. 8. 8. For all this power was put forth in those plagues, of which we have heard, *Chap.* 8. 9. *It is just with God, that all they who will not believe the truth, should believe a lie,* 2 Thes. 2. 11. Which is indeed nothing else, but to have their pure and chrystall Waters changed into blood. The next words that follow (*and of striking the earth with every plague, as oft as they will*) do comprehend the rest of the plagues in a short

ſum, which are not mentioned in this place; as namely, that *of the ſmiting of the Sun, ſending in the Locuſts,* and *of looſing the four Angels.* Out of which power that is manifeſt, which we taught in the beginning of this Chapter; that this whole Prophecie of *meaſuring the Temple, of caſting out the Court, and of the two Prophets, belongs to the ſame time that the ſix former Trumpets do.* Which do relate the plagues ſeverally in the ſame order as they fell out. But this Prophecie mentioneth the *Cauſes*; namely, *the violating of the purity of the Scriptures, and the defiling of the Worſhip of God with many ſuperſtitions, in the Aſſemblies of the faithfull.* Theſe were the things that did pull down ſcourges and plagues upon the world; they came not either by chance or fortune. The Prophets are ſaid to have power, to puniſh the earth with what plague they will, becauſe God doth governe and order the world according to his will revealed in the Scriptures, and that for the good of his Church, and in favour unto it. In the beginning he gave up the earth to *Adam*, while he ſtood in his intire eſtate, and he will have all things now again to ſerve for the uſe of his Children, that are reſtored to their integrity by Chriſt.

Verſ. 7. *And when as they have finiſhed.* This is the ſecond determinate time, (as we diſtinguiſhed the times in the *Analyſis*) that beginneth after that office of propheſying is expired; namely, in the yeer a thouſand five hundred forty ſix. Untill which time thoſe thouſand two hundred threeſcore days do reach, each of them being taken for ſo many yeers, as we have ſhewed in Verſ. 2. and the number beginning to be reckoned from the yeer of our Lord three hundred and fourth, wherein *Conſtantine* came to the Empire, as *Caſſiodorus* ſaith, teaching that the yeers of *Conſtantine* are numbred from thence, and as *Onuphrius* ſeemeth to have gathered and made up the computation moſt accurately. For *a thouſand two hundred and threeſcore yeers* (if you take away eighteen, how many the account of the yeers which the *Angel* followeth, wanteth of *Julian* yeers? as we ſaid afore on the ſecond verſe) do make *a thouſand two hundred two and forty Julian yeers*, which do fall into that yeer that I have ſet down, 1546. from the beginning of *Conſtantines* raign.

The Beaſt that cometh up out of the bottomleſſe pit. This ſo expreſſe noting out of a thing by the Article, declareth us, that this Beaſt was known and declared to the world already, and that long before. And then it can be no other but *that Angel of the bottomleſſe pit*, of which there was ſpeech had, *Chap. 9.* namely, *the Pope of Rome.* For we read of no other enemy that came out of the *bottomleſſe pit.* And

yet

yet this *Beaſt* is not ſaid to have come out of the *Pit*, then firſt of all, when *he ſent the Locuſts from out of the pit*, *When it was opened*; but we ſhall ſee by thoſe things that follow, that he crawled out long before.

The *Beaſt* then ſhall not be for *three yeers onely and a half*. He hath gained *five moneths* more at leaſt, wherein he ſhall raign with the *Locuſts*. And hence alſo may we gather another argument, to prove that this Prophecie belongs to the former *Trumpets*, becauſe the *Beaſt*, wherewith the Prophets have to deal in the laſt paſſage of their time, belongs to the *fift Trumpet*. Hence alſo may we prove, that that which is ſpoken in the 13. Chap. of the *Beaſt*, belongs to the ſame Period of the *Trumpets*. For this and that is the ſame *Beaſt*, and again both of them are the ſame, with *the Angel of the bottomleſſe Pit*, in the ninth Chapter.

He ſhall Wage War againſt them. What, will the *Beaſt* proclaim war now firſt of all? He will work miſchief, and offer violence *all the time of the thouſand two hundred and threeſcore dayes*, Chap. 13. 5. But this battell, which he ſhall make after that time is ended, doth deſerve the name of war before all other, both in reſpect of the kinde of preparation furniture for the war, and his hoſtile cruelty, as alſo becauſe of that notable ſlaughter that was made of the Prophets therein. And the matter it ſelf teacheth us, that a moſt cruell war brake out and burnt at this ſame time. For as touching the *Scriptures*, the *Councell of Trent* that was begun in the yeer 1546. Febr. Namely, after that thoſe 1620. dayes were ended, as we have ſaid, did ſtab them through, and ſlay them in a moſt pitifull manner, at their third ſeſſion, Aprill 8. *For herein Were the Fountains of the Hebrew, and Greek Copies of the Bible refuſed, and the corrupt Latine tranſlation Was eſtabliſhed for authentical. Herein Were unWritten traditions placed in equall dignity With the Holy Scriptures. Herein Was the power of interpreting the Scriptures, taken aWay from the Scriptures, and it Was alienated and enthralled to the pleaſure of men, eſpecially of the Pope.* The Holy Books were never diſabled and diſgraced ſo openly, and by publike authority from the beginning of the world. *Antiochus* indeed did long ago give them a grievous wound, when he commanded them to be burnt with fire; In like manner *Diocleſian*, *and other Tyrants*; but the wrong that *theſe fathers of Trent* offered them, was far more abominable. For they were heathens, and enemies enraged with a kinde of fury like mad dogs, that were altogether adverſaries to the whole truth. Theſe would be counted *the onely Catholikes, the*

Greateſt and chiefeſt friends, and the very Pillars of the truth that cannot be ſtained with the leaſt aſperſion of errour, they alſo would ſeem to decree nothing, but after they had long, and largely deliberated of matters, and ſo had been guided by mature advice. How muſt it needs be granted that the heathens wicked dealing againſt the Scriptures was of no authority, but theſe mens decree carried very great waight in it? And there is no cauſe why any man ſhould bring in *Mercion*, the *Eucratites*, the *Cataphygrians*, and ſuch like monſters, to leſſen the fact of the *Trent-Fathers*, becauſe theſe men rejected the Holy Scriptures as they liſted, ſome one part, ſome another; there is great difference to be made as touching the greatneſs of this overthrow we ſpeak of that happened to the Scriptures, between the dotages of obſcure heretiques, and the deliberate conſultations, and decrees of *a councell* that is called together, ſpecially ſuch a one as challengeth to it ſelf a priviledge to be beleeved without all exception. It is therefore a ſpeciall, memorable and worthy matter, that the Church ſhould be forewarned by ſo notable a prophecie as this: The event and the time do marvellouſly conſpire together; ſo that there is no man that will indifferently conſider of matters, that will not readily acknowledge that I have not greedily catched at this interpretation, but that I have been led by the hand unto it with the order and connexion of matters.

Now as for *the aſſemblies of the Saints*; thoſe that did firſt of all put up their heads in *Germany* in theſe laſt times, were aſſaulted with a moſt cruell war the ſame yeer. The ſame *Beaſt* that now we are ſpeaking of, waged this war alſo againſt them, having *Charles the fift for his Captain*, to ſway and help forward the matter, who was *an heroicall Worthy*, for others matters to be much magnified, but yet one that being led away with the common errour of the Princes, was too too obſequious to the *Pope*; whereupon that is attributed to one, and that not without cauſe, which proceeding from two or more, is done, though with one joint endeavour. The diſcomfiture that was taken in this war, was the yeer following about the 22. day of April; namely, 1547. when as the forces of the Proteſtants were put to *flight*, *and Iohn Frederick* of *Saxony* himſelf, *Erneſtus Brunſwick* the Son of *Lantgrave*, and not long after that, *Lantgrave* himſelf were taken captives. And this calamity ſtaid not at theſe few, but afflicted many other alſo, both Nobles, and Cities, which did partly yeeld themſelves up of their own accord, partly were vanquiſhed by force. *Theo. Beza* bewailing the miſery of that time, ſaith thus; *In one moment, Whatſoever had been built up in ſo many yeers,*

and

and with ſo great labours, ſeemed to be overthrown, and they onely were counted happy by the moſt, whom timely death had delivered from theſe tumults. Thus much ſaith he. It is indeed very lamentable to all the Godly, to remember that time, when as Holy and couragious Princes, who were onely enflamed with a deſire to defend the truth, not only themſelves, but the Church together with them, (which being now newly born into the world, did as yet give a childlike cry amidſt the wars) came miſerably into the power of their enemies. But now was the time of darkneſs, wherein theſe *two Prophets* muſt needs be ſlain and made a mocking ſtocke. And yet we ought to rejoyce even in theſe ſame evils, which do bring with them a remembrance of the forewarnings of God, ſuch as may confirm the confidence and faith of our hope, as *Tertullian* ſpeaketh in his *Apology*.

8. *And their carcaſes ſhall lie.* This is the difference between *Antiochus* and the *Beaſt of Rome*, he by burning up the Books of the Law, would not have their very carcaſes to remain; the *Beaſt* ſuffered the dead carcaſes to abide, but onely for their greater reproach and ſhame. So cruell is he, that he is not ſatisfied with blood, but he deſireth to torment them more cruelly. *For their bodies that had been thruſt through, were caſt into the ſtreets of the great City, to be a ſpectacle to all men, and to be a triumphall ornament for the Beaſt of Rome.* And indeed, what other thing was there left of the *Scriptures* by this time, *but a meer Carcaſe, altogether void of all authority, power and life, when as all the interpretation of them was challenged as a prerogative of the Apoſtolike Chair, and a man might not once ſo much as mutter any thing, which the Pope of Rome did not inſpire into him?* The Holy Ghoſt ſpeaks ſo accurately, that he leaveth them nothing to wrangle withall: He knew, that whatſoever the *Pope of Rome* did againſt the truth of God, yet notwithſtanding he would make his boaſt, that there is nothing in the world that he counteth more precious, honourable and Holy, then the Scriptures themſelves; but leaſt a man ſhould be deceived with a naked name, the *Holy Ghoſt* ſaith plainly, that there was nothing of the Scriptures left among the Romiſh rout after the *Councell of Trent*, but a dead Corps, that had no life nor power in it.

In the ſtreets of the great City which ſpiritually is called, Sodom and Egypt. This great City is all that place of Iuriſdiction, whereof *Rome* is the mother-City, in which ſence *the tenth part of the City is ſaid to fall*, beneath verſ. 13. a *ſtreet* is ſome part of the Romiſh Iuriſdiction, wherein this ſpectacle is ſet forth to be beheld, the joy whereof

ſpreads

ſpreads it ſelf through the whole Empire. Now *this great City it ſelf*, together with her mother City, is deſcribed in the reſt of the verſe, and that by two expreſſe names, and by a notable mark that is joyned together with them, leaſt any man perhaps ſhould be miſtaken in the City, and for more caution alſo, we are admoniſhed that theſe names are not to be taken properly, but ſpiritually, that is, *enigmatically*, figuratively, allegorically. The firſt name is *Sodom*, a City that was of old moſt famous for the filthineſs, but is now famous for the puniſhment thereof, and is a moſt fit Patern of this great City, that is, the tower and principall Pallace of the *Beaſt*. For is not the *City of Rome* made infamous for luſts that are not to be named, above all other Cities of the whole world? *Mantuan* did by the conſent of all men ſing truly and tunably to this purpoſe;

Shame get thee to the countrey towns,
if that they do not uſe
The ſame corrupted filthyneſs:
Rome now is all a ſtews.

No leſſe truely ſaid he, that thus took his farewell of Rome;

Rome, farewell, now I have thee ſeen,
Enough it is to ſee:
I'le come again, when Baud I mean,
Knave, Brothel, Beaſt to be.

But that you may know *Rome* better yet to be another *Sodom*, hearken what one anſwered, when he was demanded what *Rome* was, ſaying thus:

Say, What is Roma? Amor *love*;
If backward you it ſpell:
Some loves the male kinde, ſay no more;
I know thy meaning well.

Did not *Jerom Zeged Mutius* openly declare thus much in his Books, that were ſet out of purpoſe to defend this horible filthineſs, and were ſeen and allowed by *Pope Iulius the third his Bulls, and Letters Patents*. To whom *John a Caſa* the *Arch-Biſhop of Beneventum* joyned himſelf as a copeſmate to ſecond him, as became an Arch-villain, a Pullet that was hatched in the ſame filthy neſt; who went about to extoll that ſin with praiſes, which perhaps even *Sodom* it ſelf would have been aſhamed of. But it would be too too infinite and irkſome, but even to touch briefly thoſe things that might be ſaid of this matter.

Theſe

Theſe abominable luſts *(O Rome)* have made thy Stews ſeem honeſt, as which thy moſt *Holy Father* doth upon wiſe advice nouriſh in his Holy boſome, and that forſooth to avoid a greater inconvenience; but while he faineth, as if he would avoid it, he falleth into far greater miſchiefe by Gods juſt judgement, *being given over into a reprobate ſenſe*, Rom. 1.26,27. As it may appear evidently to all men that will not be wilfully blind. And *Rome* is no leſſe a Spirituall *Sodom*, then a bodily mother, and ſhop of all monſtrous Idolatry, as of *the Maſſing, Worſhip, Images, Reliques*, and of all other moſt wicked impurity of that kind, as the matter is more known to all men then I need to lay it out in words.

The ſecond name is *Egypt*, not any Citie as *Sodom* was, but a whole countrey and Province. Whence we gather, that this name is not proper to the Mother-citie it ſelfe, but common to the whole dominion, demonſtrating moſt plainly the diſpoſition of the whole Popiſh Kingdom, how far and wide ſoever the large demeans thereof doe reach.

For it doth declare, that there is no leſſe ſpirituall whoredom committed continually throughout this whole Iuriſdiction, then *Sodom* declareth bodily and ſpirituall whoredom together, to be daily acted in the *Citie of Rome*. It is famouſly known how great was the blindneſſe of *Egypt* in old times, which they ſhewed both by *worſhipping a multitude of Gods*, as alſo by adoring for God, moſt naſty, filthy, and ugly creatures, as namely, Cats, Crocodiles, and others of that kind. The *Spirituall Egypt* with all her Provinces, aboundeth with no leſſe ſtore of Gods, and thoſe no whit leſſe vile; to which purpoſe that particular reckoning up of ſo many ſundry ſorts of Images ſerved, above Chap. 9.20. And moſt evident witneſſe of daily experience in all their Temples, makes this plain. For whether can ye turn your eyes, where ye may not ſee windows, wals, and lofts peſtered with a rabble of their Gods? What Church can ye come to, where ye ſhall not find them worſhipping every day their *breaden God*? And as if there were not *Idols* enough that ſtanding like *ſale harlots* in publick places, they get themſelves *Crucifixes*, and *Agnus Dei's* in private, for the better ſatisfying of their ſpirituall luſt; and theſe they hug and hide in their boſoms, that ſo they may never want harlots wherewith to defile themſelves. It was once counted a horrible thing for the people of *Iſrael to heap up Gods according to the number of their Cities*, Ier. 11.13. But in this Kingdom they have multiplyed their Gods almoſt by the poll. And

is it I pray ye any leſſe impious and filthy a thing to worſhip, with Religious worſhip, a certain *foreskin, a ſhirt, a pair of breeches, a little peece of a mans brains, bones, a ſmocke, girdles, ſhoes*, and *an infinite company of ſuch other things*, as to worſhip *an Oxe, a Crocodile, a Cat?* &c. The Idolatry is not to be accounted to be ſo much the leſs wicked and vile, by how much more excellent, or Holy the thing is that is abuſed to Idolatry. For when a man is once become ſacrilegious againſt *God*, by giving that to the Creature, that is proper to himſelf, he is no leſſe abominable an Idolater by worſhipping the higheſt Angels, then by worſhipping the moſt baſe, vile, and abject creature that creepeth on the ground. Neither is *Rome Egypt* only, becauſe of her Idolatry, but alſo in reſpect of her notorious cruelty, which hath made the true Profeſſors of the faith to feel the fire and furnace in the Popes dominions, no whit more milde and tolerable, then the *Iſraelites* felt it to be in *Egypt* of old. So much for the Names.

The property of the place is, where *our Lord was crucified*. Now the particle (*where*) being no Interrogation, ſends us to ſomething that was ſpoken of before, namely, to *Spirituall Egypt*. For the Lord was not crucified in *Egypt* properly taken, but in that *Spirituall one*, whoſe whole land, dominion, and Empire, is full of cruelty, and Idolatry. There is great force therefore in this property; which reduceth thoſe two former common words, *Sodom* and *Egypt*, to a more ſtrict and certain conſideration; For there are many Cities that are fouly defamed for monſtrous luſts; many alſo, whoſe whole outward power over the people that are far and wide ſubject unto them, ſerveth only to exerciſe and to ſtabliſh Idolatry; but that *Sodom*, which is alſo *a Spirituall Egypt*, and that *Egypt*, in whoſe borders and Empire the *Lord was crucified*, can be no other, but one that is certainly defined, and evidently known which is it. Out of this light then, any man may perceive moſt clearly, which is that Citie, *which killed the two Prophets, and in whoſe ſtreets they lay unburied*. For that Citie which in her Metropolitan Citie is *Sodom*, and in her vvhole dominion *Egypt* ſpiritually, in vvhoſe dominion *the Lord was Crucified*, is that Citie that hath vvrought this villany againſt *the two Prophets*. But no man can doubt that *Rome* is *Sodom*, both ſpiritually and bodily, and *Egypt* in her vvhole Regiment, and that the Lord vvas crucified, being under the povver of his Kingdom. For *they ſhall give him to the Gentiles* (ſaith our Lord) *that ſo they may mocke, ſcourge and crucifie him*, Mat. 20. 19. And let not any man think that he vvas crucified by the povver of the Ievvs, for the Ievvs them-

themselves acknowledged this, saying, *Wee may not put any man to death*, Ioh. 18.31. Therefore *Pilate* the chief Deputy of the *Romans*, and one that exercised the Iurisdiction of the Romans over the Iews throughout Iewry, condemning Christ to be crucified, and giving him over to his Souldiers to be executed, after judgement given against him, crucified the Lord in *spirituall Egypt*, the whole Kingdom of *Rome* being then heathenish, and defiled with most foul Idolatry. Out of which we must observe, that these *two Prophets* are not to be slain in the same particular Citie where the Lord was crucified, but in the same spirituall *Egypt*, which is a large and spacious countrey, that contains not only many speciall Cities in it, but also very many Provinces. *Bellarmine* therefore doth foolishly labour to prove, that these Prophets are to be killed in *Ierusalem*, as if it were necessary that those that be slain in some one most mighty kingdom, should be slain in one and the same Citie of the same Kingdom. Besides, we may observe that *Rome* is no lesse Spirituall *Egypt* in her whole dominion, then was that heathenish *Egypt* of old, howsoever the *Iesuits* would make them to be of a mighty distance asunder one from the other. But now let them go and triumph upon this place of Scripture, as if it were for their advantage, and let *Bellarmine* make his brag, that *Chytreus*, and other of our writers do let these words go away in hugger mugger, as having nothing to answer them; I hope his *Rome* is more evidently found to be here, then that either hee or any other of his shorn Crue, can ever be able to take it away out of our sight with any of their juggling mists.

9. *And they of the people and Tribes.* The whole Popish nation should triumph over the Scriptures, whose sinews they had formerly cut in peeces, and whose backs they had broken. Now, where is this concourse of *Tribes, people, tongues and nations*, more manifest, and more clearly to be seen, then in those Councels which they have gathered and called together, in which they come together by troops out of every countrey? Certainly, unlesse the *Angel* had named the *Councell of Trent* in expresse words, he could not, as it seemeth, have scarce spoken more plainly. By the same providence of God came it to passe, that the forces likewise of the *Emperour* were levied out of divers nations, *Germany*, *Pannonia*, *Italy*, *Spaine*, and others, that so the Carcases of the Prophets might be made a May-game unto all men, as it were in the Theater of the whole World; *Sleidan*, in the yeer 1547.

For three dayes and a half. Some will have this to be the ſame ſpace of time with *the two and forty moneths*, and *the thouſand two hundred and threeſcore dayes*; But the words do ſhew plainly, that they are divers ſpaces. For this time of *three dayes and a half*, beginneth not before the 1260. dayes be ended; For ſo it is ſaid afore, *and when they have finiſhed.* Beſides, the Prophets lay killed and unburied for theſe *three dayes and a half*, but that time of the 1260. dayes, is the time of *their propheſying in ſackcloth*; ſo that they can by no means be referred to the ſame time. Let us therefore give them their own place, and ſet them next after the moneths; the which according to the proportion of the former dayes, do ſtand for *three yeers and a half*, wherein the Popiſh Rabbins ſhould rejoyce together in behalf of their *Angel of the pit*, and that not a little, in that they had put down the Scriptures, and troden upon the Churches neck, as they ſuppoſed, as it hapned partly at *Trent*, and in *Bononia*, partly in *Germany*. After that the ſentence of death was paſſed againſt the *Scriptures*, in the yeer 1546. *April* 8. Thoſe Pope-holy Fathers triumphed from that time, for *three whole yeers and a half*, in a confuſed concourſe of all nations, as if they had plaid the ſtout and tall fellows, and ſo they addreſſed themſelves to trample the truth that remained, under their feet, till at laſt the wicked Conventicle was broken up by the death of *Paul* 3. Which fell in the yeer 1546. *Novemb.* 9. That is, in the *third yeer and the half* after the *Scriptures* were troden down. A few weeks that be over, do not hinder the conſent, ſeeing it ſeemed not good to the *Holy Ghoſt* to divide the matter into ſmaller parts, then into *three dayes and a half*. The Church in *Germany*, which ſeemed in the opinion of men to be quite overthrown by means of the forces of the *Emperour* and the *Pope* that were confederate, lay for dead all that time; namely, from the 22. of *April*, the yeer 1547. unto the Calends of *October* of the yeer 1550. When as it began to liſt up the head again at *Magdenburgh*, nothing at all fearing either the proſcription of *Cæſar*, or the conſpiracie of the *Princes*, or elſe whatſoever any of their enemies could attempt againſt them; *Sleid. Book.* 22. and 23. Obſerve beſide, how fooliſh that is, and croſſe to it ſelf, which is carried about commonly concerning the *three yeers raign of Antichriſt*; For theſe *three dayes* begin not, before the *two and fortie moneths be ended*, and yet he ſhall raign both ſpaces of time. Whereupon, according to their computation, though wee grant them that the moneths do note out three common yeers and a half, He ſhall raign ſeven yeeres at leaſt. And yet this is but a

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ſhort time alſo to contain ſo great tyranny, as wee have before declared to belong to him. But we ſee how each words almoſt do confute that device.

And they ſhall not ſuffer their Carcaſes. They ſhall bereave them of all common honour, which we owe one to another, by the right of humanity. And indeed when the Miniſters of the Goſpel did ſtrive for this, that all might be done according to the ſquare of Gods Word, the *Emperour* thruſt upon the world that wicked *Interim*, commanding that the *Scriptures* ſhould keep ſilence, and ſhould not once dare to open their mouths. Now how did the Biſhop of the *Atrebates* take on, and ſtomack the matter, when the men of the *Auguſtane* Confeſſion excuſed themſelves, that they had not received the form of Doctrine, becauſe it did diſſent from the Holy Scripture? *What*, ſaith he, *do yee think that* Cæſar *may not as well of his own authority make laws, and preſcribe a certain form concerning Holy matters alſo that pertain to Religion, as he may concerning civill and politicall?* *Sleid. Book* 23. And I pray you mark what *Pibtavius* anſwered in the name of the reſt of the Biſhops, during the time of the *Councell of Trent* to the Legats of *Mancila*: For when theſe men require that the ſame *Proviſo* might be made for them, as was of old for the *Bohemians*, according to the form of *the decree of Baſil*, to wit, *That the Scripture might be Judge in every controverſie*; he returneth them this anſwer; that *the Scripture was an empty and dumb thing of it ſelfe, as are alſo the reſt of the Civill laws, and the Iudges voyce muſt be added unto them, that they may command any thing well, and to purpoſe*, Sleidan, Book 24. He ſaith in plain terms, as much as here is propheſied of, That *the Scripture is a meer Carcaſe that hath no life in it of it ſelf.* And why might he not be thus luſty, when as he knew well that the *Scriptures* had now for a good while, been put to death by his means, and the help of the reſt of that *Trentiſh fatherhood.* But while they thus envie the *Scriptures* this honour due unto them; ſo as they would not ſuffer them to have ſo much as that authority, which a few of the poor and deſpiſed worſhippers of God would willingly have given unto them, it was in effect, as much as if they ſhould forbid to lay thoſe bodies decently in their graves, which they had long before thruſt through and ſtabbed at the heart. *Pilate* permitted *Ioſeph* and *Nicodemus* upon their requeſt, to take Chriſts body, and to beſtow what coſt they would upon it: But when the Proteſtants put up their humble ſupplications, that they might be ſuffered, at leaſt, *but to bury the Carcaſes of the Scriptures* among themſelves,

though not in any ſolemn ſepulchre, but only under ſome poor Turf in their Cottages; the Fathers, whoſe ſcarlet Robes are ſutable to the Scarlet whore, did very preciſely deny them ſo much. The *Church* likewiſe was handled after the like faſhion. For after that the *Duke of Saxony and Lantgrave* were taken captive, the Cities were fined and puniſhed by the purſe, and many Noblemen were caſt altogether out of favour, *Cæſar* proclaimeth the men of *Magdeburg* for Outlaws, and that by Writings made and publiſhed to that purpoſe, the uſuall Tenor of which proſcription was this: *That no man ſhould aid them by any manner of means, nor plead their cauſe, nor take their part*; *and Whoſoever* ſhould do otherwiſe, he ſhould indure the danger both of life and goods.

What other thing was this, but to forbid any man to dare to keep the funerals of the *Church* that had bin ſlain ſo miſerably? The town of *Magdeburg* was only left of thoſe wofull remainders of the *Church*, where any meetings of the faithfull were kept. But might it not indeed be lawfull to lend any help to this brand that was reſerved out of the fire, but with hazard of a mans life? Certainly, it is very manifeſt, when as neither the Carcaſes that were ſlain, might be ſo much as buried.

10. *And the Inhabitants of the earth rejoyced*; That is, *the Citizens belonging to the falſe Church*, as before, *Chap.* 7. 1. This baſtardly generation was very glad and jocund, and ſent preſents one to another, as is uſuall to be done in a common rejoycing. And that not without cauſe, ſeeing they were now delivered from a great moleſtation, wherwith the *Scriptures*, while they were alive, and *the purer Churches together with them*, did vex them, as it were, tormenting them like a hangman and executioner of cruell rackings and torturings. There is nothing ſo intolerable to the world, as to have their impure and lewd luſts bridled, to have their beaſtly and ſhamefull courſes reproved, and all their actions to be ſquared according to the rule of Gods holy Truth. But the interpretations of the *Scriptures* are now bound unto the *Church*, that is, unto *the Pope of Rome*. Why might not the Papiſts hope, that the *Pope their Lord*, for his indulgence ſake, which he uſeth to thoſe that be his Vaſſals, will not ſuffer them from henceforth to receive any more grief and vexation from the *Scriptures*. Out of all doubt, that moſt *Holy Father* would ſmite their teeth out to keep them from biting his dainty darlings. Juſt cauſe then had they of moſt great rejoycing and triumphing at this.

11. *But after three dayes and a half.* In the yeer 1550. in the Calends

Calends of October, after three yeers and a half, from the overthrow that was brought upon the Churches of *Germany*. For at this time *were the Prophets revived*, and the authority and Majeſty both of the Scriptures, as alſo of the Aſſemblies of the faithfull waxed great, in ſpight of *Antichriſt* and all their enemies. For the men of *Magdeburgh*, who were all this time condemned by *Ceſar* as out-laws, and utterly overthrown in the opinion of men not many dayes before by *George Megelburgius*, at laſt raiſing up their hearts, or rather being ſtirred up by God, did teſtifie openly to the world by a writing divulged abroad, how undaunted a courage, and what invincible conſtancy they had. They curſe the *Counceil of Trent* to the pit of Hell, and no leſſe do they abhorre and reject the *Auguſtane decree*, that was framed by the *Princes*, and *Ceſar* himſelf. They exhort all men to take the ſame couragious courſe, and profeſſe themſelves to be ready if need ſhould require, not to refuſe any death for the defence of the Truth. This was indeed that Spirit of life, which coming from God, put heart again into the Church; which raiſed up the *Prophets* that afore lay dead, and made them ſtand on their feet, and to be ſo valiant, that they ſtroke a terrour into the hearts of their enemies. For beſides that frank and bold profeſſion and proteſtation, the Author whereof was the *Holy Ghoſt*, that was from heaven ſent down into their hearts, they ſtood upon their feet by reſiſting *Mauricius* valiantly, who being ſent from *Ceſar*, and made the Generall in that battell by publike authority, did at firſt fight againſt them exceeding fiercely; They took alſo that ſame *George Megelburgius*, & held him in their power in that City, who had had the chief hand in that great diſcomfiture of theirs, which erewhile they had ſuffered. And at laſt, when they could by no force be quite vanquiſhed, they grew to make a peace with *Mauricius*, and by this means obtained very great glory and renown among forrain nations, in that they onely almoſt of all the *Germans*, had taught men by their example, what true and Chriſtian Conſtancy is able to do. Thus then did the Church now again ſtand upright on their feet, which thing made a great fear come upon their enemies. For as *Sleidan* writeth, That day which was the end of miſeries to the men of *Magdeburgh*, was the entrance into war, and the beginning of trouble to thoſe ſame men, by whoſe help and advice they had been vexed. *Mauricius*, partly that he might ſee the *Lantgrave* his Father in law at liberty, partly to deliver the truth, and to get it free leave to be profeſſed, which he ſaw had been oppreſſed for ſome time by the iniquity of the enemies, waged

war,

war againſt *Ceſar* himſelf. Now great trembling aroſe from hence among the enemies. For firſt the *Fathers of Trent*, upon even a falſe rumour that came to their ears, of the taking *of Auguſta Vindelicorum*, the City *Auſburg* in *Germany*, take their heels from the *Councell* in haſte, ſcarce taking a handſom leave of the reſt of their aſſociates.

But when *Mauricius* went forward and approached to *Oenipons*, where *Ceſar* made his abode, he was ſo ſmitten with terrour, that he fled away with *Ferdinand* his Brother haſtily, and unadviſedly in the night ſeaſon. Yea and moreover, fear made him let go againſt his will, *John Frederick* the *Duke of Saxony*, whom we ſaid before to be taken captive, leſt that the enemy ſhould get themſelves glory by reſcuing him by force; was this any ſmall fear that made *Ceſar* and the *King* of the Romans to take their heels, and that ſcattered quite aſunder that *Troop of Trent-Biſhops?* Now then was this time that fear came on the enemies, which made them flie away as hard as they could drive from before that *Church*, which before they did all make a laughing ſtock of without any danger.

12. *Then they heard a great voice from heaven.* *Aretas* and *Monanus* read it thus; *And I heard a great voice from heaven, ſaying to them, come up hither.* To aſcend up into heaven, in this place, is to be adorned with great honour and glory, when once they had gone through all their dangers and calamities, after the example of *Chriſt*, who when he had once vanquiſhed death, was taken up into heaven. Now in that a voice is heard, bidding them to *aſcend up*; thereby it was ſignified, that the Prophets ſhould not be advanced to this honour by their own power, but were to be placed in this height of renown by the authority of others. That is, *by ſome ſolemn decree of the Princes.* As we know it came to paſſe at *Auguſt*, the 7. day before the Calends of *October*, the yeer 1555. When as *Ceſar*, *Ferdinand the King*, and the reſt of the Princes bound themſelves by a publike Decree, to this, *that the Religion which was contained in the Auguſtane Confeſſion, ſhould be left free to all men to uſe it at their pleaſure*, Sleid. Book 26. This decree, was indeed that voice ſaying to the Prophets, bidding them come up into heaven.

And there was not a word ſpoken unto them in vain, but they hearkened moſt willingly unto them, changing their former miſeries with this their new dignity that was granted unto them, and that with moſt eager mindes: for ſo it is here ſaid, and they did aſcend into heaven.

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The enemies ſaw this, and ſtormed at it, eſpecially the *Pope* did as it became him, take it moſt hainouſly, who was credibly thought to ſollicite *Ceſar*, that he would make that Edict void again, *Sleidan. Book* 26.

13. *And the ſame hour there was a great earthquake. Aretas, Complutenſis*, and ſome others read, in that *ſame day*. It is very ordinary for an earthquake to ſignifie a change of the eſtate of matters, as we have obſerved, *Chap.* 6. 12. And indeed there followed a great change by means of this *Decree* thorowout all *Europe*. The men of *Auſtria* do earneſtly require of *Ferdinandus* their King, that the ſame thing might be granted unto them, that was granted to their fellows that were of the *Auguſtane Confeſſion*. The *Bavarians* do importunately requeſt as much of *Albertus* their Prince. Which Princes, when they ſaw it was ſcarce ſafe to be utterly croſſe againſt this ſo fervent a deſire of men, they do both of them grant their ſubjects ſomewhat that they petitioned for, though ſore againſt their wills. The like things were done in many other places, whereupon a man might ſee new revoltings every day to be made from the Popiſh Kingdom.

And the tenth part of the City fell. The City in this place, is the whole Kingdom of Popery, which began for the greateſt part thereof, to be diminiſhed after that the *Germans* had thus revolted. I doubt not but the *Pope himſelf* will confeſſe of his own accord, that he forfeited the tenth part of his City and more by this fall; but together with this ruine and earthquake, there were *ſeven thouſand heads of men ſlain*. Now that that is tranſlated *heads of men*, is *names of men* in the Greek, and that is put for the men themſelves, as Chap. 3. 4. But it is a very ſignificant manner of ſpeaking, teaching us that God doth not ſtrike men after the manner of thoſe that play with ſwords winking, but that he doth ſet them down certainly and by name, whom he will have beaten with his rods. Theſe ſeven thouſand Popiſh fellows are killed, not by being ſlain in their bodies, but by being ſpoiled of the great revenues of their *Monaſteries, Colledges*, and ſuch like yeerly profits, without any hope of recovering them. Was it not as ill as death to thoſe idle all-belly Abbats and Monks, to be bereaved of their delights, and for men that had little to do ere while but to feed their own paunches alone, now to be put to this exigent, that either they muſt feed others with word, life, or ſome profitable labour, or elſe they muſt ſtarve for hunger themſelves? But by the *Auguſtane Decree*, a right ſeizure upon all ſuch poſſeſſions

poſſeſſions as theſe, was ratified unto the Princes, and power was given them by Law to confer the ſame; ſo it were done without fraud upon the Miniſters of the Word, the Schools, the poor, and other godly uſes, without any fear to have them taken from them again. This was it indeed that cut their throats, to ſee themſelves now thus brought to true poverty, who living in all luxuriouſneſs, did only counterfeit it before. But wherefore is there a leſſe number of thoſe that be ſlain, then is proportionable to that part of the Citie that fell? For ſeven thouſand only are ſlain, but the tenth part of the Citie falleth; the reaſon hereof is, becauſe the calamity that came by that fall, was greater then that of the death. For that belonged to the whole multitude that are of the Popiſh profeſſion, but the ſlaughter was proper to the Eccleſiaſticall men, whom this change did exceedingly torment, as bringing with it a loſſe of all their goods. The common people, who ſuffered the loſſe only of their former old opinions, took it the better, and with leſſe diſcontentment; and therefore ſeeing their grief was little or none at all, there is no mention made of any death of theirs.

How particularly, and in what proper and apt words doth the *Holy Ghoſt* lay open thoſe events unto us? He alone then it is, that doth all things, who can thus diſtinctly and exquiſitely foretell matters before they happen. The reſt that had been before of the Popiſh Religion, acknowledging the juſt vengeance of God againſt them, to appear in this calamity and deſtruction of the Eccleſiaſticall men, *give glory to the God of heaven*: That is, they were converted to their true Creator. In ſtead of whom they were wont to worſhip materiall Images, and Idols: And who knoweth not that almoſt an innumerable ſort of men, that were rowzed up with their ſcourges that light upon the Papiſts, and that did open their eyes to behold the truth that ſhined, did now renounce their former old ſuperſtitions. Wee ſee therefore how this whole Prophecy doth agree moſt exactly with the Event from top to toe. The ſeven laſt Books of *Sleidans Commentaries*, do help us to a more plain and full expoſition upon the fighting, dying, and riſing again of theſe *Prophets*. The whole Prophecy is of a thouſand two hundred fifty and one *Iulian yeers*, from *Dioclefian* to the yeer 1555. till which time alſo *Sleidan* proceeded both in writing and in living.

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II. CHAPTER.

AND thus much of the ſixt Trumpet, and of the ſecond Period of times. The laſt followeth, which is declared by the ſeventh Trumpet, which is explained firſt ſummarily in the reſt of this Chapter, and afterwards point by point. The ſummary expoſition doth celebrate the Kingdom of Chriſt, partly by Word, partly by ſign, both of the Preſidents of the Chriſtian Aſſemblies, verſ. 13. *As alſo of the four and twenty Elders, whoſe geſture is ſet down,* verſ. 16. *And then their ſpeech,* verſ. 17. *And this doth illuſtrate the glory of this Kingdom, by the fury of the enemies, by the wrath of God manifeſted in vanquiſhing them; and to conclude, by the Retribution, which ſhould be both to the good and bad,* v. 18. *Laſtly, the ſign is,* the Temple that was opened, the Ark that was ſeen, *and* the lightnings that were ſent forth, *verſ. 9.*

THE EXPOSITION.

Verſ. 4. *THE ſecond Woe is paſt.* Here wee have a Tranſcition made from the ſecond more grievous Trumpet of the three lattermoſt, to the laſt of all. Now in that he ſaith, that *the ſecond Woe was paſt*, it is not to be ſo underſtood, as if there were nothing at all thereof remayning at this time; but this is meant, that the force thereof is only impaired, and much weakned, which ſhould alſo more and more wax out of heart every day, till it ſhould be at length altogether aboliſhed. For thoſe *four Angels* of the ninth Chapter, whom wee have ſhewed to be the *Turks*, were not quite deſtroyed *at the firſt blaſt of the ſeventh Trumpet*, but haſtning only towards their deſtruction. In like manner, they came upon the *Locuſts*, not ſtayning till there was *not one Locuſt remaining*, but ruſhing in upon them, as they began to come to their old and withering Age, *Chap. 9. 12.*

And behold the third Woe will come anon. Why is *the laſt Trumpet* called *a Woe*, which ſhall bring full reformation to the Church. It is ſo called in reſpect of the wicked, whoſe end doth now approach, together with a full payment for all their ſins, both with ſuch puniſhments as are begun here upon earth, as alſo with eternall puniſhments in Hell. It is ſaid, he ſhould *come ſoon, or anon*, becauſe of that ſmall delay of time, that ſhould come between that *riſing of the Prophets again*, which he ſpake of before, and *laſt Trumpets blaſt*. As alſo

becauſe the laſt calamity of the wicked ſhould bee diſpatched in a ſhort time, and ſhould not linger ſo long as the former Trumpet, did, but ſhould fly rather with ſwift wings.

Then the ſeventh Angel blew with his Trumpet, &c. Namely, in the yeer, 1558. As the events do make it plain; for then were the great voices given forth in heaven, that is, great joy aroſe in the *reformed Church*; for that is the meaning of *Heaven*, as we have ſaid often before; neither are theſe voices ſuch terrible ones, as are joyned with the *Thunder* and *lightnings* that follow after in the end of this Chapter, and are meant elſewhere; but they are voices of joy and thankſgiving, as the matter of them ſheweth in the words next following. Whoſe theſe voices are, it is gathered out of that that followeth upon the voices in the next verſe, namely, *that the Elders fell upon their faces, when they heard thoſe voices*, which they are wont to doe at the hearing of the *voices of the four beaſts*; Chap. 4. 19, 20. They are therefore the *Governours of the Churches*, who go before their flocks, ſtirring them up, & ſhewing them the way to magnifie the Lord for ſome notable benefit; which *this ſeventh Trumpets blaſt brought unto them.*

They ſhew what kind of benefit this is, when they ſay, *the Kingdoms of the world are become ſubject to our Lord, and his Chriſt*, &c. But what meaneth this? Doth *Chriſt* raign now firſt of all? Certainly he hath always raigned, even in the midſt of his enemies. But now in his Kingdom to be eſpecially extolled with prayſes, when as he doth make his Majeſty to be viſible after a ſort in the Kings themſelves, by ſo framing and faſhioning their hearts, that they are glad to caſt down their Crowns and Scepters before his feet, and do give themſelves wholly to ſeek the advancing of his glory. And yet this is no ſtrange thing neither. He raigned thus in ancient times by means of *Conſtantine*, and other *Godly Emperours.*

In theſe laſt ages alſo, thoſe renowned *Princes* of *Germany* had reſtored this Kingdom ere while before this; To whom *Guſtavus the King* of *Sweveland*, & *Chriſtianus the King of Denmark* may be added, who in the yeer, 1558. put down *Anti-Chriſtian impiety*, and ſet up the Goſpel in the room of it. I anſwer, that this is not the meaning of this Prophecy, that now the Kingdoms become Chriſtian firſt of all, but only that there ſhould be a great addition made, at *the firſt blaſt of the Trumpet*; for then do we chiefly ſay that a man raigneth, when we ſee the bounds of his kingdom to be enlarged: And yet over and beſides, this is a peculiar prerogative of this time, *that this Kingdom of Chriſt, that began from this time to be great and manifeſt, ſhould never be obſcured ſo againe, as the former Kingdoms*

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were, which came to an utter ruine in processe of time; For so it is said, *and he shall raign for evermore.*

The first entrance therefore of this Trumpet should be famous by this increase of new Kingdomes, even as it came to passe in our Kingdom of *England*: Unto which *Christ sent our most gracious* Elizabeth *to be Queen, at the first blast of the seventh Trumpet, in the yeer* 1558, and she againe gave her self, and her Kingdom to Christ by way of thankfulnesse, which she shewed, by rooting out the *Romish superstitions* for the greater part of them, throughout all her Dominions, and by restoring the sincere and saving Truth unto her people, that so we might worship the Lord our God according to his appointment. *King Edward* her Brother, as it were another *Iosias*, did as much as this with an upright heart, all the time of his raign, but that was but a short raign; for the *Angel had not blown his Trumpet as yet*, at which time, *Christ should raign for ever and ever*. And therefore the stormie persecution that was in *Queen Maries* dayes, seemed to pluck up that from the very foundation, which had begun to be worthily built up. But after that this storm was blown over, and the weather began to look fair and pleasant, what time *Elizabeth, that most beautifull and comfortable Star* rose up, then was the *Christian Empire* augmented, with *England* and *Ireland*, the next yeer after *Scotland* was added; so as now all *Britany with her Isles* that belong to her, was subject to Christ. How notable an increase was this to be made more ample, by the coming in of so populous nations? But the glory of this Kingdom is so much the greater, because it should be eternall. For so do *the voyces speak*, *and he shall raign for evermore.*

The former Kingdomes of *Christ* did perish after some sort, being either destroyed with the tempest of wars, or else they were changed into the Antichristian thraldom; but from this beginning there should never want *Christian Princes*; who should keep the Truth safe and sound within their Dominions. For now is that time begun, when Christ shall raign in all the earth, having all his enemies round about subdued unto him, and broken in pieces, of which *Daniel* speaketh, *Chap.* 2. 44. So also doe the Prophets commonly speak of it in so many places, and that with words of so great honour and Majesty; we shall see out of those things that follow, that this kingdome among the *Gentiles* is to be continually added unto this that began now, till it be increased infinitly *by the calling of the Iews*, & be at last translated from thence into heaven. And is there not a most evident proof given

us of this eternall Kingdome, in that ſo great conſpiracies and attempts, of ſo many and mighty enemies againſt *England* alone, *our moſt gracious Queen*, have vaniſhed away like ſmoke, and come to nothing? He whoſe Scepter they ſtrive to overthrow, laugheth at their fooliſh and vain enterpriſes.

And I hope, that he who hath begun this everlaſting Kingdom, will make our Queen alſo to be the Type of this his eternall Kingdome. There is no good man that doth not deſire with all his heart that it may be ſo. Only we muſt take heed, leſt that we ſuffer his Truth to be corrupted, and his Majeſtie to be wronged and offended, by bringing in *Antichriſtian ſuperſtitions* afreſh again, of whoſe power, love and faithfulneſſe in defending us, we have had ſuch notable experience. We have made Chriſt angry againſt us already, in that we are ſo far off from coming to a full and due reformation; but if we ſhall return unto our vomit, with what fury will he burne out againſt us? They therefore that favour the Papiſts privily, and that take pains to get them liberty to defile our holy Kingdom, with bringing in again their Rites and Ceremonies, that are ſo hatefull in the ſight of God, do indeavour withall, to overthrow our Kingdome; yea, that which my heart trembleth at, but once to think of: they ſeek the death and deſtruction of *our moſt ſacred Queen*. For howſoever that *Chriſt* hath now begun this eternall Kingdome, yet hath he not tied it to certain Countries. He will not want a Kingdome, although he ſhould tranſlate his Court and Palace to ſome other place, which he is able to do at his pleaſure. But I hope that this *Book of the Revelation* will demonſtrate, and that with ſuch unanſwerable and infallible argument, the *Pope of Rome is that Antichriſt*; that if any man ſhould not be ſufficently enough perſwaded thereof, he will be ready at length when he hath conſidered of matters better, even to fly from him, as from a moſt certain and helliſh plague of all the world.

But to return to the matter in hand: We ſee now what it is, at which thoſe *voyces did ſo rejoyce*; namely, that the Chriſtian Empire is augmented with new people, that are now converted to the knowledge and profeſſion of the Goſpel. And indeed it could not be, *but the whole reformed Church* was glad at the very heart root, for this joy that befell our Countrey, by the reſtoring of the Goſpel unto us. Neither can it be doubted, but that the firſt ſolemnity that was kept here in *England*, at the inveſting of our *Queen* into this kingdome of hers, was moſt delightfull, far above all that can

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be expreſſed, to thoſe of our country and religion that did now come forth out of thoſe flouds of fiery troubles, wherewith *Queen Mary* had overwhelmed them; let us make a conjecture thereof by our ſelves, that like at this day under her happy government, who though we have never ſeen any other Kingdom but hers, yet do we deſire no mortall thing more, as we have great reaſon, then to have her and her government lent us of God, and continued among us as long as may be, both to our ſelves and our poſterity. And therefore do we according to our bounden duty, keep that day with great ſolemnity every yeer, which was the beginning unto us of this Kingdom of hers, wherein we do meet together in publike, and give as great thanks unto our God by Chriſt as poſſibly we can, and that with one heart, and hearty accord; juſt after the manner as is foretold in this place, whereby the Miniſters and leaders of the Holy aſſembly do magnifie God by conceived prayers and praiſes, and then the Elders, who ſtand in the room of the reſt of the Congregation, do give their aſſent, by ſaying, *Amen.*

And yet not to diſſemble what I think, I cannot but marvell, why the *Beaſts* are not called ſo by their own names in this one place alone, quite beſides the manner that is uſed in other places, as Chap. 4. 9. and 5. 8. and 7. 11. and 14. 3. and 19. 4. Was it for this reaſon, becauſe the *Beaſts* do carry a reſemblance of ſuch Miniſters as are approved of God, which thing we have ſhewed: but our Miniſters that ſhould rule the aſſemblies after the reſtoring of the truth by our *Queen*, do ſo much differ from the ordinance of God, that the holy Ghoſt hath of purpoſe refuſed to give them the name of *Beaſts*. Trûly thoſe things which we have ſaid of *Lukewarm and vain-glorious Laodicea*, do ſtrengthen this ſuſpition. I would to God this one thing were not wanting to the reſt of our felicity.

16. *Then the four and twenty Elders.* The faithfull congregation did worſhip God by the conduct and Government of their Miniſters, as we ſee it to be done in our uſuall Church-meetings, eſpecially in that yeerly ſolemnity that we keep *for the coronation of our Queen*, whereof I ſpake right now.

17. *Becauſe thou haſt received thy great power.* For all this time, wherein Chriſt ſuffered his Church to be till now afflicted, he ſeemed to be weak, and of no ſtrength in the eyes of the world; but now he ſhould put on his power, and make his ſupreme Majeſty and command over all things to appear to all men.

18. *And the Gentiles were angry.* This verſe giveth us a ſhort

ſurvey

ſurvey of the whole laſt Period of time, which conſiſts in three things, *in the anger of the Gentiles, the vengeance of God that was begun*, and *in the full reward of both good and bad at length. The wrath of the Gentiles*, is that rage and fury, by means whereof the *Papiſts* frer, and fume and gnaſh their teeth, to ſee the kingdom of Chriſt to be marvellouſly increaſed againſt the deſire of their heart. How did the *Pope* ſtomack it, when freedom of pure Religion was permitted by the publike decree of the *Princes of Germany?* But ſeeing the *Princehood of Chriſt* ſhould be moſt eminent and evident at the time of the 7. Trumpets blaſt, the principall madneſs of the Popiſh crue was reſerved unto this time: Who after that they had once heard the report of our *England*, and of our *Queen*, that had put their Romiſh impiety to fight, burſt out altogether, and ſhewed it ſelf by their continuall, deſperate, and hideous plotting of our utter deſtruction, by all means whatſoever. And we ſhall not need many words to declare this matter. The *Popes Curſing of us and our Prince* from time to time, are known to all the world; it is known alſo how often our people have been ſtirred up to rebellion, how the blood-thirſty blood-hounds the *Ieſuits* have been ſent in daily amongſt us, how Cut-throat and poiſoning villains have been hired to play the traytors, how the Popiſh forces have been made ready in *Ireland* againſt us. No man can be ignorant of the *Spaniſh Navy*, then which there was never any better appointed and furniſhed, and yet not ſo much with darts and weapons that ſerve for battels, as with whips and halters, and ſuch kinde of artillery made to torment men; Above the reſt, their rage was made manifeſt by that ſame eager enquiry of *King Philip the Father*, as touching our *Kingdom of England*, and that even then when he was newly raiſed up from death it ſelf almoſt, as if he were by and by to go to that place, where the tidiugs of our deſtruction would be no leſſe joyfull to others then to himſelf, who deſired to be the ſole carrier of this meſſage even to the Pit of Hell. Certainly here was rage becoming ſuch helliſh hearts. But theſe are but the beginnings onely of this fury, though they be indeed very notorious, then ſhall the Papiſts be in ſpeciall manner tumultuous, when Chriſt ſhall enter upon his whole Kingdom, that ſhall be glorious to the full, as afterwards we ſhall hear more largely. The *Turk* and the *Pope* ſhall conſpire the utter deſolation of the *Whole Church*, to which purpoſe they ſhall gather their greateſt forces together that they can come by; *but the rage of men ſhall turn to Gods greater glory*, as the Pſalmiſt ſingeth ſweetly. For by how much greater the

the danger shall be, the more shall his honour shine out in delivering of his people. As touching the vengeance *that is begun*, which is the second thing, and that noted out in these words (*and thy wrath is come*) that comprehendeth the sum of the *Vials*, which are therefore called the last plagues, as we shall shew in the proper place. The full rewarding, and first of the good, as great as can be had on earth, is expressed in these words, *and the time of the dead, that they may be judged.* Which belong to the *Jewes* that are strangers from Christ as yet, and therefore void of salvation, and truly dead; but they shall be judged at last, and shall be brought to the *knowledge, and acknowledging of the truth.* And I have taken this interpretation from out of *Daniel*, *Ezechiel*, and other places of this Prophecy that follow, which how great moment it is of, it shall appear afterward more evidently. The *awarding of punishment to the wicked*, is set down in the last words of the verse, and *that thou mightest destroy them that destroy the earth*: That is, the *Pope* and the *Turk*, with all their complices and adherents, which are the mighty spoilers of the whole world to this day. And thus we have a brief summing up of matters that are to be opened afterwards more plentifully.

19 *Then the temple was opened.* Therefore it was shut before, namely when it was *measured*, in the beginning of this Chapter; and when the *Elect were sealed*; But now it should be opened, and should not be any longer used to receive a few of the faithfull within it, but should lie open to the innumerable multitude of the Saints. And it was not the *Temple* onely that should be opened, but the *Holy of Holies* also, wherein the *Ark of the Covenant was set*; The *high Priest* onely was to enter by right into this most holy place in old time, and that once onely by the yeer. Now it should be a like common for all the Saints to go into, seeing now all the mysteries of salvation were made so plain, familiar and manifest unto every one, as they were of old to the learned, whose whole study was spent in them. And who is there, but one that is altogether envious and unthankfull, who will not acknowledge, that most rich and abundant encrease that hath accrued to the truth, in these last times, from the yeer 1558. wherein the seventh Trumpet blew.

The doctrine of the truth hath been illustrated with more heads, hath been more exactly also and distinctly known and delivered, then was to be seen in many Ages that have been in times past. And I do not speak this for ostentation sake, but to magnifie the goodness of God, and to demonstrate the truth of this Prophecy. *Certainly God hath*

hath begun to deſtroy the covering in his mountain that covered all people, and the vail that was ſpread upon all nations, as he promiſed, Eſay 25. 7. He hath begun it (I ſay) becauſe it ſhall be taken away more fully, when it ſhall be taken from the *Iewes* alſo.

And there were lightnings. This is the third part of the ſigne, which teacheth what ſhould follow of the opening of the *Temple*. Great evils ſhould ruſh into the world from out of the *Church*, when it ſhould be thus increaſed and enriched with ſuch great abundance of divine knowledge, the *world* waxeth lean when that waxeth fat and well liking, and the more bright and glorious a ſunſhine the *Church* hath, the more do the eyes of the world wax ſore, and full of pain. Whereupon it wiſheth the ſubverſion of the *Church*, and doth endeavour to effect it as much as it can; but all the profit that cometh by the labour it taketh, is to pull down upon it ſelf lightnings, and all the evils that are here ſpoken of. But this is onely a compendious ſhadowing out of theſe matters beforehand, the expreſſe portraiture ſhall be ſeen afterwards.

The twelfth CHAPTER.

AND there appeared a great wonder in heaven: a woman clothed with the Sun, under whoſe feet was the Moon, and upon her head a crown of twelve ſtars.

2 And being great with childe, ſhe cryed, travelling in birth, and was pained that ſhe might bring forth.

3 And there appeared another Wonder in heaven: for behold, there *ſtood* a great red Dragon, having ſeven heads, and ten horns, and upon his heads ſeven crowns.

4 Whoſe tail drew the third part of the ſtars of heaven, which he caſt to the earth. And that Dragon ſtood before the woman, being ready to bring forth, that when ſhee had brought forth, he might devour her childe.

5 And ſhe brought forth a manchilde, which ſhould rule all nations with a rod of iron: and the childe was taken up unto God, and his throne.

6 But the woman fled into the wilderneſs, where ſhe ſhould

ſhould have a place prepared of God, that they ſhould feed her a thouſand two hundred and threeſcore dayes.

7 And there was a battell in heaven, Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels.

8 But they prevailed not, neither was their place found any more in heaven.

9 And that great Dragon, that old ſerpent, which is called the Devil and Satan, was caſt out, which deceiveth all the world: he was caſt, *I ſay*, into the earth, and his Angels were caſt out with him.

10 And I heard a loud voice, ſaying in heaven, Now is ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt, becauſe the accuſer of our brethren is caſt dovvn, vvhich accuſed them before our God day and night.

11 But they overcame him by the blood of the lamb, and by the word of their teſtimony: and they made no account of ſpending their life even unto death.

12 Therefore rejoyce ye heavens, and ye that dwell in them: woe to the inhabitants of the earth, and of the ſea: for the Devil is come down unto you, full of great wrath, as who knoweth that he hath but a little opportunity.

13 When therefore the Dragon ſaw that he was caſt unto the earth, he perſecuted the woman which had brought forth the manchilde.

14 But to the woman were given two wings of a great Eagle, that ſhe might flie into the wilderneſſe from the ſight of the Serpent, into her place, where ſhe ſhould be nouriſhed for a time, and times, and half a time.

15 And the ſerpent caſt out of his mouth after the woman, vvater like a flood, that he might cauſe her to be carried away with the flood.

16 But the earth holp the woman, and the earth opened

her mouth, and ſwallowed up the flood, which the Dragon had caſt out of his mouth.

17 Then the Dragon was wroth with the woman, and went and made war with the remnant of her ſeed, which keep the commandment of God, and have the teſtimony of Ieſus Chriſt.

18 And he ſtood upon the Sea-ſand.

The Logicall Reſolution.

WE have ſpoken ſummarily of the ſeventh Trumpet: the members thereof are a recognizing, and revieWing of the time paſt in three Chapters, 12, 13, 14. *And a Propheciē touching things to came, from thence to the end of the Book. The revieWing relateth the things that have been acted, either by the enemies of the Church, Which are the* Dragon *in this Chapter, the* Beaſt *in the next that followeth, or elſe by the* Citizens *thereof, Cap.* 14. *The Hiſtory of the* Dragon, *is of things that are done by him, partly in heaven, unto the* 13. *verſe, partly in earth, in the reſt of the Chapter. Thoſe things are a perſecution, and a Battell. The perſecution contains a deſcription of perſons, both of the* Woman *againſt Whom it is raiſed, verſ.* 1, 2. *And of the* Dragon *that raiſeth it, verſ.* 3, 4. *After that it containeth the* Event, *Whereby the Woman bringeth forth her Son, notWithſtanding all that the* Dragon *can do; her Son is taken up ſafe unto God, and is endued With great and notable poWer, verſ.* 5. *The Woman alſo her ſelf flieth aWay in ſafety, verſ.* 6. *The* Battell *that is fought in Heaven, is deſcribed by the Captains and forces that are imployed therein, verſe* 7. *By the diſcomfiture of the* Dragon, *verſ.* 8, 9. *And by the Triumph-Song of the Saints, verſ.* 10, 11, 12. *The matters that Were done on earth, firſt of all againſt the Woman, is the Perſecution that is begun again afreſh, both againſt her in her preſence, Where the purſuit of the* Dragon *is ſet doWn, verſ.* 13. *And the flight of the Woman declining his aſſault, verſ.* 14. *As alſo againſt her When ſhe Was abſent. This aſſault is made by pouring out a flood, verſ.* 15. *Aid alſo is given her againſt this aſſault by the earth, Which ſWallowed up the flood, verſ.* 16. *Secondly, againſt the Seed of the Woman is War made With them, verſe* 17. *All Which things are ſhut up With a Tranſcition, Whereby Way is made to ſpeak of the Battell of the* Beaſt, *in the next Chapter, verſ.* 18.

THE

THE EXPOSITION.

1. *AND there appeared a great ſign in heaven.* Whereas we intimated ſhortly in the *Analyſis*, that the three next *Chapters* do belong joyntly to the continued Hiſtory of the time paſt, ſome man may, perhaps, marvell, why the *Holy Ghoſt* ſhould do the ſame thing twice, and repeat the former Hiſtory, which ſeemeth to have been ſufficiently laid open in the *Chapters* before, of which we have ſpoken, but chiefly, why he ſhould do this in this place, *after the ſeventh Trumpets blaſt, when as the end of all things was ſhortly after to come*, as we have heard out of the tenth *Chapter*.

The cauſes of both theſe things are moſt juſt. For there is no man that beholdeth the parts of a building diſ-joyned and ſcattered one from the other, here and there, that can ſcarce take any due information in his minde touching the whole frame, much leſſe can he perceive the elegancie thereof, which would be ſeen when all the parts are joyned together, and when each part is ſet in his proper place, and compacted one with another in a comely order among themſelves. The former handling of this Hiſtory, was a certain preparation and fitting of the parts, as they were diſtinguiſhed one from the other; but this perpetuall narration compacteth all into one, and ſetteth the whole building before our eyes, that we might ſee to what perfection that ſingular frame doth at length come. Now it is reſerved for this time, becauſe there could not be a full underſtanding of theſe things before *the laſt Trumpet*. The events came forth by little and little, and point by point, to the knowledge of which, the world attained ſeverally and leaſurably, as when hangings are unfolded: but now when all things were at laſt accompliſhed, it was a fit time to ſee the whole garment diſplaid at large, and to make up the whole frame of the building together and at once; but we are eſpecially taught by this repetition, that there was ſuch a Hiſtory of all theſe matters to be compiled under this laſt Trumpet, as is framed typically in theſe three *Chapters*. The which thing came to paſſe about the yeer 1560. *When certain learned & skilful men made that worthy Work of the Centuries at* Magdeburg; In which *thirteen Centuries, whatſoever is to be had ſcatteringly in the ancient Eccleſiaſticall or politicall Writers, as touching matters done from Chriſts birth, to the yeer* 1300. *is framed into one body, and like a houſe that is built up, and hath all the parts of it compacted together fitly among themſelves, is ſet under one view*. Our Country-men, *Ioh. Fox* and *Ioh. Sleidan*, took a torch-light from theſe mens writings,

and by the help thereof continued the Hiſtory to the yeer 1555. Namely, to that time, that went ſome two or three yeers before *the ſeventh Trumpets blaſt.*

Becauſe of this, that is, by force of that reſtoring of the Church, and of that commandment, *Chap.* 10. 10, 11. The former times are called to minde under the *laſt Trumpet*, becauſe all things ſhould be now at length opened moſt plentifully, through the lightſome labours of learned men, which thing was never done before. The like induſtry of learned men that lived about the end of the *ſixth Trumpet*, begat that continued Hiſtory of the times foregoing, whereof we have ſpoken in the former *Chapter*, but that was ſomwhat more generall and more obſcure, ſuch as the condition of that time would ſuffer, but this is moſt ful and copious, becauſe there was now greater knowledge of matters attained, then ever before this. Theſe things are to be obſerved as touching the order of this Prophecie, to the intent that we might the more eaſily perceive, that theſe things are not ſhuffled into an unmeet place, as ſome ſuppoſe, but that they are reſerved moſt wiſely and conveniently to be brought in this manner under this *laſt Trumpet*, as being their naturall and proper ſeat. And yet, notwithſtanding, there is no cauſe why we ſhould fear any twice ſudden Coleworts in this Repetition.

For we ſhall now behold ſuch a repreſentation of matters ſet together by their joynts, as we could hardly have dreamed of any ſuch before. Therefore as touching *this great Wonder* here ſpoken of, *it is beheld in heaven, Which is a type of the true and heavenly Church upon earth*, the condition whereof he layeth out, and fetcheth from her firſt beginning of the *Seals*, and the time that this Book of the *Revelation* was made, and comprehendeth in the ſix firſt verſes, the eſtate thereof from thence to the time of *Conſtantine the Great*, at whom the *ſixth Seal* alſo ended, as we have ſhewed at the *ſixth Chapter*.

Now it is manifeſt that this ſelf-ſame race is gone over again, in the deſcription of the *Woman* & the *Dragon*, if you take within the event of that *perſecution* and *open War* that is made with *Michael*, as ſhall be ſaid in their own places. The *Woman* which is ſeen, doth very fitly carry the image of the Church, which is called the *Spouſe* ſo often in the *Scriptures*. *The clothing With the Sun*, is the ſingular brightneſs & purity of that time, as touching the doctrine of Juſtification, and the ſincerity of the whole profeſſion of faith. For this garment is the imputed righteouſneſſe of faith, as we have ſhewed elſwhere. The *Sun* noteth out *the light of the Scriptures*. The clothing therefore with the *Sun*, is

ſuch

such a confidence in the righteousnes of Christ alone, as the *Scriptures* do teach, which was indeed a most worthy ornament of the Primitive Church, as upon which the opinion touching our own strength and freedom of will in good things, had not cast any blemishes to obscure the glory of it. Elswhere this *clothing* is made of white and pure linen, but the comly hew of no later time did come neer this excellent glory of the *Sun*. The *Moon under her feet*, is referred commonly to the contempt and trampling upon the vanity of worldly things, which are as changeable as the *Moon*.

In which respect, the *Woman* taketh no more care over those things, then of the *Moon* that is trodden under feet. But we have learnt out of the former *Chapters*, that the *Moon* signifieth that light of truth *and doctrine* that is borrowed from the *Scriptures*; Which being now put under her feet, may shew that all the paths of the Church are directed and composed according to the only square of them: For it is not enough to shine round about with the *Sun*, unlesse a mans foot-steps be set in the path way of piety. As therefore *the clothing with the Sun* is *the doctrine of faith*, so *the Moon under the feet* is *the doctrine of manners*, *which are either publike or private*. Those comprehend the whole manner of worshipping God, and of calling back such as erre and slip aside, to the right way, which is commonly called Discipline. These that are private, do shew themselves in the common conversation of every one; The glory of the *Woman* was very great at that time, when the light of Truth was her torch-bearer, to goe before her in all things, whether she was to do any thing publikely, or else privately.

I had rather allow of this later interpretation, because it is more convenient to stick unto that signification which hath been once received; And yet I would not altogether cast away the former, because it is both godly and learned.

The Crown of twelve Stars upon the head. Noteth out the *twelve Apostles*, who were the glorious and glistering generals in ministring about the doctrine, as by whose preaching the Church was founded; it doth withall in the second place, note out those Apostolike men, who receiving the Word from the *Apostles* themselves, *who had seen Christ with their own eyes* did preserve the Church chaste and undefiled all their time. But we must observe, that the *Woman* beareth the *stars* after another manner then *Christ* did; *He being the Lord of all, carryed them in his hand as servants*, Chap. 1. 10. She carrieth them on the top of her head, as being her principall ornament: So much then of the literall exposition.

The

The description doth agree very excellently to *the Primitive Church*, as there is no man that can be ignorant of it, who hath saluted the History even at the threshold. It was most glorious with the *clothing* that was made of the righteousnesse of faith, by retaining that doctrine faithfully which it had received from *Christ, the Apostles, the Euangelists, and other Apostolike men.* Neither was it yet defloured with the dregs of mans invention, but in her whole worship, discipline, life and manners. She had the *Moon under her feet*, following the holy Truth as her Load-star: There was one form of government in all Churches; namely, that that is delivered us in the *Acts of the Apostles*, and the rest of their Writings. Or if any like better to refer the *Moon* to the vanity of worldly things, how free was it from ambition, and the desire of honours? How did it abhor the desire of riches, and contention about worldly dignities? How plain and simple is the History of this time in *Eusebius?* The Bishops are by name reckoned up that were notable for life or doctrine, their combats, writings and sufferings are spoken of, the proud titles of honours and dignities were no where known to the world as yet; *the burning mountains was not as yet cast into the Sea.* Neither had Satan brought in Prelaticall pomp and pride into the sheepfold of the Lord; but the Pastors having work enough to do, in looking every one to the health of his own flock, and not having leasure or pleasure to heap up riches and high Titles, to make a Pontificall pompous shew withall, did by this means preserve and exercise singular modestie amongst themselves.

There was only *Paulus Samosatenus*, that loved to be called *magnificall Lord*, as the fore-runner of *Antichrist*, being attended upon with a kinde of guard, some of them going before him, others, and those many in number, following after: See the Epistle of the *Synod* in *Eusebius*, *Book* 7. *Chap.* 30. But this insolencie of his was hatefull to all the rest of the Bishops; and now also did the time approach, wherein the *woman hid her self*, when as this braggardly Bishop perked up in this fashion. I am not ignorant, that pride did then sprout forth after some other wayes; but the *Holy Ghost* describeth the *woman* by those marks, which were as yet openly to be seen, not by those which grew up privily, and towards the end of that flourishing estate of hers. Such was this Church, and such ought every one to be; but such an one as this, there was never any since that time. For we shall finde those that follow, clothed not with the Sun, but with the darknesse of the night, not treading upon the Moon, but creeping

creeping upon the earth, not having the Stars gliſtering on their head, but golden broches.

A Crown of Stars. This is a marvellous Crown that was made of Stars; Among mortall men Gold is wont to ſerve for this purpoſe, but why ſhould ſhe wear gold on her head, under whoſe feet, whatſoever is pretious in this world, lay as nought ſet by? The glory therefore of the Church, is the integrity, and faithfulneſſe of the Miniſters, not any worldly dignity. This is the ornament of the Church, which doth indeed lie in an ugly and pitifull caſe, when theſe loſe their light.

2. *And when ſhe was with childe, ſhe cryed, travelling in birth.* The fourth property of the Church, is her Childe-birth; the words are, *having in her Womb*, as Matth. 1. 18. *Aretas* and the vulgar read the next words thus, *She cryeth, travelling, being pained to bring forth.* That is, in bringing forth, or that ſhe might bring forth; which kinde of Compoſition is not unlike that which the *Grecians* uſe elſewhere, *fair to ſee to, valiant to fight*, for *in ſhew*, and *in fight*. The Church had an exceeding great torment for a long time, as it were *the pains of a Woman in travell.* Now ſhe deſired with all her heart, to be delivered at length from that moſt diſtreſſed eſtate, wherein ſhe lay under the moſt cruell heatheniſh Emperours.

And ſhe knew ſhe ſhould enjoy the thing ſhe deſired, if ſhe could at length bring forth ſome certain man, that might take the government upon him, and have the rule of all things in his power. For the woman was not barren and unfruitfull before this time, but proſperous, in having great ſtore of Children; yet was there one Son wanting, who might defend her from the injuries of her enemies, whom while ſhe travelleth with, and ſeeketh for a Champion to fight in her quarrell, ſhe endured grievous paines, before ſhe could obtain that which ſhe wiſhed after.

3. *And there appeared another Wonder.* So much for the deſcription of the Woman, that that remaineth of her eſtate, is to be ſeen by the deſcription of her enemy, namely, the *Dragon*; which conſiſts partly of ſuch things as are *inherent* in him in this verſe, partly of his *effects* in the next. Thoſe things are *his red colour, his horns, heads, diadems*, before all which the place is ſet wherein the *Dragon* was ſeen, namely in heaven, but not that that is properly ſo called. For what ſhould the *Dragon*, that is *the Devil*, do in that heavenly pallace from whence he is for ever baniſhed? It is in that *heaven* then which is on earth. Now this *Dragon* is not onely the *Devil* in his own perſon,

but

but such men also as are the instruments of his fury, especially the *Emperours of Rome*; who did most grievously persecute *Christ* in his members from the time that *John* wrote, as, *Trajane*, *Hadrian*, *Antonius Pius*, *Verus*, *Commodus*, *Severus*, *Decius*, and at last *Diocletian*, who were all open enemies, waging war against the *Church* professedly, and are therefore called *Dragons*, such as the *Turk* is at this day. Others who are *Christians* in name onely, and yet do oppugne the truth closely and by crooked windings and shifts, are called *Beasts*, which do not prey upon men, but to satisfie their hungry maws; when as the *Dragons*, not driven with any lack of food, are carried violently to seek our destruction, because of that contrariety in nature that is betweene mankinde and them.

This *Dragon* was once in heaven, so long as the open enemies were the Emperours over all the world, exercising authority over men of the Christian profession, which were scattered throughout all the places of their dominions. He is called *Great*, as being the supreme Prince on earth; and *Red*, because he is most cruell against the Christians, being all over red with their blood.

His seven heads, are seven hills, and seven Kings, as it is after, Chap. 17. 9, 10. Untill which place we defer the larger handling of of these matters. In the mean while, it shall be enough for the matter in hand to understand thus much, That that city is pointed out by this circumlocution, where hee should place the Seat of his Empire, that is, *Rome*, that is famously known *by seven hills*, and *King*. *For the Beast receiveth her Throne from the Dragon*, Chap. 13.2. If *Rome* then be her seat, then must it be his too. The *ten horns* are as many *Kings*, or *Provinces* governed by deputies, whom they called *Pretors*, who were like unto Kings. So doth *Strabo* teach us in the last words of the last Book of his Geography, saying, *That* Augustus Cesar *divided his whole dominion of Rome into two parts, whereof he took to his own government such as were turbulent and warlike, the rest that were peaceable and quiet he gave unto the people; Who divided those Provinces that were given them by the Emperour, into ten Provinces, which were governed by deputies; The outmost Spain, and the Isles situate thereby, the innermost that contains Betica, and the Countrey of Narbon in France, untill you come to Alace, Sardinia with Corsica: Sicilia, Illyricum with Epirus ioyned to it, Macedonia, Achaia unto Thessaly; Etolia and Acernania, with certain people of Epirus unto the ends of Macedonia, Crete with Cyrenaica, Cyprus, Bythynia with Propontis, and certain parts of Pontus.* Suetonius doth also make mention of such

ſuch a diſpoſing of the Provinces, but he ſpeaketh not of the number, in the life of *Auguſtus*, Chap. 47. *Strabo* relates the ſame thing afterwards, ſaying; *That ten Kingdoms are, and alwayes were belonging to the Emperours portion: For Ceſar held the reſt diſtinguiſhed into ten Provinces; as for example: Africa, the Gallia, Britany, Germany, Dacia, Myſia, and Thracia, Cappadocia, Armenia, Syria, Paleſtina and Judea, Egypt.* And this is that that *Cyprian* writeth to *Succeſſus*; *That* Valerian *wrote back to the Senate, that as many of* Ceſars *men as had either before confeſſed themſelves to be Chriſtians, or did now confeſſe ſo much, ſhould be confiſcated, and ſent in bonds, with their names taken and ſet down in a Book, into* Ceſars *poſſeſſions.* That is, into thoſe outmoſt Countries which we have ſpoken of, that belong to the Empire of Rome.

Therefore whether we reſpect thoſe countries, which the *Emperour* held in his own power, or thoſe which he gave unto the people; thoſe countries were theſe *ten horns* here ſpoken of, that is, they were the power and ſtrength of the *Dragon*, whereon all his force depended. And yet the number did not alwayes remain the ſame, but was changed as occaſion ſerved. But it was enough for the *Holy Ghoſt* to deſcribe the enemy by ſome certain property; And indeed there could be none more clear then this ampleneſs of his Jurisdiction and Territories, and this ſo remarkable a courſe that he took in dividing the Provinces. *Now he weareth the crowns upon his heads*, not on *the horns*, becauſe the ſupreme ſoveraignty did reſide at *Rome*, into which the reſt of the provinces ſubmitted their authority, as acknowledging it to be received therefrom.

4. *Whoſe tail drew.* Having now ſhewed what kinde of nature and properties the *Dragon* hath, he now cometh to ſhew how he carrieth himſelf towards the Church. And he mentioneth a double effect and work of his; One againſt the *Stars*; another againſt *the Woman.* As for thoſe, he threw down many of them from their heavenly profeſſion, with the cruelty of his perſecutions, who ought to have been the lights of the world, to direct others that live in the darkneſs of errours & wickedneſs. For this *is to caſt the Stars of heaven to the earth*; *Euſeb.* Book 6. Chap. 41. See more of this before Chap. 6. 13.

And the Dragon ſtood before the Woman: That is, he did watch diligently, leaſt any ſhould be born, that ſhould fight in the defence of the Chriſtian Religion. He turned every ſtone, and uſed all the policy and power he had to cut off this hope. And certainly, as ſoon as the *Dragon Maximinus* ſaw *Alexander* the ſon of *Mamimea* to be ſomewhat well inclined towards the *Chriſtians*, ſo that he was thought to have been

inſtructed in the principles of their Religion, he devoured him ſtraightwayes. That *Dragon Decius* alſo ſwallowed up *the two Philips*, the father and the Son, though himſelf was ſhortly after ſwallowed up in a quagmire, or a mooriſh place. But the matter is moſt clearly apparant in *Conſtantine*, at whom the *Holy Ghoſt* did principally point the finger, as it were: When *Diocleſian* & *Galerius*, with whom this man lived in the *Eaſt* when he was young, perceived that he had a ſingular towardlineſs, by reaſon of his virtuous diſpoſition, they left nothing unattempted to cut him off in ſecret. So ſaith *Euſeb.* upon his life, Book 1.

Pomponius Lætus tells us, that he was ſent with an hoſt of men againſt the *Sarmatians*, which were a moſt fierce and ſavage kinde of people, accuſtomed to kill and ſlay men; from whom when he had carried away, not his deaths-blow, but the victory, quite beſides that which *Galerius* thought of and looked for, he ſaith, that he fought with a *Lyon in the Theatre*, by his ſetting on with a pretence, as if he deſired to have him exerciſe and ſhew his valour. But queſtionleſs, *Galerius* ſought to deſtroy the yong man at unawares, as *Euriſtheus* ſerved *Hercules* of old: And this was not the end of the ſnares that were laid to devour him. *Maximian Herculius* that *red Dragon* indeed, had almoſt quite eaten him up, by means of ſuch ambuſhments as he laid for him afterwards: But he that ſought to enſnare another, did by Gods juſt judgement periſh, by falling into that ſnare himſelf. *Conſtantine* eſcaped many other privy aſſaults and treacheries, not by any foreſight of his own, or of others that diſcryed the dangers for him, but by the help of God, who revealed them unto him; as *Euſeb. ſaith*, *Book* 1. *on the life of Conſtant.* No doubt the *Dragon* knew it concerned him much, that no ſuch man as he ſhould riſe up; and therefore it is no marvell, if he did ſweat with beſtirring himſelf ſo greatly as he did, that he might devour this child aſſoon as ever he was born.

15. *So ſhe brought forth a man-childe.* Here we have the event of this perſecution. The Church doth at length bring forth this manlike and ſtout Champion, when ſhe inſtructed *Conſtantine the great* in the Chriſtian faith, howſoever the *Dragon* ſtrove to the contrary with all his might. For he is that man-childe, who did firſt of all the *Roman Emperours*, take upon him the open patronage of the truth. We made mention of the two *Philips*, the Father and the Son, which were both of them Chriſtians. And yet if we will beleeve *Pomponius Lætus*, they were ſuch not truly, but fainedly, onely to cover and cloak their wicked courſes with ſo honeſt a name.

But

But is it likely, that they were so hated of *Decius* for a counterfeit profession onely? I will not now dispute that point; this is certain, that they did little or nothing help the Christians. This manchilde was not brought forth before *Constantine*. He it was that did indeed deliver the Church like a man from the tyranny of the enemies, he did likewise defend it valiantly, he did augment it, and did enlarge the bounds of it marvellously, he brought peace unto it that was so much desired, and did establish it for ever; All stories both Holy and prophane do tell us what great pains and pangs the *Church* was put to, before that this *Son of the Church, the Emperour Constantine* was born.

Which should rule all nations. For *Christ* giveth this his owne native power to his servants, according to that promise; *If any man shall overcome, I will give him power over nations, and he shall rule them with an iron rod*, Chap. 2. 25.

And indeed the truth hereof did shine forth excee dingly in *Constantine*; For he overcame the *Sarmatians*, the *Gothes*, and all the nation of the *Scythians* almost, in many battels. *Yea God rewarding his piety, did subdue all kinde of Barbarous people unto him; He set up glorious monuments of victory for him in every nation, he got him most famous victories amongst all men, and made him exceedingly to be feared of all his enemies*, as *Eusebius* saith in his first Orat. on the life of *Constantine*. Whereupon it was, that Embassadours came flocking in great number unto his court, out of all nations almost, so that no distance of place did hinder any, no not the *Indians* or *Ethiopians*, (who are the farthest of all men divided asunder from others, as the same *Eusebius* speaks in *Homers words*) but that they would come and offer him presents, to win his favour. For this *Emperour ruled them with an iron rod*, that is, he did so curb and keep down all his enemies with his martiall power, that no man durst so much as stir a finger against the Church.

And her childe was taken up to God. How was he taken up? Whether is it meant, that *Constantine* was taken up into heaven, when he was taken away out of the world by death? Or rather was he thus taken up; by means of that high earthly honour, which God bestowed upon him, when he had delivered him out of the snares, and from the conspiracies of his enemies? This latter sense seemeth to be made good by the event, rather then the other, especially seeing, *Magistrates are called Gods*, by proportion whereof, *the throne of the highest dignity upon earth*, may by right be called, *the Throne of God himself*. In the former Chapter also we heard, how the *two Prophets* that revived, and recovered their former honour, *are*

said to ascend up into heaven, verse 12. Neither is it like, that he whose power was so great over the nations, should have both his birth and his death joyned together, without mentioning any notable fact of his, wherin he should approve this great power, that she had formerly received. *To be taken up to God then, is to be placed in the highest Top of dignity among men*, that is, *to be made Emperour*. Now he is said to be taken up, because the Kingdom was not so much sought for by him, as it was cast upon him, when he thought of no such matter. He fled from the snares of his enemies, by getting himself away unto his Father, whom he findeth departing out of this life assoon as he came. And when he was once dead, he took possession of all that power of his Father, as being heir unto it, under the shadow whereof the desired to lie covered while his Father lived. Shortly after he is sought out and much longed after, by the fervent desires of he people of *Rome*, whom the intolerable yoke of the tyranny of *Maxentius* did oppresse, they come and perswade with him, yea they beseech him that he would not thus lie hidden, in a little corner of the world, but would take upon him the government of the whole world, which was now offered him. The *heavenly signe, and voice* that bad him doubt nothing of the victory, was added hereto at the same time, to help them in their motion, and to encourage him to hearken to it.

How great a force was here, and that sent from God, that takes up, and advanceth a man to the highest honour in the world? He would willingly doubtlesse have rested himself in those bounds which his Father left him of *France* and *Brittany*, wherein he kept himself quiet the five first yeeres, unlesse he had been wrapt up from heaven to a greater *Empire*, then ever he had cast for in his minde.

6. *And the Woman fled.* This is another Event in respect of the *Woman*, who fled away presently after the birth of her male-childe: And this flight of hers is declared *by the place* whither she betook her self, *by that estate* which he lived in there, and *by the space of time*, which she continued there. All which things are explained a little more largely afterwards, from the 13. vers. Where the continued prophecie of this flight is set together; These things are here briefly spoken of, as in their proper place, to the end we might understand the more easily to what time this flight doth truly belong. *The place is the Wilderness*, that is, *the Temple that was measured*, Chap. 11. 1. Where while the poor handfull of the Elect lurked, there was a meer solitary wilderness in respect of that place, where that Innumerable company lived, that possessed *the holy city, and the outmost Court.*

And

And yet this desert is that place that was prepared for her by God, as we have seen by that so exact measuring of the Temple, that was used: For God cared for her, and provided her an hiding place, howsoever he suffered her to want her publick solemnity. The *condition of the Church while she thus lurked, is such*, that she was fed by the help of certain men. But who are these? Even those *two Prophets* of whom we heard in the former Chap. vers. 3. *And that power which was given them to prophecy*, was *this office of feeding the Woman*. For as God did of old feed the Israelites in the wilderness, by raining down *Manna* from heaven, so hee prepared meat for the *Woman*, when she was in this desert. Yea and more then that, hee would have enjoyned the Ravens to take that office upon them of feeding her, as we saw hee did for *Elias* sake, rather then hee would have suffered her to perish with famine. This is that time therefore wherein those that overcame did feed upon that *hidden Manna*, as wee shewed upon the Epistle to the *Church of Pergamus*, Chap. 2. 17.

The space of time wherein shee should live thus in obscurity, and want her publick liberty, is that space of *a thousand two hundred and threescore dayes*, the same wherein those *two Witnesses should prophesie clothed in sack-cloth*, Chapter 11. 3. The agreement of all which things doth teach us, that this *Wilderness* is that *Temple*, and that this continuance of banishment in the wilderness, is that abode that was made in the *Temple*. Out of which wee may gather, that the same beginning is to be given to both of them; namely, the *sixt seal*, as we have shewed at large, Chapter 11. 2. Into which time also that *sealing* fell, of which wee heard, Chapter 7. All which things do most strongly confirm that interpretation of ours which we have hitherto made. But why doth the *Woman* fly away, when she is thus blessed, and advanced by means of so powerfull a Son, who before this, when she was barren, and was in so great pains of travelling in child-birth, did so valiantly bear off the fury of the *Dragon*? Certainly it could not be the fear of the Enemy that did thus put her to flight, but rather an intollerable irksomness, by means of some home-bred evill. And so indeed it came to passe, that the security which she fell into by this birth of her *Son*, took away from her all care of true piety. For now when the yoke of tyrannie was driven off from her shoulders, she gave her mind to increase & further contentions and ambition. Now she had leisure to seek out the Relicks of Saints, to consecrate temples to the Martyrs, & to make supplications at every shrine. There were no outward troubles that did

mo-

moleſt men, ſo that now they might freely give themſelves wholly, to corrupt all Religion. Therefore that ſimple purity which Chriſt ordained, the Apoſtles practiſed, and all thoſe that followed next after, did faithfully preſerve, while the croſſe kept their mindes from waxing wanton, began to be wholly defiled, and violated with idle and filthy rites, which they mingled with it.

That *clothing made of the Sun*, which was wholly woven out of the thrids of the moſt Holy truth, both woof and warp, began to be changed in the ſanctity of our own works. The *Moon* which before governed their ſteps was taken away, and invocation of Saints was ſet in the roome of it in the publike worſhip of God, and the whole moſt Holy diſcipline was diſtained, and defloured. The *Stars* that gliſtered ſo like a crown on her head, were changed into *honourable good Lords*.

Which things the *woman* ſeeing, could not endure the grief of it, but got her ſelf from thence preſently upon it, yea flew away to ſome place, where ſhe might at leaſt want the torment of minde, which the beholding of theſe evils would have put her to, that is, where no publike Aſſemblies were to be fouud, wherein the Ordinances of God did flouriſh in their integrity. For *this woman* doth not bear the perſon of the faithfull one by one, but of the whole aſſemblies of the faithfull. Thus we ſee that the womans ſon brought more miſchief to her, then her enemy, not with any deſire or purpoſe he had to hurt her, but by means of the wickedneſs of men, who did abuſe this happy peace in ſo foul a faſhion, to work all manner of iniquity with it.

7. *And there was a battell in heaven.* Hitherto of the Perſecution, which laſted all the time, while there was no man that for this whole ſpace of the *ſix ſeals*, would oppoſe any outward force againſt the fury of the *Dragon*; now at length there is a battell made, when *Michael* once aroſe, who might take weapons, and fight for the ſafety of the *Church*, and deliver it from the power of her enemies. Now as for *Michael*, this name is perhaps properly belonging to *Chriſt* alone; and yet ſo, as it is communicated to the faithfull, as far as they can carry any reſemblance of this name: *Even as he imparteth to them that overcome, his power to rule the nations with an iron Rod.* For the two Soveraign Princes that fight one againſt the other, do not ſet upon this combat, with their forces on both ſides in *the heaven*, which is properly ſo called (for how can the Devill appear in heaven, who was thruſt down from

from thence from the beginning, never to return thither again afterwards) but this battel is made in the Church upon earth, in which ſenſe the *Dragon* was ſeen to be in heaven, as it is above, verſ. 3.

In the combate each Prince doth put forth all his power by their Miniſters and helpers, who are called by their names, the better to deſcry them of what quality they be; *Conſtantine* therefore that faithfull Souldier of *Chriſt*, who was right now called the *man-child*, or *manly Son*, is here called *Michael*, by a name that is communicable from God to the Creature. But *Maxentius*, *Maximinus*, *Licinius* and the reſt, by whoſe tyrannie the Devill vented out his malice againſt the Church, are called by the name of the *Dragon*; the *Angels* are the forces that wage war under the colours of each Captain. We have ſhewed before at the 6. Chap. 15. v. That *Chriſt* began this war againſt the *Dragon*, when he caſt *Diocleſian*, and *Maximinus Herculius* down from the top of their *Empire*, by a pretence of a voluntary yeelding it up; and when he compelled *Galerius* to recant his blaſphemies by means of that horrible torture that his diſeaſes put him to. But when *Chriſt fought*, and did ſuccour his Church, by the power of his own hand, which he ſtretched forth from heaven in a miraculous manner; But it pleaſed him to uſe the help of his Servant in this war, wherein he ſhould get a full and finall victory, and the *Dragon* was to be caſt head-long down from heaven, and that in an evident manner. This is therefore that war, which *Conſtantine* undertook firſt againſt *Maximius*, the Son of *Maximinus Herculius*. And then that which he waged againſt *Maximinus* in the *Eaſt* by *Licinius*; and laſt of all, that which he undertook againſt *Licinius* himſelf, who enterpriſed the ſame things with the other Tyrants. For that we may take notice with what guides and ſetters on both theſe warred together. *Conſtantine* was made chief Generall of this moſt Holy warfare by a miracle. *For behold there was a heavenly ſign, of a moſt bright Croſſe, which he ſaw about midday in heaven, together with this inſcription, In this, or by this overcome.* The meaning whereof, a viſion that he ſaw by night as hee lay quietly, did more fully open unto him. For thereby was this thing confirmed certainly unto him, that hee was appointed as Generall over this war, not ſo much by the people, in their aſſembly, as by the voice of the *Almighty, all-ſufficient God himſelfe*. For I have no mind to abrogate the authority of this miracle. *Conſtantine* himſelf confirmed the matter by oath to *Euſebius*. And yet this miracle is of ſmall moment to ſtabliſh the *Romiſh Idolatry*, for as yet the impiety of *adoring the Croſſe*

Croſſe was not known, neither was this ſign given for this end, that it might be worſhipped Religiouſly, or haveany Religious matter made of it, but that it might be (as it were) a certain pawn and pledge to confirm his faith in the victory; ſo *Conſtantine* being yet a young and tender Chriſtian, might go on the more boldly, and might fight with more abundance of hope againſt the enemies of *Chriſts death*. But the craftineſſe of the Devill, and the wickedneſs of mans mind did not long after turn this ſign, that was given to this intent, unto a moſt pernicious and damnable Idol, as it did that brazen Serpent, that was even commanded by God of old. *Maxenius* on the contrary made war by the conduct and government of the Devill alone, as *being one that did moſt damnably worſhip and conſult with Devils, and did for this purpoſe uſe to cut women great with child in peeces, that hee might look into the bowels of their young ones before they were born: Maximinus*, and *Licinius*, were Captains likewiſe of this ſame miſchievous impiety, ſo that there is no man, but that if he look upon the Captains that fought in the room of their chiefe Generall, he may eaſily ſee that *Michael* ſtood fighting on the one ſide, and the Devill on the other.

8. *But they prevailed not*: Here we have the *Event* of this war. The outward felicity of the former time did fail the enemies. Before they did trample upon the Church as their hearts luſted, now while they encounter with her *manly-childe*, they are deſtroyed with an utter deſtruction. The *Dragon Maxentius* was drowned in the River *Tiber*, *Maximinus* prevented a baniſhment, into which *Licinius* was about to drive him out of hand, and that by a caſuall, or as ſome ſay a voluntary, or as others a forcible death. *Licinius* himſelf having been often put to flight in very many battels, did at length loſe his head for treachery againſt *Conſtantine*. Thus was the *Dragon* by this time utterly overcome, and caſt out of heaven, where he had of long time uſurped a government by tyranny. For his place was found no longer in heaven, when as the open enemies of Chriſt were ſubdued, and overthrown, much more caſt out of their Empires, without any hope of ever recovering them afterwards.

For the *Devill* was bound from this time for a thouſand yeers, as we may ſee, Chap. 20. 2. Yea and then when he ſhall be let looſe, he ſhall not raign over the Chriſtians as hee did before he was bound, but the damages which he ſhall bring upon them, ſhall be but as the biting of their heel only. In the meane time it ſhould be manifeſt unto all men, that the *Dragon* was now at length vanquiſhed,

and

and caſt down from heaven. God that governs every thing by his eternall providence, would have a monument of this moſt glorious victory to be openly ſet up in the eyes of men; for which cauſe, *Conſtantine* took order, *That a Table ſhould be hanged up on high before the doors of his Palace, wherein a Dagon was painted, that lay thruſt through with a Dart under his own, and his ſubjects feet,* Euſeb. on the life of Conſtant. Orat. 3. Fol. 137.

9. *And the Dragon was caſt out upon the earth.* That is, out of the borders of the true and Holy Church, not only among the prophane nations, but alſo among the reſt of the Chriſtian people, that was any wayes diſagreeing from, or contrary to ſincere piety, howſoever they made a ſhew thereof, and were called by the names of Chriſtians. That which is called *heaven and earth,* was called *the Temple* and the *Court*, in the former *Chapter*. The *Church* lay hidden in *that*, the *Gentiles* domineered in *this*; namely, that people, who took to themſelves the name of the Church, becauſe they were ſo neer unto it bodily, and yet were but as Heathens in Gods account. The *Devil then that was caſt out*, is thruſt down into this *earth*, and into this *Court*, together with his *Angels*, having power given him to vex the *Whore*, who did before that, of a long time, exerciſe all his cruelty againſt the true *Spouſe*.

10. *Then I heard a loud voyce ſaying*: Here we have the Song of Triumph, which the Saints ſing out, wherein they magnifie God for this great *benefit*; which is firſt declared by thoſe things wherein the *benefit* it ſelf conſiſts in this verſe; and then it is illuſtrated by the *cauſes* thereof, *verſ.* 11. And *the effects*, verſ. 12. The *benefit* it ſelf, in reſpect of men, is ſalvation and ſtrength, becauſe now were thoſe tyrants overthrown, who indeavoured to ſatisfie their malicious hearts with the deſtruction of Chriſtians: In reſpect of God, *it is the glory of his Kingdom*, and *of Chriſts Kingdom and power*. For then is his power truly ſeen aloft, when he doth deſtroy and put down his enemies utterly. His kingdom alſo is after a ſort viſibly ſeen, when he ſetteth up godly Princes to govern his Church; hence alſo is Chriſts power made glorious, as which, before, when it was troden under feet by the enemies, and did not ſhew it ſelf in taking vengeance on them, as they deſerved, ſeemed to be weak, or rather none at all. But Chriſt did now declare abundantly, when hee took this Kingdom into his hands, that his former winking at his enemies, and ſuffering them to goe away Scotfree, proceeded not from any want of power in himſelf, but onely from a willing forbearance

of them, for such a time as seemed good unto him.

In respect of the *Devill*, this benefit was the just guerdon of his impiety, which he principally shewed in accusing the godly in the sight of God continually. Now we must observe, that the servants are called by the same names that the Prince himself is called by, because they had both of them alike will and desire to do mischiefe, though the Princes power was greater.

This accusing of the godly, we interpret to be those reproaches, slanders and railing speeches, wherewith the mischievous enemies did overwhelm the Saints, ever and anon, objecting to them, that they had their *Suppers like that of* Oedipus, *that they were incestuous persons, and adulterers, that they satisfied their lusts in a common and confused manner, like Beasts, that they were man-slayers, and conspirators against Princes, that they were the cause of the plagues, famine, fires, and all other publike calamities*, with which, and the like to these, the old stories are full. Surely we see the Sons learnd their lesson well of their Father the *Devill*, that old slanderer; so that it is no marvell that wicked men should thus be their crafts-Masters for lying and slandering.

11. *But they overcame him.* Who were they? The *Angels* of *Michael*; for now *the prowesse of the Souldiers* is extolled, as the praise of the *Emperor* was sung forth in the former verse. Now *the blood of the Lamb* is one of the principall causes of this victory; *the sincerity of their faith*, and *their exceeding great constancy unto the death, is* the instrumentall cause. *The blood of the Lamb* is the Fountain of all those benefits, which the elect do injoy either in this life, or in that that is to come. For *this blood-sheds sake* doth God deliver his children from all the miseries of this life, and will at length crown them with everlasting happinesse. *The integrity of their faith*, is declared in the next words, *by the word of his testimony*, that is, by the truth of the Gospel, which they did professe freely, and undauntedly. It was ever before called, *the Testimony of God*, or *of Iesus*: as, *Chap.* 1. 9, &c. But here it is called, *their own testimony*. Which kinde of speaking yet cometh all to one: For it is not considered as the Object, whereto the testimony is made, but as the Subject by whom it is made. In the last place their *constancie* is set down, that they accounted the *truth*, and *their faith in Iesus*, dearer then their life. It seemeth to be a comparative speech; as if he should say, *They loved not their souls unto the death more then God*; but the last member of the comparison is wanting; unlesse, perhaps, the words (*they*

loved

loved not) be put for theſe, they neglected or contemned. And yet even ſo alſo the force of the compariſon abideth, that is, they contemned them in reſpect of the truth.

This is that notable *Conſtancie of the Saints*, which could not be removed from their faith in Chriſt with any torments. In regard whereof God gave them the reward of victory. But obſerve here, how notably this ſong of triumph addeth thoſe things which were wanting to ſet out the Eſtate of the firſt Church; we have ſeen by the deſcription of the *woman*, that ſhe was glorious, by means of *the ſincereneſſe of her faith*, the *pureneſſe of her converſation*, the *ſtar-like eminencie and brightneſſe of her teachers*; we heard withall, that *ſhee was deſtitute of a Patron*, in that ſhe brought forth her Son with great pains; To all theſe you may adde out of this triumphall ſong, that though the enemies of the truth heaped up all manner of opprobrious ſlanders againſt her, and uſed the greateſt violence that poſſibly they could, yet the faithfull could not be ſtirred a haires breadth from their holy profeſſion; whereby it came to paſſe, that thoſe times were made famous, almoſt with an infinite number of moſt couragious Martyrs.

12. *Therefore rejoyce yee heavens.* The fruit of this benefit is *the joy of the Saints*, and *the mournfull eſtate of the wicked.* For why ſhould not they triumph when they had obtained ſafety and deliverance, and when they ſaw the glory of God thus notably amplified? But there were many calamities as yet remaining for them to ſuffer; It is true indeed, but theſe ſhould not hurt the Saints, whom *God would hide in his Tabernacle.* And therefore he ſeemeth to ſay, *yee that pitch your tents therein*, becauſe this heaven is that Temple or Tabernacle, wherein the Church lyeth hid; from which it ſhall at length be removed unto an everlaſting habitation; of which before, *Chap.* 11. 1, &c. 2 *Cor.* 5. 1, 2, &c.

Woe be to the inhabitants of the earth. This is the effect in reſpect of the *wicked*; namely, *a mighty mourning.* For theſe *are the inhabitants of the Earth, and of the Sea.* And hence may this metaphoricall ſignification of theſe words be confirmed. For if *earth* ſhould be taken properly: The *Devil* ſhould be alike troubleſome to all the Saints, who dwell in common together with the wicked. Beſides, who are *the inhabitants of the Sea*, but men? For the *Devill* doth not ſpit out his ſpightfull poyſon upon Whales, and great Sea-fiſhes: Good men alſo and bad dwell together in common in the Iſles, as well as in the firme Land: Thus then diſtinguiſh them, that *the inhabitants*

of the earth, are very wicked company, either of Heathens or Chriſtians, who have only a painted ſhew of Religion; but *the inhabitants of the Sea*, are the *Clergy-men*, as they call them, who ſet a broach, groſſe, troubled, brackiſh and ſowriſh Doctrine, to their counterfeit Chriſtians, which doth rather bring barrenneſſe of godlineſſe to their hearers; and doth gnaw their intrals, then quench their thirſt, or yeeld any other good fruit: The *Devill* being now ſtripped of his power of hurting *the true Saints*, ſhould toſſe theſe men up and down, with all manner of whirling tempeſts, as we read it came to paſſe in the *Eaſt* under *Conſtantine*, *Conſtantius*, *Iulian*, *Valens*, and the reſt.

We have now already ſhewed before in part, what troubles the *Devill* raiſed among the *Biſhops*, but it is not my purpoſe to proſecute the matter more at large; Let any that will look into the Hiſtory, and he ſhall ſee marvellous Tragedies. Certainly a godly heart cannot without great grief, read over thoſe contentions, diſſenſions, reproachfull and ſlanderous ſpeeches, wherwith one vexed the other. Yea, I doubt not, but whoſoever will read their doings, will confeſſe willingly, that they were men haunted miſerably with ſome *Devils*, they did trouble and over-turn all the *Eaſt* ſo outragiouſly. But theſe were but fleabitings to the calamities of the *Weſt*. I let paſſe the deadly fewd that was between the two brethren, *Conſtantine* and *Conſtans*, the Tyrants *Magnentius* and *Vetranior*, that roſe up, and other leſſer evils that hapned. How great (I pray you) was the deſolation that was brought in by the *Barbarians*, *Gothes*, *Vandals*, and the reſt of that raſcall rout, and at laſt by the *Lombards*? Every countrey was miſerably ſpoiled, above the reſt, *Italy*, that had been the Lady of all the world of old time. With how dolefull notes do *Gregory the Great*, and other Writers, bewail the evils of thoſe times? The Plague that the *Saracens* brought, ſucceeded unto this, and it did moſt grievouſly plague the world for many Ages together. Unto which, if we ſhall adde thoſe monſtrous ſuperſtitions and errors, which followed upon that, *thoſe ſwarms of men that lived in Religious Orders*, *the apparitions of Spirits*, *and familiar acquaintance with Devils*, *lying wonders*, *prodigious miracles*, and many other things of that ſtamp; it will not be hard, perhaps, to determine, who are thoſe *Inhabitants of the earth*, and *of the Sea*, againſt whom the *Devil* did in all this time of his exile, rage as became a mad *devil* to do, eſpecially, if one will turn his eyes upon *Rome*, and ſhall there ſee the *High and Holy Fathers the Popes*, that boaſt of themſelves, as if *Chriſt* had made them his *Vicars*,

to

to have been moſt deteſtably *wicked Magicians*, all of them that lived from *Silveſter* the ſecond, to *Gregory* the ſeventh, even ſixteen in number.

But of this hurly-burly, which the *Devil* brought upon the *Earth* and *the Sea*, when he was caſt down from heaven, we have ſpoken at large in the 8. & 9. Chapters. This brief denunciation of theſe calamities here, is that Prophecy of the *Trumpets*. And beſides, we are to open that more largely in thoſe things that follow in this ſelf ſame Chapter, which is here touched in one word.

As who knoweth he hath but a ſhort time. The word here in the Greek put for *time*, ſignifieth often *opportunity*, which agreeeth better perhaps in this place. For there was *a great deal of time* as yet to come, which yet ſhould be *but a little time after a thouſand yeers*; as it is, Chap. 20. 3. Where the *Holy Ghoſt* ſeemeth to have uſed another word on purpoſe, that doth more properly note out a ſpace of time. But now the Devil being tumbled down into his houſe of correction, as it were, which was before in his juriſdiction, ſhould have but a little opportunity to do that miſchief he deſired. Deviliſh envie doth rejoyce more to pour out poyſon upon the *Saints*, then to torment men upon no neceſſity, who were already ſold over and enthralled faſt enough unto himſelf. He would willingly ſpare this labour, and he would rather be doing with thoſe, whom he ſeeth to his grief pulled out of his jaws. Beſides, the word (*knowing*) may be an argument to prove this matter, the moments of times that are to come, are without doubt unknown to the Devil, above the reſt, *the laſt day of all*, which even the Son himſelf was ignorant of, but he could not be ignorant of *his preſent opportunity*. This ſeemeth therefore to be the cauſe of his fury, that being now *caſt out of heaven*, he muſt now needs pour out his rage againſt his own citizens, whereas yet he did more deſire to hurt the *Elect*; But theſe he could not touch, being expulſed out of their company, and ſeeing this large field (as he counted it for his rage to courſe it in) was now barred from him, he accounted of all the reſt but as a pinfold in compariſon of that.

13. *And when the Dragon ſaw.* Hitherto of the things that were done *in heaven*, where the *ſixt Seal* endeth. Now we come to the ſtratagems of the *Dragon*, when he was caſt upon the *earth*; which belong to the ſame time with *the Trumpets*. And firſt of all he raiſed up a perſecution againſt the woman, which brought forth the male-child.

Now

Now that is called *perſecution* properly, when one party ſuffereth force and wrong, and is not able to defend himſelf againſt the injuries of his enemy. But what ſhould the *Woman* need to fear any ſuch matter as this, ſeeing the *Devil was now caſt out of heaven?* Can the *heavens* be hurt any whit by the loweſt parts of *the earth?* But *Heaven* here is not diſtinguiſhed from *Earth* in diſtance of places, but in the holineſs of Faith and manners. Yet how cometh it to paſſe that the *Church* ſhould ſuffer *perſecution*, as if it were deſtitute of a defender, which did even now bring forth her male-childe, and had *Michael* for her moſt valiant Champion? The truth is this, that theſe wrongs befell the Woman from the *Dragon*, becauſe the chief care of the *Emperours* was to drive out the open and outward enemies from the Church, which when they had once attained, they cared leſs for other matters; neither did they conſider, at leaſt ſo diligently as it was meet, that the *Dragon* had many other wayes to do miſchief, which they themſelves did at unawares, make a more eaſie way unto him by their help, ſo far off were they from oppoſing themſelves valiantly againſt his enterpriſes. Hence it was therefore that the *Dragon* did firſt of all ſow a privy heart-burning among the *Biſhops*; Which being ſprung up together with *Conſtantine*, before the Trumpets began to blow, gave a dolefull preſage of the evil to come, as we have noted on the ſecond verſe of the eighth Chapter. For this ſpark did ſhortly after grow unto a flame, but chiefly after the controverſie began about *the Eſſence of the Son of God.* In all which troubleſome contentions, the truth had the worſt alwaies. But the greateſt heat of perſecution burnt out, when *Conſtantine*, *Iulian* and *Valens*, raged againſt thoſe of the ſincere faith after the maner of open enemies.

Certainly *Conſtantine and Valens* differed nothing from the moſt cruell Tyrants that had been, but only in their bare name and profeſſion. They were called *Chriſtian Princes*, but they exerciſed the ſavage cruelty of the Heathens under that name. The *Dragon* therefore would grant the *Woman* no time of Truce, but when he was caſt out of Heaven, he vexed the woman ſtraight-after by other means. This perſecution is that which we have ſpoken of in the expounding of *the firſt, ſecond, and third Trumpets*, Chap. 8. But ſee how profitable this ſhort repetition is, which enformeth us as touching another efficient cauſe of thoſe troubles which are there more largely handled. We learned in that place, that thoſe troubles were brought upon the world, by the juſt judgement

ment of God, becauſe men would not maintain and embrace the truth with that faithfulneſs, holineſs and love, as it was worthy of, and that therefore *the coles of the Altar when they were caſt upon the earth*, did kindle that fire of contention. Now we are taught here, what was the chief Agent in all theſe Stirs, namely the *Dragon* himſelf, who made men ſo unmeaſurably mad, that ſo he might by their help ſcourge the poor woman.

14. *But the woman had two wings given her.* Here we ſee by what way the woman eſcaped that aſſault, which the *Dragon* made againſt her, which was no other, but aſſoon as ever ſhe could to provide for her ſafety by flying, and ſo getting her ſelf away from thoſe troubles. Therefore while the *aſſemblies of the faithfull* were filled with ſuperſtitions, the *Biſhops* were bickering together through hatred and contentions, while *Conſtantine* and *Valens* made havock of all, with fire and ſword, the truth that had been preſerved in the Primitive Church, fled quite away, (for ſhe had been preparing her ſelf to flight in ſome ſort now of a long time) and the naturall beauty of a true Churches face was not any where to be ſeen.

For the furthering of her ſwiftneſs in flying away, ſhe hath *two wings given her*, yea and thoſe of *a great Eagle*. God when he departed from his temple of old time, went leaſurely, and by little and little, Ezech. 19. 3. But the woman who did retyre ſomewhat ſlowly before this time, doth not get her away ſo ſlowly and pace by pace now, but vaniſhed away in one moment as it were. And yet ſhe fled not away becauſe ſhe feared the bloody cruelty of *Conſtantine* or *Valens*, or any other ſuch Tyrant (for ſhe learnt this leſſon long ſince, to deſpiſe ſword, fire, wracking, or any other moſt extreme torments.) But when ſhe ſaw that *Chriſt* was oppugned *under a face of the Chriſtian Religion*, and that not the bodies onely of Chriſtians, but their mindes alſo were ſought for to deſtruction, ſhe held this to be a matter by no means to be endured. She flieth away therefore, through an hatred which ſhe had conceived, of this indignity that was offered her, even ſhe whom no other danger could diſmay. For ſhe was ever wont to be more horribly afraid of hereſie, then of bodily torments, and more to tremble at wicked and obſtinate errours, then at any bloody butchering; ſhe knew well enough, that *the blood of the Martyrs was the onely ſeed to make her field fruitfull; and that every drop of blood that was ſhed in Chriſts cauſe, did beget many Chriſtians more*: but ſhe knew that abſurd and wicked opinions do make a lean and barren ground like ſalt that is ſown, partly by killing up that which is good and flouriſhing, partly by hindring all good from ſpringing up. Wherefore it is not enough for *Chriſtian Princes*, that would be counted truly Religious, to procure an outward peace for the Chriſtian profeſſion, but they muſt withall principally ſee to this, *that the integrity of doctrine, and the purity of Gods worſhip may be preſerved*, leaſt that *the Church* which they would fain keep with themſelves, *flie away from them*, and ſo they become miſerable for want of her, whom they neglected when ſhe was preſent, which was the Caſe of theſe *Emperours*. But when was it, that the Church fled away? Was there now no *faithfull* people in all the *Eaſt*? For the anſwer hereof, we muſt obſerve and know, that the *woman* here doth repreſent the perſon both of the whole Church generally, as alſo of the particular congregations, in which thoſe goodly ornaments are to be found, which made the *woman* look ſo glorioully, in the beginning of this Chapter.

The

The *Womans flight* then, is either *the diſſolving*, or *the depraving of the particular aſſemblies*, ſo as God ſhould not be purely worſhipped in any of them according to his will alone, the which thing when once it cometh to paſſe, *the Church flieth away*, being now no longer to be ſeen in her gliſtering and comely hue in any publike congregation, not but that there are many ſeverally extant among the multitude; whom the Lord acknowledgeth for his true ſervants. For this, ſee what hath been ſaid on the ſixt verſe of this Chapter. The place whether ſhe fled, is the *Deſert*, and her own place, that is, *the place prepared by God for her*, as before it was ſaid in the ſixt verſe. Now we ſhewed that this *Deſert* was *the Temple* ſpoken of, Chap. 11. 1. But we ſhould have been ignorant perhaps where, and in what part of the *World this Wilderneſs*, or *Temple* ſhould be ſeated, unleſſe this moſt quick-ſented, and ſharp-ſighted *Dragon* had deſcryed the place unto us. For ſhe fled thither doubtleſs, and that way, whither the *Dragon* turned his fury. Now towards what Coaſt he did ſpit out, and ſpend his furious ſpight, we ſhall ſee by thoſe things that follow in the next verſe.

For a time and times, and half a time. Theſe words, if they be ſet alone by themſelves, cannot be underſtood, ſeeing time here ſtands for number, and there is an infinite ſort of numbers, that may be divided into three or more whole numbers, and into half a number. But the words are made plain by thoſe things that have been formerly ſpoken. For the ſame ſpace is meant here, which was noted out before, *by the thouſand two hundred and threeſcore dayes*, verſe 6. *Or by the two and forty moneths*, Chap. 11. 2. Out of which it is manifeſt what is meant, *by time, times, and half a time.*

For the *time of dayes*, are *three hundred* and *threeſcore dayes*, *times* are twice ſo many; namely, *ſeven hundred and twenty*; *Half a time*, is *a hundred and fourſcore*. So *the time of moneths* is *twelve moneths*; *times, four and twenty*; *half a time, ſix*; he alludeth to that of *Daniel*, Chap. 7. 25. But it is not the ſame ſpace there meant. For there is ſpeech had of the people of *the Iews*, here of the *Church of the Gentiles*, as the whole drift of this Prophecy declareth. But perhaps *John* intimateth by this alluſion, that a definite number is to be found elſewhere, from whence that place of *Daniel* might be explained. But I may not digreſſe to that matter at this time. Onely let us remember, that *this flight of the Woman*, is the ſame with *the Sealing* in the ſeventh Chapter, and *the lying hid in the Temple*, in the eleventh.

Beſides

Beſides, let us conſider that this ſame ſpace of time is ſundry wayes ſet down, according to the variety of the perſons. In reſpect of the *Gentiles*, and *the beaſt*, it is ſet down always *by moneths*, Chap. 11. v. 2. and Chap. 13. 5. In regard of *the Prophets*, it is ſet down *by days*, Chap. 11. 3. In reſpect of *the Woman*, both *by dayes*, in the ſixt verſe of this Chapter, and *by times*, in this verſe, and that becauſe all thoſe dayes ſhould not go on with one equall tenour, but there ſhould fall out a three-fold change in them, to wit, that ſhe ſhould fly away neer hand, *under the time* then further off, and into more remote places *under the times*: but ſhe ſhould fly homeward, & approach neer again in her return, *under the halfe time*. The event maketh this manifeſt, as it may be underſtood, both by thoſe things that have been ſaid, and by thoſe things which ſhall be ſaid afterwards.

15 *And the Serpent caſt out of his mouth.* The ſecond perſecution of the *Woman* when ſhe was put to flight, is laid in theſe words. For the *Dragon* held it not to be malice enough to chaſe her away into the wilderneſs, unleſſe he could alſo quite aboliſh her remembrance. For which purpoſe, he poured out *the barbarous nations* upon her like a floud that overunneth all, that in what corner ſoever of the world ſhee lay hid, ſhee might be overwhelmed with this inundation.

For as Herod *commanded all the children in Bethlem, of two yeer old and under to be ſlain*: that ſo that one childe *Ieſus*, whom he ſought to deſtroy might not eſcape: ſo the *Dragon*, leſt that this one *Woman* ſhould remain in ſafety, made every place to be covered over with a moſt violent floud, were he ſuſpected, that ſhe could lye hid. The *Franci*, the *Alemanni*, the *Burgonians*, all being people of *Germany*, the *Goths*, the *Vandals*, the *Hunni*, the *Treballi*, the *Heruli*, the *Lombards*, and ſuch other Northern nations as theſe, which were moſt obſcure before this time ruſhed in upon her, about the yeer 400. the ſluces as it were being taken away throughout all *Europe*, & brought as it were a deluge of waters into a great part of *Africa*. And indeed it is marvellous, that the Church was not wholly drowned up with theſe moſt deep gulfs. And ſo it had been, unleſs this ſhip had learned of old to float aloft, and ſo to ſcape drowning in that univerſall deluge of the whole world. But ſeeing it is now manifeſt, that the *Dragon* caſt out of his mouth ſo great ſtore of waters into *Europe*, and *Affrick* after the woman, it may likewiſe appear moſt evidently, that the woman fled out of the *Eaſt* into theſe Regions. And indeed the Church was

more peaceable hereabouts, amidst those troubles which the *Arians* raised in *the East*, about the word *Coessentiall*. But lest we should imagine that she lived any where happily, the *Holy Ghost* doth call our *Europe*, *a desert place*, *and a wilderness* in expresse words. For *the woman going into the Western parts*, *is said to fly into a wilderness*. For superstitions did so prevaile at that time, that there were no more frequent assemblies rightly planted in this part of the world, then there are wont to be store of habitations of men in a wilderness. Here and there was some more expresse foot-step to be seen, but it was very rare, as it is to meet with many men in the Wilderness.

16. *But the Earth helped the Woman.* Not this *earth* which wee tread upon, but *the counterfeit*, *and earthly Religion*, together with the Professors thereof, as it signifieth ever before. This Church so called commonly in the world, of what fashion soever it then was (while the true Church was not conversant in the eyes of men, but lay hidden in secret places) brought much help unto the woman. For these barbarous nations, which did maintain heathenish impiety in their own countries, as in the which they had been born and brought up, after that they came in these countries, that were more full of humanity, they were content to be of that Religion, which they saw to be received by the most there: the *Vandals* and the *Gothes*, seating themselves first about *Thracia*, where the Pestilence of the *Arian heresie* had spoyled all, were converted to *Christ in name*, but in very deed to such a forged and counterfeit Christ as *Arius* had made. The rest of the barbarous rout in *Germany*, *Italy*, *France*, *Spain*, followed the *Romans* in all things. And this thing did much tame and mollifie their savage minds; For while they gave their names but even to this Religion, and suffered themselves to be enrolled among the Professors thereof, they were not so malicious against the Christian people, as to seek to root them out utterly, whereby it came to passe, that while their wrath was asswaged in favour of their new profession, and while they rested themselves in those countries, which they had possessed this cloud was at last *swallowed up*, and the Serpents hope was notably deluded. The *earthly Church* did now once for all procure this good unto *the heavenly*; but she meant to make her pay for it afterwards, by those infinite evils which she was about to heap upon her.

17. *Then the Dragon was wrath.* Hitherto of the Persecution, which when the *Dragon* saw to be in vain, yet he would not leave off,

off,but ſetteth upon another way of miſchieving her. He determines to aſſault the reſt of her ſeed with *War*. But why doth he raiſe up *War* againſt *theſe*,and *perſecution* againſt *the woman?* Becauſe that is *perſecution* as we have ſaid,when the one ſide beareth the injury, and doth not defend it ſelfe by force, ſuch as the Eſtate of the *woman* was, as in her firſt beginning.

So fared it with her after *Conſtantine* for ſome time, ſhee having no man to fight for her ſafety,nor to defend her purity,againſt the ſuperſtitions that did grow up daily. Now that is *War*, when force is beaten back with force;andthis *war* the womans ſeed ſhould undertake, to the end ſhe might defend her ſelf againſt manifeſt tyrannie.

But if the *woman* be the Church,what is this ſeed of hers? Right now we ſaid that the *woman* was the Holy aſſemblies of the faithfull, which do worſhip God publickly with the word, Sacraments, Prayers,Diſcipline,as he himſelf alone hath appointed. Her *ſeed* then are *the faithful in particular*,that do hold the true Religion,who cannot come together to worſhip God in the publick aſſemblies, becauſe of the iniquity of the times,but they give themſelves in ſeverall to thoſe ſtudies,whereby every one may nouriſh piety in private. The *Dragon* maketh war againſt theſe,ſeeing there ſhould be no open aſſemblies, which ſhould profeſſe the pure and ſincere truth according to godlineſs,*as long as the woman was fled into the wilderneſs.*

And ſo it came to paſſe at length, for after that inundation of the Northern Barbarians,and that *flood was ſwallowed up by* the help of *the earth*, the Devill raiſed up the *Saracens* about the yeer,630. by whom he might raiſe up a moſt grievous war againſt the remainders of the Church, that lay hidden here and there among the confuſed multitude of men. His malice would not ſuffer him to give her any breathing,but as ſoon as he perceived that his former endeavours was fruſtrate, hee betakes himſelf to another project; rather coveting to make himſelf perpetually miſerable with continuall labours and moleſtations, then that thoſe few remnants of the Elect ſhould want any miſery for any ſhort time.

Therefore the firſt of all egged the *Saracens* forward to make defection from the *Romans*. And after that hee made *Mahomet* their Captain, and then he ſent them into the whole world to overthrow all. Who can declare and conceive what a world of miſchiefe ſprung from thence? there was perpetuall war by means of them,from the time that they came in,for the whole ſpace of *ſeven hundred yeers*,until the *Turks*,a brood of vipers,worſe then their Parent, did utterly deſtroy the *Saracens* their mother.

This war went far and wide, ſuch as never was the like any elſewhere: It reached from *Perſia* in *Aſia*, to the *Gades* that be two Iles, that part *Europe* from *Africa*; and from the *Garamantes*, a people in Lybia, to *France*.

Now how noyſom and cruell a war was this, that brought under ſubjection, *Arabia*, *Syria*, *Meſopotamia*, *Perſia*, *Egypt*, *the Iles of the Sea*, *Affrick*, *Spaine*, and all this in a few yeers? Certainly the Chriſtian world was moſt pitifully diſtreſſed by means of it. Nay the *Devill* did not ſpare his own brood, ſo he might withall ſweep away *that lurking ſeed* out of the world with a common calamity. This war was intimated before, partly by the *Locuſts*, as wee have expounded them, Chap. 9. to the 12. verſ. partly by the *Angels* of *Euphrates*, that is, *the Turks*, who have ever ſince to this day endeavoured to finiſh that deſtruction of the *Chriſtians*, which the *Saracens* began, as we have ſhewed, Chapter 9. from the 13. verſe. And it muſt not ſeem ſtrange, that ſo cruell a name as *of War* is now given to this matter, which not long before was ſaid to be done by a ſwarm of *vermin-like Locuſts*.

There is one manner of ſhew in a matter, when it is once finiſhed, ſuch as is deſcribed in this place; and another when it is in hand in doing, and ready to be done; of what nature that is which is here ſpoken of. Now when wee ſee out of the perſecution in the *Eaſt*, the inundation of the Barbarians in the *Weſt*, and the *Saracens* war common to both, with what miſchiefs the *Dragon* plagued the world after he had loſt heaven, and how juſt cauſe there was to denounce a *Woe to the inhabitants of the Earth*, as we heard in the 12. verſe.

And indeed this whole Chapter may be in ſtead of a Commentary, to teach us how the *Prince, that ruleth in the ayr, is a ſpirit working in the Children of diſobedience*, Epheſ. 2. 2. And thus we have the Hiſtory of the *Dragon*; ſo far as he aſſaulteth the Church with open force, which he doth in his own perſon. The other parts of fraud and craft, he playeth by his *Vicar* the *Beaſt*, of which kind of enemy we ſhall hear in the next Chapter. The whole Prophecie is of a thouſand two hundred yeers, more or leſſe, from *Iohn* the Apoſtles time, till the yeer 1300. where the *Centuries* alſo do end, which were ſet forth under this laſt Trumpet, the Type whereof wee ſaid that this Repetion was.

18. *And I ſtood on the Sea ſand.* Theſe words are a paſſage to ſpeak of the *Beaſt*, *Aretas*, *complutenſis*, & all the Greek Copies read even as our Copies do, *And I ſtood*, the vulgar reads, *and he ſtood*; but corruptly.

For

For it giveth theſe words to the *Devill*, who went his way right now to make war with the reſt of the Saints, and could not ſtand in any place for very deviliſh fury. And there is no other purpoſe of ſtanding upon the ſand, but to behold the *ariſing of the Beaſt*, which did nothing concern the *Dragon*. The words then are to be referred unto *Iohn*, wherein there is a tranſcition made to ſpeak of that enemie that was to fight in the *Dragons* room; for the better beholding of whoſe Original, *Iohn* ſaith he was ſet in a moſt convenient place; wherein he teacheth, that they onely can behold the *Beaſt* when he firſt cometh up, who after they have eſcaped out of *the Sea of corrupt doctrine*, have ſome firm ſtanding at leaſt on the ſhore or bank of the *Truth*; howſoever perhaps the toſſing of the waves, and flowing of the *Sea* hither and thither, to and fro, caſt up many brackiſh Errours even upon them alſo, becauſe of their neerneſſe to the *Sea*; So afterwards *they that get the victory of the Beaſt are ſaid to ſtand* by *the Sea of glaſſe*, Chapter 15. 21. For it may eaſily be gathered out of a like place to this, Chapter 17. 3. That theſe words are belonging to the Event.

For there *Iohn is led out into the Wilderneſſe, to behold the damnation of the Whore.* What need was there to change his place, unleſſe this removing had a miſtery in it? Here therefore we are led to the conſideration of certaine Godly men, to whom the Originall of this *Beaſt* that came out of the *Sea*, ſhould be plainly diſcovered, as they ſtood in the brink of *the Sea* as it were, and that after that time, wherein *the Devill went out to Wage War With the Seed of the Woman.*

For this place is not given to this tranſcition for nothing. And this thing we ſee to have been accompliſhed in the learned men of *Magdeburgh*, who having gotten a place at length wherein to ſet their footſteps firmly on the dry land, after that they had by Gods help and mercy ſwimmed forth out of the Salt Sea of Popery, did make it plain to all the world in their Books of the *Centuries*, that this *Beaſt* had ſuch an ariſing, growth, and perfection, as is here deſcribed by *Iohn*.

Many learned men had painted him out alſo before this with Orient colours, but all their labour was beſtowed on one or two of his members, there was no man that gave us his full and perfect portraiture, before the time of this ſeventh Trumpet, which begat us theſe *Centuries*. This is that which this Tranſcition would intimate unto us, how happily the Event doth anſwer to prove this that I have ſaid, the applying of each thing that followeth ſeverally, ſhall make it plain.

The

The thirteenth CHAPTER.



Hen I ſaw a Beaſt riſing out of the Sea, which had ſeven heads and ten horns, and upon his horns ten crowns ſet, and upon his heads was ſet a name of blaſphemy.

2 And the Beaſt which I ſaw, was like a Leopard, and his feet as the feet of a Bear, and his mouth as the mouth of a Lion: and the Dragon gave him his power, and his throne, and great authority.

3 And I ſaw one of his heads as it were wounded to death, but his deadly wound was healed: and all the earth wondred and followed the beaſt.

4 And they worſhipped the Dragon, which gave power to the Beaſt, and they worſhipped the Beaſt, ſaying, Who is like unto the Beaſt? who ſhall be able to war with him?

5 And there was given unto him a mouth ſpeaking great things, and blaſphemies: and power was given unto him to do two and fourtie moneths.

6 Therefore he opened his mouth unto blaſphemie againſt God, to blaſpheme his name, and his Tabernacle, and them that dwell in heaven.

7 And it was given to him to make war with the Saints, and to overcome them; and power was given unto him over every kindred, and tongue, and nation.

8 Therefore all that dwell upon the earth, ſhall worſhip him, whoſe names are not written in the book of life of that Lamb, which was ſlain from the beginning of the world.

9 If any man have an ear, let him hear.

10 If any lead into captivity, he ſhall go into captivity: if any kill with a ſword, he muſt be killed by a ſword: here is the patience and faith of the Saints.

11 After-

11 Afterward I beheld another Beaſt coming up out of the earth, having two horns like the Lamb, but he ſpake like the Dragon.

12 And he exerciſed all the power of the former Beaſt before him, and he cauſed the earth, and them that dwell therein, to worſhip the Beaſt, whoſe deadly wound was healed.

13 And he doth great wonders, ſo that he maketh fire to come down from heaven on the earth, in the ſight of men.

14 And he deceiveth them that dwell on the earth, for the ſignes which were permitted to him to do in the ſight of the Beaſt, ſaying to them that dwell on the earth, That they ſhould make the image of the Beaſt, which was wounded by the ſword, but did live again.

15 And it was permitted to him to give a ſpirit to the Image of the Beaſt, ſo that the image of the Beaſt ſhould ſpeak, and ſhould cauſe that as many as would not worſhip the image of the Beaſt, ſhould be killed.

16 And he maketh all both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17 And that no man might buy or ſell, ſave he that had the mark, or the name of the Beaſt, or the number of his name.

18 Here is wiſdom: Let him that hath underſtanding, count the number of the Beaſt: for it is the number of a man, and his number is ſix hundred threeſcore and ſix.

The Logicall Reſolution.

HItherto of the Combate with the Dragon, *the encounter with the* Beaſt *followeth, which Beaſt is twofold, the firſt and the Second. The deſcription of the firſt, is from the beginning of the Chapter to the* 11. *verſ. And firſt from the cauſes, that he aroſe out of the Sea, as*

alſo

to the 11. *verſ. And firſt from the cauſes, that aroſe out of the Sea, as alſo from the integrall parts, his horns, heads, and their ornaments, ver.* 1. *His whole ſhape, his feet and mouth verſ.* 2. *And then from the authority wherein he excelleth, which is threefold, that which he received firſt of all from the Dragon, ver.* 2. *That which was a little after diminiſhed, and then that which was recovered when the wound was healed again, verſ.* 3. *And this is more ample then that which he had at firſt, as is declared both by the honour which his worſhippers give him, verſ.* 5. *And alſo by the power he had both of blaſpheming, as alſo making war, v.* 5, 9, 7. *And laſtly by the ampleſſe of his Empire, verſ.* 8. *All which things are ſhut up with an Acclamatory concluſion, to give the greater Caveat and comfort, verſ.* 9, 10. *Such is the firſt Beaſt.* The ſecond *declareth his off-ſpring by his ariſing out of the Earth, as alſo by his likeneſſe unto the* Lamb *and the* Dragon, *verſ.* 11. *The power of this beaſt alſo is great, as it appeareth by his ſubduing of men to worſhip the firſt beaſt, verſ.* 12. *And that partly by deceiving men through great Wonders, verſ.* 13. *And thoſe lying wonders, verſ.* 14. *Partly by compelling men, both which capitall puniſhment to* worſhip his Image *that had life put into it, verſ.* 15. *As alſo with loſſe of goods to take his* mark, *which is declared, both* what men *ſhould take it, and* in what manners *it ſhould be taken, verſ.* 16. *As alſo of how many ſorts it is, to Wit,* the Mark, *The* name of the beaſt, the number of the name, *verſ.* 17, *And this number is illuſtrated both with an exhortation to count it, and by noting of it, partly of whom it is, namely of* a man, *partly of how great a number, to Wit,* ſix hundred threeſcore and ſix.

THE EXPOSITION.

THen I ſaw a beaſt. To the end that the whole treatiſe following may be made more plain, we are to conſider ſummarily of two things, before we come to the explaining of the matters one by one, the firſt as touching *the kinde of this Beaſt*, or *Who and What this Beaſt is, the* other touching *the time* wherein he riſeth up. For the firſt, this *Beaſt* is not the *civill Empire of Rome*, either heatheniſh or Chriſtian corrupted with hereſie. For if we reſpect the *Heathen Emperours*, theſe raigned when *Iohn* wrote, but this *Beaſt* was not yet come, whoſe firſt ariſing he ſaw in a Type. For there was none of thoſe things paſt, whoſe originall was repreſented unto him, but only that which was to come, according to that; *I will ſhew thee thoſe things which muſt be done hereafter*, Chap. 4. 1. But the *Angel* certifieth

Iohn

John afterwards, that this *Beaſt* was not yet come, ſaying, *Five are fallen, one is, and another is not yet come, Chap.* 17. 10. He that was not yet come, is this *Beaſt*, as it is manifeſt out of the 12. *verſe* of that Chapter. *The ten Kings are they which have not as yet received their Kingdome, but they ſhall receive their power, as if they were Kings for one hour, together with the Beaſt.* Beſides this *Beaſt* received his throne and power from the *Dragon*, verſ. 2. who had before that perſecuted the *Woman*, that is, *the Chriſtian Church.* But the *Heathen* Emperors received their throne and power from no man, ſpecially that had been ſpightfull before that againſt the *Chriſtian Profeſſion*; ſeeing the Emperors are more ancient then the *Birth of Chriſt* himſelf. Laſtly, the *Beaſt* belongeth to the ſame time with *the flight of the Woman* into the *Wilderneſſe*; But the *Heathen* Emperors that are underſtood by the name of the *Dragon*, did converſe in heaven together with him, as we have ſhewed, *Chap.* 12. 3. But it will be objected, that nothing is former and later then it ſelf, and is both the originall to it ſelf, and the Image thereof, which muſt needs be, if we do refer *this* and *the ſecond Beaſt* to *Antichriſt alone.* The anſwer to which is this, that it is true indeed, that nothing is before and after it ſelf, and his own beginning and Image together, ſo it be in one and the ſame reſpect, to one and the ſame end, and at one and the ſame time; And yet in one and the ſame man, infancie goeth before old age; and the later age may be compared to the likeneſſe of the former; we conclude therefore, that this *Beaſt* is by no means *the Heathenish Empire of Rome*, much leſſe is it the *Chriſtian Empire*; the which did not ſucceed the *Dragon* in his throne, but had his Court and Palace ever either at *Conſtantinople*, or in *France*, or in *Germany*. Neither did all the earth goe admiring after the *Empire*, when it was reſtored, as it is, *verſe* 3. neither did it receive the mark thereof, as it is, *verſ.* 6. But after the renewing thereof, it was limited within the ſmall bounds of *France*, *Italy*, and ſome part of *Germany*, and ſhortly after of *Germany* alone, having no juriſdiction over *Spain*, *Britany*, *Hungary*, the country of *Sclavonia*, and the reſt of the countries, the which yet belonged to the dominion of *Rome*, under another name.

Neither is it an argument of one that is ordained to deſtruction for ever, to acknowledge that the *Chriſtian Emperor* is ſuch as he challengeth himſelf to be; namely, the higheſt Magiſtrate in all the countries that are ſubject unto him; as it is ſaid of the *Beaſt*, verſ. 8. For *Paul* profeſſed himſelf to be a *Roman*, and appealed unto *Cæſar*, Acts 16. & 25. *Yea, Chriſt acknowledged the Heathen Emperor, and*

commanded us to obey him, by giving Cæſar *thoſe things which belong to* Cæſar, *Matth.* 22. 21. Seeing then the deſcription of the *Beaſt* in this *Chapter*, cannot at all agree to the *Emperor*, it muſt needs be that *Antichriſt* is ſignified thereby; whoſe one & the ſame perſon is deſcribed under a double reſemblance of two *Beaſts*, as it may be manifeſt out of *Chap* 17. where the *Holy Ghoſt* intending to explain this *Chapter* more fully, maketh no mention at all of the *ſecond Beaſt*, but only of *the firſt*; Why ſo, I pray yee? was it not neceſſary for us to be throughly informed touching the *ſecond Beaſt*, as which all men think to be either *Antichriſt*, or at leaſt *yeoman of his guard*, little better then he? No ſuch matter; but only becauſe he that knoweth one of them cannot but know both, and *the ſecond doth* not make a new perſon, but expreſſeth the ſame portraiture, that ſets the colours a little more lively upon the rude draught and feature of one and the ſame thing.

But why ſhould there not be *a double Beaſt*, ſeeing *one Antichriſt* alone is *a double head, the ſeventh and eigth*, the former whereof anſwereth to this firſt Beaſt, the later to the ſecond? The reaſon why a double type is framed, is becauſe there is a notable variety of condition in *Antichriſt*, which could not be pourtrayed conveniently enough in one type. This *beaſt* hath a double place, whence he ariſeth, one *out of the Sea*, and another *out of the Earth*; he hath a double power alſo, *Civill* and *Spirituall*.

In reſpect of the *Civill*, he is the *firſt beaſt*, in regard of *the Spirituall, he is the ſecond*. Which double tyrannie is moſt clearly to be ſeen in the *Pope of Rome alone*; ſo that we cannot doubt, but that he is both the *baſts*. It is well known, how *Boniface* the eight did make an open bragging ſhew of himſelf in the *Temple* of *Peter* & *Paul*, at the time of his firſt *Jubilee*, when he came forth one day, having a ſword girt to him, and the Emperors Coat, armor put upon him; on the next day he came out in his Pontificals, and with his Key, crying with a great voyce, *Behold, here are two Swords*, that is, *behold, here is that twofold beaſt* ſpoken of in the *Revelation*; which double power of his, *Mantuan*, expreſſed elegantly in verſe:

He is mighty and very ſtrong, With the two ſwords girded,
Magnificent Keyſers and Kings, Have his feet kiſſed.

Let this then be the concluſion of this firſt point, That *the Pope of Rome is this double Beaſt, becauſe of his double beginning, and power, and that not ſo much ſet out with our mens words, as with the words and deeds of the Popes themſelves*; as it ſhall be made more clear out of the expoſition that followeth.

The

The ſecond thing about which queſtion is made, is touching *the time of his beginning*; the which we think muſt be defined to be at the time when *Dioclesian* and *Maximinus Hercalius betook themſelves to a ſolitary life, at which time both of them ſeemed to give over their Empire of their own accord, about the yeer* 306. *as hath bin declared before.*

But becauſe there is no man, perhaps, that doth fetch *Antichriſts* beginning from this head; and becauſe *Bellarmine* affirmeth that all our men do place *the coming of Antichriſt after the ſix hundreth yeer, and after the death of Gregory the firſt*; (although this is to be underſtood of his birth: for our Writers do hold his conception to be more ancient) leſt I alone ſhould ſeem to be the man that durſt hold an opinion that was never heard of before, I will ſet down reaſons for this my opinion, which ſeem to me to be moſt ſtrong. Firſt of all, this *Beaſt* domineers during all that time, *that the Woman lyeth hid in the Wilderneſſe, and the two Witneſſes prophecie clothed in ſackcloth*, as it is manifeſt after out of the firſt *verſe. Where power is given to work two and forty moneths*; which is the ſame ſpace with that of *the Prophets* and of *the Woman*. Now we have evinced by neceſſary arguments, *that the Woman got her away into the Wilderneſſe, and that the Witneſſes put on their mourning Weed at that time which We have ſpoken of*; namely, when *Conſtantine* entred upon his kingdom. And therfore the *Beaſt* alſo began to ariſe out of the *Sea* at the ſame time.

Beſides, what other thing doth that ſpeech of *Socrates* mean, who lived when *Theodoſius* the younger was *Emperor*, in the time of *Celeſtine* the *Pope* of *Rome*, about the yeer 424. fourſcore yeers from *Conſtantines* raign, ſaying theſe words: *The Biſhoprick of Rome in like manner, as that of Alexandria, had now long ſince grown on from a Prieſthood to a Princehood*, Book 7. Chap. 11. What did it advance it ſelf beyond the bounds of the Prieſthood? Whither elſe, I pray ye, but unto *Antichriſtian* tyrannie? And did it thus advance it ſelf now of old, and a long time ſince? Certainly *Socrates* cometh neer to my calculation, or I rather to his; or, as it is more agreeable to the truth, both of us come to the account of the *Holy Ghoſt* himſelfe.

I, but will ſome ſay, he ſpeak no more of the *Biſhop* of *Rome*, either here or above, *Book* 7. 7. then of the *Biſhop* of *Alexandria*. I anſwer, that it is true indeed, that doth taxe the ambition of both of them in common, but there were many properties beſides, that were peculiar to the *true Antichriſt* the *Pope* of *Rome*, which did by no means agree to the *Biſhop* of *Alexandria*; and therefore, though they ran together, perhaps, at firſt, with equall paces, yet the

Romish Bishop out-stript the *Bishop* of *Alexandria*, and left him behind many a poles length shortly after.

To this may be added, *the third councel of Carthage*, which was held about the time of *Siricius* the *Pope*; namely, about the yeer 390. which decreed, *that the Bishop of the first Sea, should not be called the Prince of Priests*, or *the Chief Priest*, or *any such thing as this, but only the Bishop of the first Sea; and that the Pope of* Rome *himself should not be called Universall Bishop*, as it is cited, *Distinct.* 90. We learn out of this Decree, what those times were travelling with, otherwise it had bin foolish & needlesse for *a Councel* to make a Canon against it. Yea, and the Confession of the Papists themselves, touching this matter, is not to be past over. Do yee then inquire what was the Reason, *why the Popes of Rome were never present at the Eastern Councels, no, not at the first Councel of Nice? Bellarmine* telleth us, in his first Book of *Councels*, Chap. 19. *That it fell not out by chance, but upon speciall reason.* Which howsoever, the most, perhaps, of other people were ignorant of, yet it must needs be throughly known to him that is one of the *Popes Secretaries*. He giveth two reasons therefore of this absence of the *Pope* from the *Eastern Councels*: The first, *That it seemed not to be convenient, that the head should follow the members*, &c. The second, *because the Emperor was always present at the Eastern councels, or some of his Legats, who did challenge the first materiall place to himself; otherwise then he ought to have done, if he did not more. Therefore lest this indignity should be indured, or else some tumult should be made, he went not to those councels, but sent his Legats only.* These things saith he, and he hath hit the nail on the head: Forsooth the *Pope* thinks foul scorn to be present at those Councels, wherein the Emperor should sit before him. How egregiously was both *Constantine*, and all the rest of the *Nicene Fathers* deluded? They, good men, believed *that the Bishop of the City of Rome (that had been the Emperors seat) failed from being at the Councel, because of his old age*, as *Eusebius* saith, and therefore they were content with *Presbyters* that were sent to supply his place. But the true cause was, that he could not swallow this Pill, that he should give place to the Emperour.

For I have reason to believe *Bellarmine*, rather then *Eusebius*, about the Popes wil and pleasure. Wherefore *the man of sin, that lofty lawlesse fellow was to be seen at Rome in the time of the first Nicene Councel*, who, though he did not so openly as yet exalt himself as afterwards, yet he swelled inwardly and closely within himself, *above all that is called God*, 2 Thes. 2. 4. Not that he boasted of himself

ſelf, as if he were ſuperiour to God in Heaven, (for that is not the meaning of the Apoſtle) but that he lifted up himſelf, as if he had more power then all *the Gods upon earth*, namely, then the higheſt Magiſtrate, who is called *Auguſtus*, or one that is to be revereneed or adored; whence it ſeemeth that there is added by way of interpretation, *or that is worſhipped.*

But why do I ſtay long in laying forth theſe things? The matter is put out of Controverſie afterwards in the 17. Chapter. The *ſeventh head of the Beaſt* ſucceedeth next unto the *Heathen Emperours*, theſe make *the ſixt*, as ſhall be ſhewed in the proper place. But *Antichriſt is that ſeventh head*, and therefore takes his originall ſtraightwayes from the time of heathen Emperours. But what do I hold, that all the *Popes* that followed *Miltiades* were damned, as which do help to make up this *Beaſt*, that is, *Antichriſt*? God forbid that I ſhould judge ſo raſhly. This *Beaſt is the ſtate of a Kingdome*, as I hope it ſhall be made moſt clear afterwards, and therefore God could deliver certain particular men out of the common deſtruction, even as many as it pleaſed him, though they were inſtruments and helping cauſes of this Kingdom. The impiety of *Antichriſt* was not ſo deſperately wicked in the beginning, and the Childiſh *Antichriſts* knew not in the dayes of their infancie, for what a peſtilent Kingdom they were making the way. We leave this therefore to the infinite and unſearchable mercy of God, and yet we doubt not, but that we have found out *the Originall of the Beaſt at his firſt riſing up*, which we ſee not to have fallen into the ſame time that the *Dragon* was caſt out upon the earth, Chapt. 12. 9. For being to leave his Throne in heaven, he took order to get himſelf *a Vicar*, that might factour for him in his abſence, and we ſhall finde afterwards that he did not look to his buſineſſe negligently.

Theſe things being thus laid down, we ſee how every thing will flow moſt eaſily from this beginning, all the parts of this Prophecie agreeing moſt fitly among themſelves. The true Originall of the *Beaſt* not being conſidered by the Interpreters, hath introubled the whole connexion of the times, made the expoſition of this Chapter uneven, ſtrained, and diſagreeing with it ſelf and the reſt of the Book, and hath quite taken away the right means to ſearch out the event.

Now for the words. The *Savageneſſe of Antichriſt* is moſt commodiouſly ſignified by *a Wilde Beaſt*, as Tyrants are often compared in Scriptures *to Wolves* and *Lyons*, as being matchable with them in terri-

terribleneſſe and bloody cruelty, but far worſe for the miſchiefe they do, in that iniquity is more armed in men, then in Beaſts, becauſe of the uſe of Reaſon.

He ariſeth out of the Sea. Becauſe he hath his Originall out of corrupt doctrine, namely *the authority of Peters Chaire*, that is ſo falſly maintained by the Popiſh teachers, which the *Pope of Rome* vaunts of in every word almoſt that he ſpeaks, and which the ancient Holy men, *Tertullian*, *Cyprian*, and the reſt extolled up to heaven with exceſſive praiſes, not knowing to what monſtrous impiety they plaid the Harbingers. But then eſpecially was this ſea viſible, and then might this his plunging forth out of it lye open to the eyes of men, when the *Nicene Fathers caſt the burning Mountain into the Sea*, as hath been ſaid, Chapter 8.8. That is, when they confirmed with their Decree, that the preheminencie of the Biſhop of *Rome*, whatſoever it was, ſhould be above his fellow Biſhops.

For the *Sea* noteth out the *Clergie*, together with the *Doctrine*, as whoſe office it is to give themſelves to deliver and defend the doctrine. Thoſe holy men were far from intending to bring in that Tyranny, which prevailed afterwards; yet did they at unawares give it mighty increaſe by that conſtitution of theirs, *Every one lived to himſelfe before the Nicene Councel, and there was ſmall reſpect had of the Church of Rome*, as *Aeneas Sylvius* confeſſeth, Epiſt. 288. This was principally therfore the *ariſing of the Beaſt*, not that he had not begun to put forth his head before, but becauſe he began now firſt of all to be beheld and marked by men.

Which had ſeven heads. Such was his Ariſing. His integrall parts are his *Heads*, which are as many *as thoſe of the Dragons*, and the very ſame with them. For the ſeate and dignity of both is the ſame. *For theſe heads are the hills, and the Kings*, Chapt. 17. 9.

He hath alſo ten Horns, as the Dragon hath, *and ten crowns, ſet upon his horns*, which Horns, *are ten Kings*, Chapt. 17. 12. Yet with a twofold difference from the *Dragons horns*. Firſt, in the Crowns, wherewith theſe are adorned, as which do note out ſuch Kings as have all the rule in themſelves, and are not ſubject to any other mans command, ſuch likewiſe as are not bound to yeeld account of their doings to any others, but have ſuch a government, as is abſolute, free, and Soveraign. *The Horns of the Dragon* had no ſuch ornament; but this belonged onely to the *heads*, as it is Chapter 12. 3. Whence cometh this difference? Namely, from hence, in that the *Heathen Emperours* placed the fixed Seat of their Empire at *Rome*, *which*

which hath ſeven heads, therby making her to be the lady and Empreſſe of all other places, and therfore they took away the Crowns from all other Kings, and Provinces, *and put them upon the ſeven heads or Hills of Rome*. But now matters ſhould be carried with another manner of Port and pomp, after that *Antichriſt* began once to ſhew himſelf. For the Majeſtie of the Empire ſhould not reſide at *Rome*, but ſhould be ſeated in other Nations alſo, in reſpect wherof, the *Crowns* which belonged to the *heads* before, were now tranſlated to the *Horns* after an unwonted manner.

Secondly, they differ in time. *For the Horns of the Beaſt were not ſprung out as yet, when John wrote*, Chapt. 17. 12. *The Horns of the Dragon* were lift up on high even before *John* was born, and thoſe ſpread abroad with many boughs, as we have ſeene, Chapt. 12. 3. Therfore though they agree in number, yet they are not the ſame in all things alike, neither ſhould a man do well, if he ſhould go about to apply thoſe *horns* to the *Beaſts heads*, which belong to the *Dragons*. But which then are theſe *Horns* of the *Beaſt*? All things being diligently conſidered, I think they are *the ten firſt Chriſtian Emperours*, for the numbring of whom there may be a double way; one, of every one of them ſeverall, and of thoſe onely, who had either *the Whole, or the Weſterne Empire* in their power, into which accompt come, *Conſtantine the Great, Conſtantinus, Conſtans, Conſtantius his Sons, Iulian, Iovinian, Valentinian the firſt, Gratian, Valentinian the ſecond, Theodoſius*. And ſo there is a marvellous conſent of the Hiſtory, with the Prophecy. For while theſe then raigned, the *Beaſt* was notably defended, and his dignity was much amplified. And when theſe were once taken away, his horns were broken as it were for a time, for the Emperours who ſucceeded them, were not able to maintain the ſame authority of *the Romiſh Beaſt*, which their anceſtours had purchaſed for him.

For *Honorius* the ſon of *Theodoſius the elder*, ſuffered *Rome* to be taken and ſpoiled by the *Gothes*, and though it was two years together beſieged by *Alaricus*, yet he lived idely at *Ravenna*, and either could not, or durſt not ſend *Rome* any ayd, ſo much was the *ſtrength of the Horns decayed*. Where was now that proweſſe of his Father, which did ſo often kill and put to flight ſo many enemies even in the furtheſt borders belonging to *Rome*? But neither had *Rome* any help now from the *Eaſt*, but the *Beaſt*, together with his *Rome*, was made a prey to the moſt contemptible of all the Nations, after that thoſe *horns* were as it were bruiſed, wherewith the *former* Emperour did

did drive away the Barbarous people ſo far off.

But there ſeemeth to be a more full and agreable conveniencie on every ſide, that cometh by reckoning up the *Emperours* of the *Eaſt* and *Weſt* joyntly together, according to the manner that is uſed in all Chronicles, 1. *Conſtantine the great*, 2. *Conſtantine*, *Conſtans*, *Conſtantius his Sons*, 3. *Iulian*, 4. *Iovinian*, 5. *Valentinian and Valens*, 6. *Gratian*, *Valentinian the ſecond*, *and Theodoſius the firſt*, 7. *Theodoſius the firſt*, *with Arcadius and Honorius his ſons*, 8. *Arcadius and Honorius alone*, 9. *Honorius and Theodoſius the ſecond*, 10. *Theodoſius the ſecond*, *and Valentinian the third*. Of whom we ſhall entreat more largely, Chapter 17. 12. In the meane while let not any man make a ſtir with importunate out-cryes, and ſay it is a matter unworthy, ungodly, and the like, to which was never heard, that I ſhould make thoſe firſt Chriſtian worthies to be the *Horns of Antichriſt*. What, ſhall he *who came forth right now with the Seal of the living God*, *that ſtood at the Altar with a golden Cenſor*, *that was the male-child of the Church*, *and Michael himſelf*, *that caſt the Dragon out of heaven*, ſhall he now (I ſay) become a member of Antichriſt, and a Champion to fight in his quarrell? But that every ſuch caviller may have his mouth ſtopped, let him know once again, that it is one thing to do a matter with advice and of ſet purpoſe, another thing to do it at unawares, and through an erronious conceit of minde. *Conſtantine* augmented the eſtate of Chriſtian Religion to his power, and had not the leaſt thought to help *Antichriſt*, but endeavoured rather to cut off all the wayes whereby he might enter in; and yet he made the way (beſides his knowledge and purpoſe) more ready for him, by adorning, amplifying, and defending the *Pope of Rome*. Was there any great marvell in this, to ſee him lending *Antichriſt* his helping hand, when as he knew not what monſter he nouriſhed in his boſom? Was not his firſt beginning unknown even to thoſe that were moſt ſharpe ſighted? Certainly I trow it will not be counted ſtrange, that he and the reſt did at unawares beſtow their pains to bad purpoſe, when as we know that the moſt Holy men that have been, have ſinned moſt grievouſly ſometimes, and that adviſedly. I have no deſire to detract in the leaſt manner from theſe men, ſome of whom were moſt worthy ones, and that have deſerved exceeding well of Gods Church: But I am not to bring my owne conceits, but to interpret the words of the *holy Ghoſt*, who aimeth at this which I ſpeak of in the whole deſcription of the *Horns*, as it ſhall appeare in their due place; he that can finde any other to whom they

they may agree better, I wil follow him willingly. It is the truth I ſeek after, not to detract from the good eſtimation of any; And yet I doubt not, but that whoſoever ſhall ſearch into every thing with ſingle eyes, and with an equall minde, will confeſſe, that the *Holy Ghoſt* hath ſet up theſe *ten firſt Emperours* for land-marks in the way, whereby both the entrance and proceeding of *Antichriſt* might be made more manifeſt.

And upon his heads the name of Blaſphemie was ſet. This is added, leaſt the heads ſhould want their ornament. *For the diadems belonged to the Horns*, that is, to the Emperours: now the name of blaſphemie is ſet in their room. This name is that arrogant brag touching the particular Church of Rome, to wit, *that Peters Chaire cannot be ſeparated from Rome, that the Church of Rome is the foundation and forme of all other Churches, as from which they all tooke their beginning, as there is none of thoſe that beleeveth aright that is ignorant*; for ſo doth *Vigilius* the Pope ſpeak in his Epiſtle to *Entherus*; as alſo, *That it cannot erre, and that they are to be counted heretickes, who do think otherwiſe of the Sacraments, or the articles of faith, then the Church of Rome thinketh*, as *Martinus* the fift ſpeaks in a Bull ſet forth at *Conſtance*, and as *Sixtus* the 4. ſpeaks, writing againſt the articles of *Peter of Oxford*. *Rome* carrieth many ſuch names as this upon her heads, which were too long to ſet down, and theſe ſhe keepeth as her owne proper prerogatives, making her boaſt of them, as if they were the chiefe tirings ſhe hath to deck her heads withall. See for this in the Book of Decrees, Cauſ. 24. 9. 1. and *Bellarm.* Book 4. of the Pope of *Rome*, Chapt. 4.

2. *And this Beaſt which I ſaw was like a Leopard.* This Beaſt in his full proportion is a Leopard, which is the female among the Panthers; It is an untameable wilde Beaſt, moſt hatefull againſt mankinde, that will fly upon a mans eyes, and will tear a Picture of a man out of the paper in which it is made, in a furious manner. *Baſil in his Serm. of the accepting of perſons.* Like unto the divell, that carrieth the greateſt hatred againſt the image of God in a man, as *Baſil* ſaith in the ſame place.

This Beaſt, together with the Tygar, are the onely beaſts almoſt that are ſeen to be ſpotted with variety of ſpots, the reſt have one colour onely, and ſuch as is proper to every ones kinde. This property is ſpoken of in the Prophet, *can the Blackamore change his skin, or the Leopard his ſpots?* Ierem. 13. 23. Are not the *Popes of Rome* the moſt cruell enemies, againſt all true Chriſtians that live throughout

the world; whoſe very Image they cannot endure, though they be the moſt filthy worſhippers of other moſt foul and deteſtable Images? And do not the ſpots of the Leopard note out thoſe foul and beaſtly abominations of all ſorts, which ſtick in, and come from theſe *Popes of Rome?* Have they not made themſelves ugly and loathſome to ſee to, above all other men by living in all kinde of horrible vices? Who were found out preſently after their firſt Birth day, *to be forgers when they helyed the Councell of Nice to eſtabliſh their Tyranny.* Then after that, they became *Simoniacall, Manſlayers, Atheiſts, moſt wicked Magicians, moſt filthy whoremaſters, yea and Doctors that taught men how to fulfill every abominable luſt*; to conclude, they were overwhelmed with all kinde of wicked practiſes, which a chaſte minde would be more aſhamed to relate, then they are to commit. And theſe are not the reproaches which their adverſaries caſt upon them, but thoſe true crimes of every one whereof, and far more, there are moſt clear teſtimonies given by their own writers and admirers. This *Beaſt* then is full of ſpots, that giveth us no more hope that he will forſake his filthineſſe, then the ſhe-Leopard doth of changing her ſpots. But beſides her ſundry ſorts of Spots, this Leopard is very cunning in catching her prey. For as *Pliny* writeth, *they have ſuch a kinde of ſmell, that all four-footed Beaſts are deſirous to go after them, being alured with the pleaſantneſſe thereof; but yet they are terrified with the grimneſſe of their looks. Whereupon it is, that when they have entiſed the Beaſts to come neer them, with the ſweetneſſe of their ſmell, they hide their heads, and ſo catch them, and pull them in peeces.* Doth not *Rome* likewiſe alure men that behold her a far off, with a certain reverend Majeſtie, hiding the terribleneſſe of her looks, that is, thoſe monſtrous abominations which ſhe nouriſheth within her, till ſhe have gotten proſelytes into her ſnares? The *feet of* Bears, are flat, and long, and broad, tearing the earth with their nailes, even as they go; and theſe do deſcribe unto us the ſtability of this *Beaſt of Rome*, joyned with cruelty. And indeed there was never any *Monarchy*, no not that of the *Aſſyrians*, which was of a moſt long continuance, that hath equalled the years of this *Beaſt*. And yet it is by means of his *Bears feet* that he thus continueth, as prolonging his Age ſo long by Bearlike cruelty. His *Lyon-like mouth* that is here given him, noteth out his bloody ſavageneſſe, that devoureth all things, which the mourning and ſighing of all the world is able to expreſſe more plainly, then I can by any words of mine. The cruelty therefore that is in many wilde beaſts, is found compacted together in this

Beaſt

Beast of *Rome*, neither was the Panther enough to lay forth his inhumanity; but he is made of all those beasts joyned in one, which agreed to each of the Monarchies severally that were of old described by these beasts, Dan. 7. 4, 5, 6.

And the Dragon gave him his power. Hitherto of the naturall portraiture of the beast; his power followeth, and that in the first place, which he received at first. The *Dragon* gave him his power, his throne, and great authority. *Power* here, is the force which a man hath inherent within himself. *Authority*, is that power which is exercised towards others. The dragon gave him both these, and besides his *Throne*. Now this *is the 7. hilled city of Rome*, as we have seen before, chap. 12. 3. The *Dragon Diocletian, and Maximian*, when he was to be cast out of heaven, gave over Rome to this *Beast the Pope*, that so he might play the *Devill* still by his Vicegerent, when he could not do it any longer by himself, and indeed assoon as he perceived that he must be packing, he did with all speed provide himselfe of a Successour, sending the *Beast* into his possession, before he was cast out.

For *Diocletian* lived at *Nicomedia*, *Maximinian* at *Mediolanum*, in which places both of them gave over their Empire, leaving *Rome* empty in the mean time, and fit for the Beast to domineer in. After that, *Maxentius* held *Rome* for a few yeares, not like an owner, but like one put in trust for another, as the event shewed, for he did not hold his *Throne* for himself, but kept it for the *Pope*. *Constantine* after that comming to visit *Rome*, and finding the *Throne* seazed on by another, got him away to *Byzantium*, called since *Constantinople*, and there made himself a place to dwell in.

The rest of the Western Emperours followed, seeing that the Barbarous Nations did continually annoy it with their assaults, seated themselves at *Mediolanum*, or *Ravenna*, as being places more commodious for this, that they might be nearer to give ayd to *Rome*, and more ready upon every occasion to withstand their enemies assaults. *So by little and little they gave up the* Throne *to the Beast, whereby it came to passe at length, that that which hindered was quite taken away, and the man of sin was made manifest to all men*; which the Apostle speaketh of, 2 Thessal. 2. 6. And out of all this it may be now understood, that the *Beast* here is not the *Heathen Empire of Rome*, as which received *Rome* by gift from no man, neither acknowledgeth it self beholding to any man for the power

and authority it hath; unleſſe perhaps we ſhould think that the Dragon did perſecute the woman, of which we have ſpoken, and that with the rage of an open enemie, before the Heathen Emperours were born. Moreover hence we gather, that the *Pope of Rome* is the vaſſall of the *Dragon*, to whom he oweth homage and ſervice, and not of *Conſtantine*, and that he holdeth not *Rome* by this mans donation, as he braggeth falſly and impudently, but onely by *Reſignation from the Dragon*. Thus therefore did *Rome* begin to be more famous, for the Popes Pallace, then for the Emperours court, after it had gotten the *Dragons Throne*. And indeed it grew up very ſwiftly; for even then, and that preſently after this time, was the power thereof very great, as *Proſper* witneſſeth in his Book of unthankfull men;

Rome *Which is become the Seat of* Peter, *and the chief head of paſtorall honour to the Whole World, poſſeſſeth by meanes of Religion, whatſoever it cannot or doth not poſſeſſe by fire and ſword.* And again, *Rome is made greater, and more famous with the Caſtle of Religion, then by the Throne of outward power, and that ſhe may thank the Princehood of her Prieſthood.* For book 2. of the calling of the Gent. Chap. 6. To which teſtimonies *Ammianus Marcellinus* addeth his, Book 27. as he is cited by *Bellarmine*, ſaying, *that he marvailed not that men did ſtrive with ſo great endeavour, to obtain the Popedome of Rome ſeeing the wealth and honour thereof were grown ſo great.* Now hence it appeareth, that the Dragon gave the Beaſt this power, in that the name of *Rome* was reverend among all men, becauſe of the ancient Empire which had his Court there of old, and that therefore he climbed eaſily up to all the honour that the Empire had; but of this we ſhall ſpeak more at large in the eleventh verſe.

3. *And I ſaw one of his heads as it were wounded.* *Montanus* and *Plantines* edition omit the verb, *I ſaw*: as if the Dragon had given him one of his wounded heads, together with his Throne and power, but that is repugnant both to the authority of the reſt of the copies: For *Aretas* and the vulgar, yea all the reſt read, *I ſaw*, as alſo to the truth of the Hiſtory. For the *Beaſt* had not his heads wounded from his firſt beginning. For firſt *he was*, then *he is not*, as it is after, Chapt. 17. 8. And as we ſhall ſhew more fully upon that place. In theſe words the *Holy Ghoſt* cometh to ſpeak of the ſecond condition of the *Beaſt*; whereby his firſt dignity ſhould be ſomewhat diminiſhed. The damage conſiſts in having *one of his heads wounded*, which *heads* we have more then once taught to be *the ſeven hils & Kings*

Kings, out of the 17. *Chapter*, 9, 10. Which of theſe two then is that that ſhould carry away this deadly blow? Certainly, if this wound was given him, by ſubduing him under the power of his enemies, one of the hils could hardly receive a wound, but they muſt be all wounded together; Wherefore it doth belong more properly to the Kings, of whom there was one only that was hurt by this wound, the reſt abode ſafe and untouched thereby. And yet this calamity cannot befall to the *King* in ſuch manner, that it ſhould not be common to the *hils* alſo; Now *the Kings are the ſeven Regiments*, or manners of Government, wherewith the City of *Rome* was governed; namely, thoſe that are ſpoken commonly of, and made to be ſo famouſly known by all the *Roman* Hiſtory writers, *Kings*, *Conſuls*, *Decemuirs*, *Dictators*, *Tribunes*, *Cæſars*, *Popes*, as we ſhall make it plain at the 17. *Chapter*. If the queſtion now be made, to which of theſe this overthrow ſhould happen, the place which we ſpake of right now doth plainly reſolve us; and tels us, *it is the ſeventh Head*, that is, *the Popes*; For ſo ſaith the Angel, *and another*, that is, *the ſeventh is not yet come, and when he ſhall come, he muſt ſtay but a ſhort time*; that is, he muſt be ſo wounded, as if he were utterly ſlain with that wound, for *John* ſaith, *as if it were wounded to death*, as *Aretas* well noteth, becauſe it ſhould not be quite deſtroyed with this blow.

Now ſeeing it is clear what head this is, this wound was then given it, when *Rome* that had been forſaken for a long time by the Emperours, who did reſide partly in the *Eaſt at Bizantium*, partly at *Ravenna* in the *Weſt*, and that began again to flourith under the new regiment of Popes, was blaſted and ſmitten with that mighty ſtorm of trouble, and adverſity, wherewith the whole weſt was wofully annoyed by means of the *Gothes*, the *Vandalls*, the *Hunni*, and the reſt of the Northern people. In this common Calamity, ſhe that was ere while the Lady of the Nations, and the Queen of the whole world, ſcaped not ſcotfree, but came to a more grievous downfall, then any other city almoſt, as being more often overcome, ſpoyled, waſted, and brought under the lawleſſe luſt of the barbarous people, then any other, and that for the ſpace of an hundred thirty and two yeers; Firſt of all, *Alaricus* beſieged and tooke it about the yeer 415. of which *Hierome* ſpeaking ſaith thus, *After that the moſt glorious light of all the World was put out, yea the Head of the Roman Empire was cut off, and to ſpeak yet more truly, the whole World was undone in the deſtruction of one City*, &c. In his Preface upon *Ezech.* But yet he ſpeaks more largely and elegantly of this in an Epiſtle to the Virgin *Principia*;

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That Citie which had vanquiſhed the whole world, was vanquiſhed, &c. How wofully would hee have bewailed the State of *Rome*, if he could happily have heard of thoſe many vanquiſhments and ſpoylings of it which followed after this.

For *Rome* did not now once onely come to ruine, but it was taken the ſecond time by *Adaulphus*, who gave it ſuch a deadly blow, that he began to adviſe with himſelf about the changing of the name thereof, that it might be called *Gothia* ever after. *Genſericus* the *Vandal*, took it the third time: *Odoaces Rugianus*, the fourth time, who raigned there fourteen yeers. *Theodoricus* the King of the *Gothes* killed this man, and *Totilas* followed next after him in a certain order of ſucceſſion, and he deſtroyed it, and broke it down the fifth time; bringing ſo great a deſolation upon it, that there was neither any man nor woman found in it for forty dayes, according to that Prophecie of *Sybil*; Rome *ſhall be made a ruinous heap for ever, and the Iſle of* Delos *that was once made ſo loftie and eaſie to be ſeen of all men, ſhall be made paſt ſeeing again.* And yet I do not think that *Rome* hath yet ſuffered that diſmall doom which *Sybil* ſpeaks of, though this calamity ſo long paſt may be a very lively reſemblance of that doom that is to come.

Who would not have thought that *the ſeven-hilled City* was utterly periſhed? Who would not have thought that the *Popes Dignitie*, that is to ſay, *the ſeventh Head* had ſeen it own laſt, and utter decay? Hereupon it was, that the *Biſhops* of *Conſtantinople* and *Ravenna*, ſuppoſing that the authoritie of *Rome* had been quite overthrown, did ſtrive ſo greatly and greedily as they did to appropriate the ſame to their Churches; as if they had been the next heirs. But they were both of them much deceived; This *Head* was not wounded to an univerſall ſlaughter, but, as it were, to ſuch a ſlaughter. And therefore, while the wound was yet green, about the yeer 420. *Zozimus*, *Boniface*, and *Celeſtianus*, *the Biſhops of* Rome, *did claim the Primacie, by forging a Canon of the Nicene Councell.* They ſtirred indeed, and did as much as ſerved to ſhew that there was ſome life left in them; but they tooke a foul repulſe, for this was the time of *their Wound altogether*. *Pelagius* alſo not long after that, before the ſcar was perfectly grown together, wreſted the Scriptures for the ſame purpoſe; but his vain indeavour ſhewed, both that there was a *Head* as yet alive, as alſo that it was of no force; For the

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Kingdome of the *Goths* did darken the glory of the *Popes* dignity; neither would any man now acknowledge him to have any primacie over others, who was the *hindmoſt and baſeſt* of all at home, and the ſlave of the *Barbarians*, that had ſcarce any place wherein to make their abode.

For as the *Emperors* when they lived *at Rome* of old, in the time wherein the Apoſtles flouriſhed, did keep *Antichriſt* in, from coming out in open view: So this new Kingdome of the *Goths*, that was erected in *Italy*, was another κατέχον, *Withholding*, 2 Theſ. 2. 6, 7. which made him keep in his horns for a time, that had been thruſt out ſo high before, and compelled him to hide himſelfe again within his ſhell like a poor Snaile. Now therefore might his head be thought to be *Wounded* to death, and that upon good reaſon, becauſe he could not poſſibly ſhake off the yoke of bondage, by any power of his own, and he had no hope of help out of the *Eaſt*, ſeeing the *Emperor* had given over *Italy* to the *Goths*, of his own accord, as the which he deſpaired to be able to hold in his own poſſeſſion.

What could he expect from the *Weſt*, when as every countrey wanted help; ſo far off were they from being able to help others? This wound of thine therefore (*O Pope of Rome!*) was a deadly one, whereof there was no remedy to be ſeen.

But his deadly Wound was healed; That is the third condition of the *Beaſt* conſiſting in the recovery of his dignity by the *healing of his head*. And this cure was begun at the yeer 550. when as the *Goths* were deſtroyed in *Italy*, during the raign of *Juſtinian*, by means of the proweſſe and valour of *Belliſarius* and *Naſes*. The *Emperor* plaied the *Phyſicians* part in good earneſt: For he firſt took away bad humors, by repreſſing the *Barbarians*, yea, by deſtroying them utterly, and then he powred in Wine and Oil. That Decree in the *Novel conſtitution* of *Juſtinian*, being the 131. in number, was inſtead of a moſt ſoft and healing plaiſter. *Wee decree according to the Decrees of the Holy Synods, that the moſt Holy Biſhop of old* Rome, *is the firſt and principall of all the Prieſts.* How greatly was *the Wound healed up* by this Decree, which ſeeming to be a deadly wound to other Biſhops, gave them occaſion to ſtrive with *the Biſhop of* Rome *about the Primacie*. But *Phocas* that came to the Empire by murthering of his Soveraign, made the *Wound perfectly whole*, bound it up, and drew a ſcar over it ſome fifty yeers after this, more or leſſe, that is,

in

in the yeer ſix hundred and ſix; This was he that made a grant to *Boniface the third, that the Biſhop of* Rome *ſhould be counted and called Univerſall.* Which is, that he ſhould not only goe before the reſt of the Biſhops in order and honour, as *Juſtinian* decreed, yet withall limiting his primacie within the liſts that were ſet unto it by the *Holy Synod,* but that the whole world alſo ſhould be his *Dioceſs*; ſo that the *Biſhop of Conſtantinople* did in vain make debate about the primacie ever after, as from which he was clean diſherited by the judiciall ſentence of the *Emperor.* By this time he perceived his *Wound* to be healed, and that it was but loſt labour therefore to make any more ſtir and ſtrife with him about this matter.

And indeed, not very long after this, did *Pope Leo the ſecond* make it appear, that he was fully recovered, when about the yeer ſix hundred and fourſcore, he compelled *Felix* the Biſhop of *Ravenna,* through the help of the *Emperors* army, to acknowledge the Biſhop of *Rome* for his Lord; ſo that there was order taken, by the authority of the *Pope,* that the Biſhop of *Ravenna* ſhould never get aloft any more, as he had done; and that by means of a decree, that *the election of the Clergie of* Ravenna *ſhould not be of any force afterwards, unleſſe the conſent of the Biſhop of* Rome *were obtained to make it good*, Sabellic. Ennead. 8. Book 7. And thus was there an healing plaiſter made for this *wounded head,* which wrought more miſchief againſt the Chriſtian world when it was healed, then it did at any time before it was wounded.

And all the world wondred and followed the Beaſt. Now he teacheth us how great the Beaſts eſtimation ſhould be, when it was once recovered again: and firſt by means, *the honour which his Worſhippers ſhould give unto him,* this *honour* conſiſts partly in *admiring him* in this verſe, partly *in adoring both the Dragon and the Beaſt* in the next. Now hee ſpeaks ſignificantly after the manner of the *Hebrewes,* to *admire after the beaſt,* which is all one with this, *to follow the beaſt* by admiring him, that is, *to give themſelves over to be wholly governed at his commandement*, as the *Iſraelites* when they *went a whoring after their Idols,* did renounce the true God, and did conſecrate themſelves to their Idols worſhip. Thoſe which do thus admire the Beaſt, are the *earth,* that is, men that ſavour of the *earth,* being quite eſtranged from the heavenly Citie.

Now how great is the number of theſe earthly men? All men; for

for ſo he ſaith *the whole earth.* It ſhould therefore come to paſſe, that the *Beaſt* ſhould rule with far more large bounds after his head was healed then before. *Proſper* ſaid that *Rome* grew more ample upon the firſt receiving of this dignity, by means of the *Tower of Religion*, then by the Throne of power. Which muſt be underſtood, as it ſeemeth, her of the conſent unto the truth, then of the dominion of the City of *Rome*, although it was very great at that time; as if he ſhould ſay, The truth was further propagated, then the Empire of *Rome*, but as for the dominering power of *Rome* in the matter of Religion, *Britany* had not as yet acknowledged it, till that afterwards *Auguſtine the Monke of Rome*, did compell our countrymen to bear the yoke, under the Popedom of *Gregory* the firſt, that is, after there was ſome hope of *healing the Beaſts wound*; neither did *France*, *Freeze-land*, *Denmark*, *Germany*, *Sclavonia*, much depend upon *Rome*, before that *Boniface* or *Venefride* the Engliſhman brought theſe countries, or the chief parts of them under the obedience of the Biſhop of *Rome*, about the yeer ſeven hundred and twenty. Now therefore was the time, when *the whole earth did admire the Beaſt*, at which time beſides theſe and the reſt of the Princes of *Europe*, the moſt remote countries alſo of *Ireland*, *Scotland*, *Norway*, the *Gothes*, the people of *Sweveland*, *Luten*, and other countries of *Sermatia* did *admire the Beaſt*, as if he had been ſome petty God. Let the Pope therefore brag of his univerſality, the more huge multitude of followers he had, the more certain argument have we, that he is this *Beaſt* here ſpoken of.

Now as touching this admiration, it was great indeed for ſome ages before this, and many of them were moſt famous lights of the Church, that did admire him, who being carried away with the too too great gliſtring ſhew that the *Beaſt* made, and not conſidering warily enough what miſchief would come of it at laſt, did extoll the Primacy of the Apoſtolike Chair with more ſwelling words then was meet. And yet they did not *admire after the Beaſt*, ſo as they thought it fit to embrace whatſoevet he decreed, but they held the moſt Holy truth of God to be the onely rule of Piety and every duty.

Neither were the praiſes which the men of theſe times gave unto him, any thing to that admiring of him, which followed after *the healing of the wound.* Hear what *Bernard* ſaith, ſpeaking to the Pope: *Thou*, ſaith he, *art a great Prieſt, the higheſt Pope, thou art the Prince of Biſhops, thou art the heir of the Apoſtles, thou art Abel for thy*

Primacy, Noah for thy government, Abraham for thy Patriarck-ſhip, Melchiſedech for thy Order, Aaron for thy dignity, Moſes for thy authority, Samuel for thy judgement, Peter for thy power, Chriſt for thine anointing, &c. Book. 2. of Conſiderat. Certainly thou haſt waxed mad at this time (*ô Barnard*) with too much aſtoniſhment. And yet I dare not ſet thee among thoſe that *admire after the Beaſt*, ſeeing I do hear thee reproving the impiety of the *Pope, Cardinalls, Biſhops, and others of the Clergy* ſo freely and ſharply in other places. The times deceived thee but there was as I beleeve ſomewhat in thee *that was born of God*, which did at length *overcome the world*. But after what faſhion may we think that others did admire him, who had far more blindneſs of minde, and leſſe godlineſs then this man had? Mark how the *Embaſſadors*, of the *Empour* of *Sicily* cry out unto him lying groveling on the ground, *Thou that takeſt away the ſins of the world, have mercy upon us, thou that takeſt away the ſins of the world, grant us peace*, Paul. Aemyl. Book. 7. As alſo what *Simon Beginus* the *Biſhop of Modruſium* ſaith ſpeaking unto *Pope Leo* in the *Councell of Laterane*, ſeſſe. 6. *Behold the Lyon of the Tribe of Iuda, the roote of David, we have waited for thee (ô moſt bleſſed Leo) to be our Saviour*. Unto theſe we may joyn *Cornelius* the *Biſhop of Bipontum*, who laid open his blockiſhneſs in wondring at the *Beaſt in the Councel of Trent* with theſe words; *The Pope is come a light into the world, and men have loved darkneſs, more then light, every one that evill doth, hateth the light and cometh not to the light*, out upon you, ye blaſphomous clawbacks, is it not enough for you to adorn the *Man of ſin* with the praiſes of the Saints, unleſſe ye do alſo heap upon him the praiſes which ye have robbed Chriſt off?

But learn by theſe men who ſpeak in the name of all others in their univerſall *Councells*, what was the voice of the whole earth. The Ieſuits are among this crue of admirers at this day, and ſo are all the Papiſts. Neither can it be otherwiſe, but they ſhould think that he is to be followed in all things, and ſhould adore him like a *God*, whom they hold certainly to be free from *poſſibility of erring*, had not *Anglicus* ſome cauſe to celebrate him in his Poetry, *O Pope, the Wonder of the world*. We ſhall ſurely think ſo if we will ſet the Emperour before our eyes leading the *Beaſts* Horſe by the bridle, and holding his ſtirrop while the Beaſt mounteth on horſback.

Verſ. 4. *And they worſhipped the Dragon*. That is, men acknowledged, that the power of the *Beaſt* was the greateſt, and that worthily, becauſe of the ancient Majeſty of *Rome*, which the heathen Emperours

which

which are *Dragons*, did purchaſe unto it. For was not this to adore and worſhip the *Dragon*, to give the higheſt authority to his ſucceſſour for his ſake? But now this was the firſt foundation of the *Pope of Romes Primacy*, becauſe this Citie was of old the mother Citie of the Empire.

Hence it is, that it is called every where in *Euſebius*, and other Eccleſiaſticall writers, the Citie that raigneth, but the *Councell of Chalcedon* ſheweth this moſt evidently, Act. 16 For (ſaith it) *the Fathers did give the Priviledges that were agreeable to the ſeat of old Rome, becauſe of the Empire of this Citie. Thoſe hundred and fifty Biſhops likewiſe that were moſt beloved of God, being moved by the ſame intent, gave equall Priviledges to the Sea of new Rome, judging reaſonably, that the Citie that was honoured with the Empire, and the Senate, ſhould enioy equall Priviledges with old Rome, and ſhould carry a Maieſty in Eccleſiaſticall buſines as well as that, and to be the ſecond next after that*, &c. The Empire therefore & the Senate begat the Primacy to old *Rome*, which while thoſe *firſt Fathers* grant to this Citie, becauſe of the heathen Emperours, who raigned there in times paſt, thoſe that followed afterwards, did amplifie that dignity that was firſt granted unto it, for the ſame cauſe, and did all of them caſt themſelves down filthily before the *Dragon*, worſhipping him for being the Author of this honour. The *Biſhop* of *Conſtantinople* ought to obtain the like dignity by the ſame argument, but the *Dragon* did not ſuffer him, who made the *Biſhop of Rome* his only heir of the whole Primacy. Wherefore the Legats of the Biſhop of Rome withſtood that decree of the Councell of *Chalcedon*. Neither would *Gelaſius* the *Pope*, who allowed of the *Chalcedon Synod* in other things, confirm this one Canon of the Priviledge of the Sea of *Conſtantinople*. And therefore that decree was void, eſpecially ſeeing the ſame *Gelaſius*, to whom the *Dragon* had given over his power, prudently, and like a wary child ordained: *That no Act of any Synod whatſoever, ſhould have any force at all, unleſſe it were confirmed by the Pope of Rome.*

And they adored the Beaſt ſaying, Who is like to the Beaſt? Who can fight with him? So much for the adoring of the *Dragon*, now touching *the adoring of the Beaſt?* which is placed in magnifying his power over all men, leſt we ſhould think it conſiſteth in the geſture alone. And was there not juſt cauſe to boaſt ſo magnifically of the *Beaſt? Leo Iſaurieus*, the *Emperour of Conſtantinople* warred unhappily with *Gregory the ſecond*, being excommunicated by him, and

caſt out of all his weſtern Empire. *Childerick* the *K. of France*, was far weaker in power, thē that he was able to grapple with *Pope Zachary*.

Wherfore being compelled by his authority, hee gave over his Kingdom to *Pipine*. The *Lombards* who handled the *Beaſt* roughly while he was ſore of his wound, at length after that he began to bee reſtored to health again, were through the help of *Pipine*, & *Charles the great* made a prey to his cruell jaws, and *Charles* loſt not his labour, being made *Emperour* by the *Pope* for lending him his help. Thy power (O Beaſt) was very great, who couldſt give and take away at thy pleaſure, that which was the greateſt matter among men. The ſtory of *Henry the fourth* is lamentable, who came in the midſt of a ſore winter, upon his bare feet, to the gates of the Caſtle of *Canuſium*, and ſtood there faſting from morning to night for three days together, waiting for the judiciall ſentence of the *Pope of Rome*, and craving pardon of him. Who yet notwithſtanding could do no good at all with the *Pope*, either by his own, or the tears of others for him, or elſe by the interceſſion of any Saint, ſave only of a certain harlot, whom this holy *Pope* was then taking his filthy pleaſure with. The Emperour was in an errour, who thought that the *Pope* could be pacified with prayer and faſting: This God required another kind of ſacrifice then theſe. But that is moſt horrible, that the *Pope* compelled the *Son* of *this Henry* to be ſo wicked, as to wage war againſt his Father, to ſpoyl him of all his dignity, and to compell him at length to end his days in moſt grievous miſeries. *Frederick Barbaroſſa*, a man of an heroicall diſpoſition, did bring much glory to the triumph of the *Beaſt*, when he was trampled upon with his feet, while the *Pope* in the mean time ſung that triumphall ſong, *thou ſhalt walk upon the Aſp, and the Baſiliske, and thou ſhalt tread upon the Lyon, and the Dragon.* What ſhould I make mention of *Frederick the ſecond*, and *Ludovicus of Bavaria*, who contemning the Popes at firſt, did at laſt feel the force of their unreſiſtable power, and were glad to uſe all the means they could to come into their favour again? Our kingdom of *England* yeelded a wofull example hereof in *King Iohn*, out of all which it may be gathered how unequall a match any Prince upon earth was to fight with the *Beaſt*, & therfore *Rodulphus* the Emperour of *Habſburgs* anſwered wiſely to the Princes, who did earneſtly entreat him to come and viſit *Italy*, *that he was terrified with the footſteps of other Princes which looked all forward, and none of them backward*; thereby clearly intimating his mind, that he was wholly againſt and afraid of any ſuch voyage and encounter what was all this, but as it is here expreſly

preſly revealed touching the *Beaſt* of *Rome*, *Who can or dare wage War with him.*

Verſ. 5. *And there was a mouth given him ſpeaking great things.* So much of the honour of the *Beaſt*, now of his blaſpheming and doing. Of both which it is firſt ſaid, that there was power given him, and then followeth the execution thereof in blaſpheming at the ſixt verſ. and in doing at the ſeventh. It is indeed profitable for us to underſtand that theſe horrible impieties do invade the wrld, not by the blind force of fortune, but by the moſt juſt judgement of God, who doth thus take vengeance of our ſins, and above the reſt of the contempt of his Truth among men. The power to blaſpheme is that freedom from errour, which the Pope of Rome challengeth to himſelfe, and to his State, and which men of a blind and perverſe mind do willingly grant unto him. What blaſphemies may not he broach unto the world, each of whoſe decrees & doctrines are held for oracles.

The *power of doing* here, is an abſolute, moſt lawleſſe, and luſtfull power to do what a man will, without being brought coram to give reaſon of his doing to any other. In which regard the power of the *Pope of Rome* is notable before any other. For ſo do the decrees ordain; *No man ſhall iudge the firſt Sea, if it be deſirous to temper Juſtice. For the Iudge ſhall not be iudged, either of the Emperour, or of all the Clergy, or of the Kings, or of the people.* Again, *God would have all the cauſes of men to be ended by men, but he hath reſerved the chiefe gouernour of this Sea to his own arbitrement*, ſo as he will have no queſtion of any thing he doth. *Yet more, The whole Church throughout the world knoweth, that the moſt Holy Church of Rome hath right to iudge of all men, and that no man may lawfully iudge of her iudgement*, Cauſa. 9. and 3. This is called the *power of doing* for excellency ſake, being ſuch as no Emperour hath, who do not refuſe to be contained within the bounds, and to be tyed with the bonds of laws, and to have all their actions ordered by the rule of that which is equall and good. As for the words, *Aretas* readeth, *and there was power given him to make War*; And ſo do *Montanus*, and the edition of Plantine, the vulgar readeth it, *power of doing abſolutely.* So do *Th. Beza*, and the reſt of the Greek Copies; Which reading is made good by the like uſe of this word in the like matter in Daniel, *he ſhall caſt forth* (ſaith he) *the truth upon the earth, and ſhall do, and ſhall ſucceed proſperouſly*, cap. 8. 12. So v. 24. *And he ſhall proſper marvellouſly, and ſhall do.* So in ch. 11. 28. *And he ſhall do, & ſhall return into his own land*; In which places, a certain free, & ſoveraign power of *doing* is ſignified, which ſhould not be afraid of any mans judgement. That

The time of Doing, *is two and fourty moneths.* Which is the same space; *that the temple remaineth measured, the two Prophets mourn, and the woman lyeth hid in the wilderness*, Chap. 11.2. & 12.6. From which time the beginning of these moneths is to be accounted; *the Church is banished, the Prophets put on sackcloth, and the Beast or Antichrist is born into the world*, al at once, namely, in that first time of resting, which the Church had from publick persecutions, about the yeer 300. But as we said before, shall there be the same end of all these together? Shall the Beast be deprived of all power *of doing*, assoon as the woman shall return out of the wilderness? against this many things may be said, as first, *that the Beast makes war with the two Prophets after the two and fourty moneths be ended, and overcommeth them.* Which declareth that there is no small power of his yet remaining, as we have shewed, ch. 11 7. Moreover, there remaineth yet a far more deadly war that shall be waged against him a long time after those moneths, as we shall see, ch. 16. Lastly, if there be the same end of the moneths in respect of the Beast, which is of the *Woman*, how shall he have *power to do forty and 2. moneths*, when as she shall lie sick a great part of them, yea he shall be as it were slain by means of his *wounded head?* This space of time doth seem therfore to contain the whole time of the Tyrannie of Antichrist, yet so that the time of his wound while it is sore, be taken away from it. Now wee have shewed that this time of his craziness is defined within the time of the *Gothes* Kingdom, vers. 3. which lasted for *a hundred and forty yeers*; If wee shall therefore take away these yeers from the moneths of the *Womans lurking*, we shall find that at the end of this lurking, namely at the yeer 1546. 37. moneths only, and ten days of Antichrists Kingdom, when it was in vigour, were passed over. Five moneths therefore and twenty days are wanting hereto, which if we reckon from the yeer 1546. the last end of Antichrist shall expire at the yeer, 1686 or there abouts. For so we shall learn out of other Scriptures, that he shall perish utterly about that time. It may be that his destruction may come sooner, then this term of yeers defineth, for I do not cast the account accurately at this time, neither do the Historians number the yeers so faithfully as they ought, but hee shall not be suffered to goe beyond the furthest space that I have set down. But perhaps these moneths are not the space from the first beginning to the last end of the *Beast*, but only the former yeers of his Kingdom. Which may be many enough to lay him open, so as hee may be revealed to all men. And by this interpretation as he beginneth together with the

the moneths of *the Woman*, and *the Prophets*, ſo he takes his end alſo together with them. This opinion is confirmed by the mention of the war with the Saints, of which we ſhall hear after, verſe 7. Which we have ſhewed that it fell into the end of theſe moneths, Chap. 12. 7. And by this interpretation the Beaſt is ſaid to have power of working two and forty moneths; for the greateſt part of theſe moneths; becauſe that little reſpite of time wherein hee ſhould keepe in his horns, becauſe his *wounded head*, is little to be reckoned of, in reſpect of the whole number. Neither is his power, which ſhall be afterwards like that of his former time, as experience ſheweth at this day, wherein wee ſee the *Popes power* to be made to languiſh, and to be weakned much from the time of his profeſſed and pitched battell, that is, from the *Councell of Trent*, ſo that his power is now almoſt none at all to that which it was in former Ages. This latter is more ſimple, in which regard I like it better. Yet I would not conceale any thing as much, as lay in me, where I ſaw the leaſt doubt to ariſe, to the intent, that either I my ſelfe might find out the truth, or I might at leaſt ſtir up others to ſearch it out.

Verſ. 6. *And he opened his mouth unto blaſphemy.* Hitherto we have ſpoken of the grant of *his power*; now we come to *the putting of it in practiſe.* And theſe two are diſtinguiſhed, becauſe that the height of impiety was not to be looked for the firſt day; but hee ſhould clime up unto it by certain degrees, and in proceſſe of time. Now he firſt of all addreſſeth himſelfe to *blaſpheme God* and *his name*, and then *the Temple*, laſt of all thoſe *that dwell in heaven.* He *blaſphemeth againſt God*, by ſetting himſelfe out for *a God*, not ſuch as the reſt of the Princes are, but ſacrilegiouſly above the condition of mortall men, as unto whom all power in heaven and in earth is given, who ſhall rule *from Sea to Sea, and from the River even to the ends of the World*, as it is to be found ſpoken of him in the Ceremoniall Pontificall book. 1. Chap. 7. And as *Sixtus the Pope* did openly affirm it, *that Whoſoever accuſeth the Pope, it ſhall never be forgiven him, becauſe Who ſo ſinneth againſt the Holy Ghoſt, ſhall never be forgiven, neither in this life, nor in that which is to come*, Councill. Tom. 1. in the Purgat. of Sixtus. Hereupon followeth that which *Boniface* the eight, cracks of, and ſounds out ſo loudly, and luſtily, *Wee declare, define, and pronounce, that it is altogether neceſſary to ſalvation for every creature, to be ſubject to the Pope of Rome.* Entravag. of Maiorit. and obed. unam. ſanct.

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Secondly, *he opened his mouth against the Tabernacle*, that is, the true Church of God, lying hid, and being a pilgrim upon earth. For this Tabernacle is the same with the Temple, Chapt. 11. 1. the dwelling place of God, who converseth among his people in the desert; which doth teach us manifestly, at what time especially he should belch out these blasphemies; namely, when the Church should keep in the wildernes, and should be known to a few obscure citizens onely. And not to stand repeating these many blasphemies; could it be possible, that *Antichrist* when he was in his height of pride, should not rage as if he were mad, or rather like a devill, with his hellish mouth against the Church when it was poore and abject, who now lying almost breathles, and half dead, cannot hold himself from loding it with all kinde of reproachfull words and deeds, and that when it is restored again & brought to her flourishing estate by the goodnes of God?

Thirdly, he blasphemeth those that dwell in heaven; These be Citizens and members of the true Church upon earth. He barked with a throat like an open sepulcher against the Tabernacle, that is, against the universall company of the faithfull; but his blasphemy is chiefly intended and cast out against those that dwel in heaven, that is, particular holy men, whom he doth labour to teare in peices if he could withall the contumelies, that his impure mouth could breath out against them. Are not all they that oppose themselves to the Romish impiety, traduced, as if they were *Hereticks, Schismaticks, rebels, most wicked wretches, unworthy to enioy the common aire and light with other men?* Reade over the *Bull* only of *Leo the tenth* against *Luther*, and you may see plentifully, how the *Beasts tongue is set on fire of hell to blaspheme those that dwell in heaven*. And indeed all the books of the Papists are stuffed with these blasphemies, yea their tongues do scarce let go any things else.

Vers. 7. *And it was given unto him to make War with the Saints.* This is, that war, which was spoken of, chap. 11. 7, 8. Namely the *councell* of *Trent*, and those cruel wars which the *Pope* and the *Emperour* made against the *Protestants* in *Germany*. As also that victory, wherin they triumphed over the two Prophets, when they had slain them. For the *Beast* wageth war the whole time of his two and forty moneths, as we have seen before in the fift verse; but yet toward the end of that time, this war wherof mention is made in this place should be most memorable of all other. This *Beast* therefore is *the Angell of the bottomelesse Pit*, Chap. 9 11. & 11. 7. There remaineth yet another war, but wherein the *Beast* shall not overcome, but be overcomed.

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And power was given him over every Tribe, and Tongue, and Nation. This is the third part of his power, as we distinguished it in the Analysis, which consisteth in the ampleness of Dominions. This should spread abroad it selfe farre and wide, as did the Dominion of the *Dragon* of old. For they had both of them one and the same *Throne*, and the same *Kingdome*, and *Empire*; see for this above, V. 3. unto those words, *the whole earth.*

Vers. 8. *Therefore all that dwell upon the earth shall worship him whose names, &c.* Here we have an illustration of his ample dominion from the description of his subjects. Such are all they whom God hath inrolled among those that shall be saved; which words do meet with a doubt that might rise, whereby one might think perchance, that all men were out of hope of salvation, seeing all men almost seemed to be the slaves of the *Beast*. But fear not (saith the *Holy Ghost*) none of the Elect shall perish; I have all these men written by name in my Register. Only those men shall be suffered to adore the *Beast*, who are not found written therein. Now if any man say, it is as pernicious a thing to adore the Heathen Emperours, I answer that here is no purpose of the *Holy Ghost* to shew how dangerous a thing it is to adore this *Beast* or them; but only the *Beast* is described by the multitude of Reprobates, whom he shall have to worship him; as if he should say, this is that *Beast*, whom all the Reprobates of the earth shall adore, that is, to whom they shall give divine honours.

To which proposition, if thou assume thus, But all the reprobates of the earth have adored the *Pope of Rome*, by giving him divine honours, it will follow that he is this *Beast*; Certaine Heathen Emperours did arrogate a divine power and glory to themselves, but the very Heathens derided this madnesse of theirs, so far off were they from allowing it by worshipping them. *Suetonius* reporteth, what a laughing-stock was made of *Augustus* his *Dodecatheos*, that is, a private Supper, wherein twelve ghests sat at meat, that were arrayed like to twelve gods and goddesses, and *Augustus* himselfe was decked as if he had been *Apollo*.

Caligula his golden Beard, and Thunderclap, which he wore because it was an ensigne of the gods, were commonly despised. But assoone as ever the *Pope* had gotten to himselfe the name of *God* by hook and crook, his worshippers did straitwayes assent. We have heard at the third verse of that adoration which his Legats and Bishops yeelded unto him in their œcumenicall Councels, after whose Pipe the Canonists sing and dance, as we may see in a certain

Gloſſe printed at *Lions*, in the Extrav. *John* 22. Cum. Inter. *To think that our Lord God the Pope, cannot give ſuch judgement as he giveth, it is held to be an heretical point.* In Sixtus de Electio. and Elect. fundamenta in Gloſſa. *The Pope is not a man*, Clement in the preface in Gloſſa, *Thou art neither God nor man, but thou art as it were neither, between both.* And laſtly, when they preach thus, *That the Pope is all and above all, that his power extendeth it ſelf to things in Heaven, Earth, & Hell, that he can command the Angels, that he hath ſo great power both in Purgatory & in Hell, that he can by his indulgences deliver as great a number of ſoules as he will, of thoſe that are tormented in theſe places, and can place them ſtraight wayes in heaven, and in the places where bleſſed ſoules reſt.*

Now ſeeing they attribute theſe & many ſuch blaſphemous things, unto them, who ſeeth not what he is whom all the reprobates of the earth do worſhip, and adore with divine honours? Not that all thoſe who have at any time adored the *Beaſt* be reprobates. For it might be they ſhould repent, and ſhould be converted to the true God, but becauſe all reprobates doe adore him. And let not any be fooliſhly ſuttle, and object, that there are many countries on earth wherein the *Pope of Romes* name was never ſo much as heard; I do not take the whole earth and all reprobates otherwiſe then the Holy Ghoſt doth; if the Papiſts have any thing wherewith they may cut the throat of this univerſality, let them draw their weapons, and do their worſt to it. Now ſeeing theſe things be ſo, let the Pope cry out and ſay, *That it is altogether neceſſary to ſalvation to be ſubject to the Pope of Rome*: The *Holy Ghoſt* doth cry openly to the contrary, that all they doe wholly jeopard and caſt away their ſalvation that are ſubject to the *Pope of Rome*, if ſo be that they depart out of this life without repentance. Whether of theſe two trow ye are to be beleeved. The *Pope* would have it thought that he cannot erre, but how fooliſh a thing is it for a man to delay the triall hereof till that time, when if he do erre in beleeving, there will be no time nor meanes granted to correct his error.

This *Beaſt* is worſhipped of all Reprobates, with whom, while thou conſpireſt in thy worſhip, who ſhal ſeparate thee from the ſtate of reprobates? He doth not therefore break off unity, who departeth from the Synagogue of Rome, but he purchaſeth unavoidable deſtruction to himſelfe who cleaveth unto it, without repentance. O you moſt curſed wretches, that are called *Reconcilers to the See of Rome*, whoſe whole indeavour is to call backe the people to Romiſh doctrine

ſtrine and ſubjection. Is it not enough for you to periſh your ſelves, unleſſe you do increaſe your condemnation, by dragging others together with your ſelves into the ſame deſtruction? But let no godly man be offended, if he ſhall ſee Reprobates run back again after their *Beaſt*; the H. Ghoſt hath told that this loadſtone will draw this droſſe to himſelfe, and let him not marvell hereafter, that all thoſe who are wicked in their life are more prone to follow the *Pope* then the *truth*.

Of that Lambe which was ſlaine from the beginning of the World. *Aretas* doth without cauſe thinke that theſe words are diſorderly tranſpoſed, & will have the meaning of them to be this, *whoſe names are not written frō the beginning of the World in the book of the Lamb that was ſlaine*. He will have their names to have been written from the beginning of the world, but he will not have the *Lamb* ſlain from that time. But it is not well done of him to diſtinguiſh thoſe things which the Holy Ghoſt joyneth together. For if the *Lambe* be from the beginning of the world, it muſt needs be alſo that he was ſlaine from the beginning of the world. For *Chriſt* is no *Lambe*, but that he might be made a Sacrifice, and a Sacrifice cannot be otherwiſe made but by death. Even as therefore he is deſtinated by the eteernall decree of God to be a Lambe for the ſaving of the elect, ſo was he ſlaine by the ſame decree from before the beginning of the world; the efficacy whereof did no leſſe availe to deliver the Elect, before his death was accompliſhed in the fleſh, then it did after he had ſuffered death on the croſſe, and in the grave.

Verſe 9: *He that hath an eare, let him heare*. This is an acclamatory concluſion, the meanning wherof is, that this *Beaſt* is to be ſearched into with all diligence, that he may be known; howſoever there are many who will not hearken, and who are ſo perverſe, that they will deny a matter that is more cleer then the Sun at noon day. But all you that be Elect, mark what I ſay, and look to your ſelves, and with all your poſſible endeavour flye from this *peſtilent Beaſt* as whom you have here ſet before your eyes, eaſie to be diſcried by theſe marks which I have ſet down, not as it were by his clawes, but by the full portraiture of his whole body.

10. *If any man leade into Captivity*. Theſe words belong to the comforting of the godly, who were to enter combate with this monſter. The firſt conſolation is taken from the certainty of that vengeance that ſhall be taken upon him in the time appointed; and this is the meaning of it in plainer words, that although they ſhould ſee the *Beaſt* prevailing powerfully for a long time, and leading

many into bondage by whole troopes, yet they ſhould be of good cheere, for they ſhould ſee him at laſt carried away into captivity. He ſhall be deſtroyed himſelfe with the ſword, though he doe now kill whom he will with the ſword; which is alike comfort to that in the Prophet *Eſay. Woe unto thee deſtroyer, that waſt not deſtroyed, and to thee that doeſt wickedly, and they did not wickedly againſt thee. when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoiled, &c.* Chap. 33. 1.

Here is the patience of Saints. This another argument of conſolation. All theſe troubles ſerve to exerciſe the faith and conſtancy of Saints. And indeed there is required great valour in ſo great dangers; but the greater the dangers ſhall be, let the praiſe of the godly ſhine forth ſo much the more: therefore let no man tremble for feare of danger, but let him conſider, that this Beaſt is raiſed up to be the matter and means of his glory.

11. *After that I beheld another Beaſt.* Thus much of the firſt Beaſt; the ſecond followeth, which is another indeed in his birth and beginning, but the *very ſame* altogether in nature & diſpoſition. Whereupon it is that the ſeventeenth Chapter maketh mention but of one of them only, comprehending both under one, as we have obſerved upon the firſt verſe of this Chapter. For which cauſe alſo the Holy Ghoſt doth not ſet upon a particular deſcription of each of his members, but only ſpeaks of thoſe things which belong to this new upriſing, the reſt of the things being common, as it ſeemeth to this with the former. Firſt *he aſcends out of the earth*, as being both made more ample and great by the authority of earthly men, and thoſe of the Laity, as they call them, whom the *Earth* doth chiefly ſignifie, and as one that exceedeth in honours, thoſe very ſame men by whom he grew to this greatneſſe.

For that which aſcendeth out of the Earth, is lift up above the Earth, having it ſubdued under his feet, with the waight whereof it had his head overwhelmed before. So the *former Beaſt* aroſe out of the *Sea*, as having the men of the ſea ſet under him, out of whoſe crew he did by degrees break forth and get aloft. This aſcending fell into the times of *Gregory* the ſecond, about the yeare 726. When as the Pope relying upon the aide of the Lombards ſtrook down *Leo Iſaurus* the Emperour with the Thunderbolt of his curſe, and drew away *Rome* it ſelf, and *Italy*, and *Spain*, from his obedience. For now began the *Beaſt* truly to ariſe out of & above the Earth, as which did not only exerciſe power over the Eccleſiaſticall rout, but he bridled the Laity alſo with his authority, yea, and the Emperour that was the chiefe

chiefe of them, who although he had formerly granted to the *Pope* great jurisdiction over the Clergy, yet did he put him and keep him downe with his Majesty, till that time, and that as it were, with a certain waight that was heavier then the Hill *Etna*, that so he might set up his proud crests above the Emperour. But now the earthly dignity also giveth place to the *Beast*, being at last come to be trodden under his feet, who had grown so high only by the favour and bounty of the *Emperours*. And therefore that it might appear openly unto all men, that the *Popes* were now let loose out of this same Prison-house of being under earthly authority, *Zachary* the next *Pope deposed Childerick the King of the Franks, & commanded that Pipine the Father of Charles the great, should be created King in his Roome.* But this doth more evidently shew it selfe in *Leo* the third. Who transferred the Empire from the *Grecians* to the *Germans*, and annointed *Charles the great* to be Emperour; what more evident argument can there be of having the highest power upon earth, then for a man to be able to take away the Empire from whom he list, and to confer it again on whom it pleaseth him. The *Popes* that succeeded trod in the same steps, tossing the Emperours like Tennis-balls, putting them downe, and setting them up at their pleasure. With which things *Bellarmine* being perswaded hath written very truly and agreeably to this Prophesie, *That all the Emperours, that have beene from the time of Charles the great, are beholding to the Pope for their Empire.* Book 5. Chap. 8. of the *Pope* of *Rome*.

For from that time the *Beast arose up out of the earth*, becomming superiour to any earthly Potentate, for the helping whereof forward those earthly Dominions and *possessions* of Land did serve, which were joyned with this new beginning, the which the *Pope* wanted before altogether, at least those which he enjoyed were but small *modicums*, such as only sufficed to maintain a *Bishop*, not such as carried any shew of a Kingdome. For in former ages, *Italy* was tributary to the Emperours, the which the *Goths* possessing at last, made it to pay tribute to themselves. When these were vanquished, it returned againe to the Empire under *Justinian*, being governed by those they called *Exarchi*. The *Pope of Rome* had as yet no Provinces, till this earthly originall furnished him with earthly possessions. For is it likely that the *Pope* by whose instigation others revolted from the Emperour, & so grew more wealthy, did not augment his estate also by spoiling of him? Would he not trow ye provide a gleeter or two for himselfe and Saint *Peter*? But this is argument enough to

prove

prove it, that he got a childes portion from thence, becauſe the *Lombards* turning their forces againſt the *Romans*, deſire to take thoſe Cities from the Popes of which they had bereaved the Emperour. Which being thus taken away *Pope Zachary* recovered againe with flattering words, and that with the vantage, if we may beleeve the Popiſh Writers.

For he took away from Luitprandus by way of a gift unto bleſſed Peter, and the Pope, beſides ſome Cities that had been gotten from him by force, the Patrimony of Sabineum, and Narnia, and Anconia, and Humana, and a great vally of the field of Sutrinum, and moreover all things, which Luitprandus had encroached from Æmilia, and thoſe of Ravenna within two yeares, Blond. Decad. 1. Book 10. But out of controverſie, the munificence of *Pipine*, *Charles the great and Ludovick* did far exceed all this. Now was it that the *Exarchy* was called *Romania*, that it might acknowledge the Lord thereof by the very name that was given it. Now therefore did the *Beaſt* begin to wax proud with the Kingdoms of this world, who before did rather boaſt of a little of dignity and honour, then ſhe could be to brag of any poſſeſſions of Cities and Lands.

Having two hornes like to the Lambe. Theſe two hornes are *Pipine*, and *Charles the Great* his ſonne, the Kings of France, with whoſe force of *armes as it were with hornes*, *this* new *Beaſt* did drive all his enemies far away. *Pipine* ſuccoured *Pope Stephanus* the ſecond when he fled into *France*, againſt *Aiſtulphus* the King of the *Lombards*. Whom he compelled by paſſing twice over the Alpes with his hoaſt againſt him, firſt to yeeld all the things to the *Pope* again, which he had taken from him, and after that to give over the *Exarchy of Ravenna*, and whatſoever almoſt he had ſurpriſed in *Italy*, to *Peters Chair*, *Volat. lib.* 3. *Charles the great* curbed *Deſiderius* the King of the *Lombards* for *Adrians* ſake, yea he quite took away the kingdom from that Nation, that it might never be able to trouble *Rome* afterwards.

After that again, when *Aragiſius* the *Duke* of *Beneventum*, had put *Adrian* into ſome fear, he came flying, as it were, into *Italy*, brought him into order againſt his will, and ſet *Adrian* free from all maner of fear. And when *Leo* 3. was the third time caſt out by the *Romans*, he made haſte into *Italy*, ſeverely puniſhed thoſe that were ſeditious, and reſtored him to his Chaire. The *Popes of Rome* had never ſuch ſtrong and ſure defence to rely on in any of their *hornes* from the time of the firſt *ten horns*, as they had in theſe *two horns*. Theſe two notable *horns* therefore

therefore did make the Originall of the *Second Beast* noble and famous, and these are said to be like to the *hornes* of *lambs*, because the Popes, whom these *hornes* releeved, seemed to be poor, afflicted, and innocent like to *lambs*. What lamentable Epistles do *Stephanus* the 2. *Constantinus*, *Stephanus* 3. and *Adrian* the *Pope*, send to *Pipine* and *Charle the Great*? How full are they all of complaints, pitious lamentations, teares, and most vehement obtestations? Do but consider what inhumanity they doe charge their enemies with, and how they do set forth the innocency of the Bishops.

Certainly you would think that they were Wolves, and that these were Lambes, and that he had an heart of iron, who would not assay to deliver these men that were thus in danger, out of their most cruell jawes, if so be he could possibly. And yet the *Beast* retained his old nature in the midst of this his distressed estate, and he spake big and terribly like a *Dragon*. I spare to speake now of *Gregory* the second, who thundred terribly against *Leo Isaurus*. Whose voice I pray you was that, when *Zachary* tooke away the Kingdome from the lawfull King, and bestowed it upon *Pipine*, his servant. What manner of voice was that of *Leo* 3. that proclaimed *Charles* to be Emperour of the *East*, and gave him an Installing? Was it not the voice of the old *Dragon*, who by force of his exceeding power, wherein he excelled, dubbed and disdubbed Kings at his pleasure. *Desiderius* the *Lombard* felt the force of this voice, who being drawn on with the lambelike shew of weakenesse and poorenesse, which the Popes made, offered to seize upon their possession, that so he might recover those things, which they had wrung from his ancestors by fraud, but this voice made him leape short of his whole Kingdome while he struggled about some one City or *Lordship*, yea, and that so as both himselfe and the whole race of the *Lombards* were for ever disseized of it. These be the marvellous exploits of this earthly *Beast* giving and taking away Kingdomes as he listeth, and which is farre more, doing all this, not so much with force of armes, as by his voice, whereby he exercised the power of the *Dragon*, though he carried the shew as yet of a tender *Lambe*, who was not at all able of himselfe to drive away the Wolfe from his shoulders.

And he did al that the former Beast could do. So much for his beginning, and his likenesse. His power is equall to that which the former had, whereof a notable proofe is given us in this verse. *Whatsoever he* could do, this doth all that in his sight. But whence hath this *Beast* so great power, but from the *Dragon*, who gave it to the first,

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as it is above, verſe 2. Wherefore both theſe *Beaſts* be one and the ſame both in largeneſſe of power, and in the founder thereof, from whom they received it. Now whereas ſome will have this ſecond *Beaſt* to be, as it were, a Champion to fight in the defence of the former; How can that be, unleſſe we would thinke that there is any man to be compared with *Antichriſt*, either in power, or deſire of doing miſchiefe? Nay verily he ſhall have none to follow him, but he ſhal exceed all men in wickednesſe by many a pole length. This *Beaſt* then is not any of *Antichriſts Guard*, or other attendants, but even he himſelfe, that is good at doing any villany, as himſelf. But will ſome man ſay, they ſeem to be diſtinct, becauſe one of them worketh in the ſight of another. But this kind of ſpeaking doth not declare a diverſity of Perſons, but only that the firſt remained alive after he had been cured of his wound. And yet it is very fit they ſhould be ſet downe, as if they were two diſtinct ones, becauſe of their notable variety, which one and the ſame Perſon ſhould attaine when he came to his growth. For which cauſe he is called both the ſeventh and the eight King, Chap. 17. Not becauſe there are eight Kings, for there are only ſeven *Heads*, but becauſe the ſeventh hath ſo great variety in his eſtate, that he might ſeem worthily to be, as it were, a new one, and ſo to make an eight. And beſides, if the *Second Beaſt* were diverſe from the former, why ſhould he get honour rather for the former than for himſelfe, ſeeing he is equall to him in power, and as notoriouſly wicked? It muſt needs be therefore, that the honour of the *Second* conſiſts in the honour of the *Firſt* whom he doth ſo earneſtly labour to get worſhipped of the inhabitants of the earth, not ſo much deſiring to amplifie the *Glory* of another, as his owne.

And he cauſed the earth, and them that dwell therein. The effect of this power tendeth to compell all counterfeit Chriſtians to adore the *firſt Beaſt*, which the *Holy Ghoſt* doth deſcribe exactly by the healing of his deadly wound, teaching us that this *Adoration* did not befall him, before that he was healed ſoundly of his wound that was given him. Hee had indeed great authority before he was ſo ſore diſcomfited, as we have ſhewed, but it was indeed far greater after all was well repaired and recovered. And this order the *Holy Ghoſt* obſerved above verſ. 3. joyning both *admiration* & alſo *adoring of the Beaſt* next after *the wounding and curing of his Head.* And that *Adoration* there ſpoken of, is the ſame with this here, which is now procured by the help of this *ſecond Beaſt*. But wherefore doth not *the ſecond Beaſt* urge and cauſe *adoration* in his owne name, but only

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in the name of the first, seeing this *second Beast* is no other but the same with the *first?* This is the singular fetch of this most crafty hypocrite, to counterfeit the name of Antiquity, that so he might be better esteemed of in the world. For this should be all his drift and labour, that the *first Beast* should be adored, as if he challenged no new matter unto himself, but that only which his Predecessors left him by inheritance. Hereupon it is, that we have the *Epistles* of the most ancient *Popes*, most impudently corrupted, bastardly ones suborned for true, and wholly changed for their own advantage, with additions and detractions, that be of a very new edition. Out of the same forge came the feigned *donation of Constantine:* Also Decrees that do carry greater shew of Antiquity in their Titles then the truth will beare, and six hundred other such forgeries as these.

Neither is there any other thing so greatly belaboured, among the *Popes* Champions at this day, as that the *Pope* may have the ancient honour given unto him, that is, that the *first Beast* should be adored. It would be thought to be stinking pride and ambition to hoyse up Sail, as it were, and to traffique openly for his own honour, (and yet the *Pope* is not ashamed of this neither) and therefore he doth set in his roome the first *Beast*, in whose name he may more closely serve his own turn.

Vers. 13. *And he worketh great Wonders.* Now he declareth by what means he inticeth and deceiveth men, and thereby obtains that adoration, for which he fighteth as for heaven & earth, and that is by working of miracles, wherewith *Antichrist* should become admirable. *As whose coming is by the efficacie of Satan, with all power, and signes, and lying wonders,* as S. *Paul* foretold of him, 2 *Thes.* 2. 9. The which thing, if *Irenæus* had considered, he would not have called this *Beast* the Esquire of *Antichrists* body, or his Page to carry his weapons after him, as he doth, *Book* 5. *Chap.* 28. but rather *Antichrist* himself. There are no miracles of the former *Beast* spoken of, but only his prowesse and great power, the force wherof may be a distinct thing from his wonders.

Now it is manifest to all men, how this *Beast* hath been extolled for his crafts-master in working wonders, straightwayes after he was whole of his wound and ever since. Take one or two for example, for it were infinite to reckon up every one of them. The Christians were wonderfully protected from the *Devill*, after that *Boniface* the 4. had consecrated a Temple for all *Saints*, which he called *Pantheon*. *Theodotus* that followed next after him, healed the Le-

proſie with a kiſſe. There was not a man in all the Army of *Eudon* that was killed or wounded in the battel which he fought againſt the *Saracens*, whoſe hap it was to light upon the leaſt ſcrap of that Sponge that was bleſſed by *Gregory* the 2. The body of *Formoſius* that was brought out of *Tiber* into the *Church* of S. *Peter*, was ſaluted and adorned by the Images of the *Saints* in the entring in thereof into the Temple. A ſnow-white *Dove* with a golden neck ſate upon the right ſhoulder of *Gregory* the 6. while he was at Maſſe. And when he was to be buried in the *Church* of S. *Peter*, the bars and locks of the *Temple* did not ſtay till the *Sexton* came to remove and unlock them, but skipped back of their own accord, when his dead corpſe was brought thither.

A certain woman that was lame, was healed by drinking of that water with which *Urbanus* the ſecond had waſhed his hands after Maſſe. There are an infinite company of ſuch as theſe, both old and new wonders, which the *Pope* of *Rome* boaſts of. For they are both of them of like force to confirm his authority. And that did *Zachary* the *Pope* know very well, who tranſlated into the *Greek-tongue* the four books of *Dialogues*, which *Gregory* the Great made, touching the miracles of the Fathers, that ſo the miraculous power of the *Popes* might be made known to the *Grecians*, as well as to the *Latins*. But will ſome ſay, there be others beſides the *Popes*, that have wrought as many wonders as they. It is true indeed, but they be ſuch as are all of them the *Popes* Vaſſals; ſo that whatſoever miracles are done by any of them, they are referred to the maintaining, preſerving, and increaſing of his dignity, as to their *Centre*. Whereupon all theſe that are done by his adherents, are worthily ſaid to be his, whoſe honour alone they ſerve to eſtabliſh.

So that he made fire to come down from heaven. Having ſummarily declared his miraculous power, now he deſcendeth to ſome particular kindes of them, which the Popiſh Writers will have to be three: Firſt, that whereby *Antichriſt ſhall ſeem to riſe again from the dead*; the ſecond, *That whereby he ſhall make fire to come down from heaven*; the third is, *To make an Image have power to ſpeak*, *Which ſeeing they are not found in the Pope of Rome*, it followeth, that he is not *Antichriſt* thus reaſoneth *Bellarmine*, Book 3. of the *Pope* of *Rome*, Chap. 15. But firſt for his reſurrection from the dead, it is gathered out of that that is ſaid, *verſ.* 3. of this *Chapter*, that *his head was wounded to death, and healed again*, and out of that that is ſaid afterwards, *Chap.* 17. 8. *That he was, and is not*; *and he aroſe out of the bottomleſſe*

tomleſſe pit. Which reſurrection we have ſhewed to be found moſt plainly in the *Pope* of *Rome*, when he was eaſed and delivered from thoſe miſeries, wherwith he was overwhelmed by the invaſion of the *Barbarians*; ſo that he lay, as it were, dead and buried in the opinion of men: For it ſhall be made manifeſt, that this cannot agree to a feigned death of one man for a few dayes, who afterwards revived; and this will ſhew out of the Perſon of *Antichriſt*, which the 17. *Chapter* ſhall teach us, to be not any certain and ſingular man; but a long ſucceſſion of many men, eſpecially, ſeeing this wound ſhall be very wofull unto him, and not ſuch an one as he gave himſelf in jeſt, and of his own accord, but ſuch as was given him by his enemies, where there could be no place for diſſembling, that other conceit of a feigned death hath no reaſon in it; but is a falſe conjecture, brought in by fooliſh men, both againſt the truth of the matter, and the very words of *Scripture*. The *Pope* of *Rome* therefore is famous by means of this firſt miracle, which they may, if they pleaſe, call his Reſurrection from the dead, to which it is not unlike.

Now let us ſee how like he is to this *Beaſt*, in regard of the ſecond miracle. Certainly thoſe miracles ſeem to be the greateſt, which are wrought from *heaven*, or in the *heavens themſelves*, ſeeing that men have the leaſt power over thoſe bodies of any other, as, when *the fire of the Lord falling from heaven, conſumed the whole burnt offering of Elias*, 1 King. 18. 38. Likewiſe, *when the Captain of fifte men, With all his army periſhed by fire from heaven at the prayer of Elias*, 2 King. 1. *Antichriſt* therefore ſhould ſet himſelf out with this kinde of miracles, that he might not ſeem inferiour to thoſe moſt famous and Holy Prophets of God.

The Jeſuits are glad to hear of this, and from hence they hold it for a moſt undoubted truth, *that the Pope is not Antichriſt, as Whom* we never can read *to have wrought any ſuch miracle*, as they ſay. But *Hildebrand* confeſſeth another matter, who in an *Epiſtle* of his to the *Germans*, ſaid that *Henry* the fourth was ſtricken with a thunderbolt, when he was excommunicated by him. And that not without cauſe, ſeeing the Spirit of God did govern his tongue doubtleſſe, as he did the tongue of *Caiphas* of old, to the intent that the world might underſtand, how it was, that the *Beaſt* made fire to come down from Heaven.

But we have no need to ſeek out a metaphoricall ſenſe, when as the Hiſtories furniſh us with moſt clear demonſtrations. Of this kinde of miracle, was that of *Zachary* the Pope, who journying

towards *Ravenna*, in the Moneth of *June*, *Was covered over, and kept With a cloud from the heat of the Sun in the day time, but in the night time armies of fire went before him in the clouds*, Centur. 8. *out of* Polychron, Book 5. 25. It is reported alſo in the ſame place, *that the Song of* Felix *the Archbiſhop of* Ravenna *being put in the moſt Holy Conſeſſion of the bleſſed Apoſtle Saint* Peter *by* Conſtantine *the Pope, Was found lying in an hideous hue, black and burnt up with fire after a few dayes*; out of the Pontifical; They would perſwade that it was burnt with lightning. But that is moſt clear, that a certain Biſhop, reproaching *Hildebrand* with many bitter taunts for his privie grudge he bare againſt *Henry*, periſhed with a thunderclap, and as he was dying, he cryed, *Out alas, Wretched man that I am, I am bound in chaines, and dragged to Hell; Goe tell* Cæſar *of it, that hee may repent, and make amends with prayers for his wicked fact committed againſt God, Saint* Peter *and his Vicar, unleſſe he had rather follow mee, that am going before to eternall puniſhment; and the ſame day the Biſhop of* Spire *dyed, that was more wicked then Hildebrand*, Cent. 11. *Out of* Avent. Books of his *Annal.* Did not the Embaſſador of *Armenia, ſee a Beam of the Sun, gliſtering with a bright gleam, and two Doves within it, aſcending and deſcending upon the head of Pope* Eugenius, *while he Was at Maſſe at* Viterbium? Centur. 12. In the City of *Bare*, while *Innocentius* was diſpatching his Maſſe, and while *Lotharius* the Emperor was preſent, *a golden crown was ſeen, upon which a fair White Dove ſate, and under the Crown a ſmoking Cenſer did hang down, and two burning firebrands by them.* In the ſame place, out of the Chronic. of *Saxony*. What can be more clear then theſe things? Wherefore I know now the Ieſuites will not deny, but that there is nothing from thence to hinder, why the *Pope* of *Rome* may not be *Antichriſt*. We ſhall ſee as touching the third miracle in his proper place, *verſe* 15. afterwards.

Verſe 14. *And he deceived the inhabitants of the earth.* Therefore theſe wonders are not true, but falſe and lying, ſuch as *Antichriſts* are, according to that of *Paul, With all power and ſignes, and lying Wonders*, 2 Theſ. 2. 9. And yet they are not therefore called lying, becauſe they are meer jugglings, in which there is nothing beſides a naked ſhew only, but partly becauſe they are much different from true miracles, howſoever they are marvellous, as the which do not exceed the power of nature, being done after a manner unknown unto us, by the power of the Devill; whence it is, that they do draw the beholders to great admiration, partly, becauſe they ſerve

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to ſtabliſh errours and Lyes, for whatſoever tends to the commending of any thing whatſoever, that is contrariant and repugnant to the moſt holy truth of the Scriptures, *that is a lying Wonder*; how greatly ſoever it is to be wondered at even to aſtoniſhment, and it is permitted by God to be done, but to try the elect, and to make the wicked like fools, and men bewitched, whom God giveth over in his juſt judgement, *that they ſhould beleeve a Lye, becauſe they would not receive the love of the truth*, 2 Theſſ. 2. 10, 11. By which rule which cannot deceive us, if all thoſe apparitions be examined, which are ſaid to have been made at *Spandavia*, and *Birtinum*, and in other places of *Germany* in the year 1594. thoſe glorious Angels of the Devils ſhall be found out to have been transformed into Angels of light, 2 Cor. 11. 14. Let it be true therefore which the Papiſts brag of their miracles. Let all be ſo done in very deed, which is ſet forth in writing by their Legendaries; yet whilſt that all theſe miracles ſerve to no other end but to ſeduce men from the Truth, and to draw them to errours and ſuperſtitions, they are but wicked and lying miracles, wholy of the ſame kinde of which this fire here ſpoken of is, which the Beaſt draweth down from Heaven.

Saying to the Inhabitants of the earth, that they ſhould make the Image of the Beaſt. Theſe words in the Greek may be referred to the *Beaſt* himſelf, as if he ſhould ſay, ſaying to them that dwell on the earth, *that he had made the Image of the Beaſt*, &c. as if he did here give a reaſon of doing his wonderfull works, teaching that he had done all to this purpoſe, that the ancient Image of the Beaſt ſhould live again. Or elſe they may be referred to the People, as all the Interpreters do tranſlate them, *ſaying to thoſe that dwell on the earth, that they ſhould make*, &c. As if the infinitive mood in the Greek were turned into the Subjunctive, with a Conjunction before it, &c. And indeed this is the end of all theſe miracles, that the firſt *Beaſt* may be advanced into honour among men; it being in the power of the People to make this Image; for unleſſe they bring honour unto the Beaſt, he ſhould go without it at all. Now it is ſaid in the Greek, *to make the Image to the Beaſt* in the third caſe, not *of the Beaſt*; the difference between theſe two is this, that he maketh *the Image of a man*, who doth either for gain or for delight, frame and faſhion an Image, as doth the Painter, or ſtatue-maker; but he is ſaid to make *an Image to a man*, who doth cauſe it to be faſhioned to gratifie or to honour him with it. But this Image is not any coloured picture, or any materiall ſtatue; *for all men muſt be ſlain that will*

not

not adore this, in the next verſe, whereas yet a materiall Image cannot come unto all men, unleſſe it be either carried about through all the world, or elſe if it had a fixt place, all men ſhould leave their own habitations to go on pilgrimage to it.

Beſides, this Image ſhall by his own power bring it to paſſe, *that whoſoever ſhall refuſe to worſhip it, ſhall be ſlain*, as it is in the ſame verſe; But this power is greater then any Picture or Statue can have, howſoever we have read that ſome Images have ſometime ſpoken by the cunning of the Devill. Neither are the Images of living men wont to be thruſt upon the people, to be worſhipped of them; there may be Statues indeed erected unto men while they be alive, but that is onely for civill honours ſake, not for religious worſhip. This image therefore is not any reſemblance of a Body, but a lively and expreſſe portraiture of the honour, Kingdom, and power of the former Beaſt, which the ſecond Beaſt ſhould carry with him. For this is that which the ſecond Beaſt laboureth for, that the firſt Beaſt ſhould revive in his Perſon; which wicked ambition of his is declared moſt ſignificantly in this kinde of ſpeaking. When he deſireth earneſtly to have an Image ſet up to the former Beaſt, he doth thereby ſhew, that he ſtands for no new matter, but onely to ſhadow out that ancient matter, the truth whereof was extant in former times; which cunning device of his we did before call, the counterfeited name of Antiquity, of which was ſpoken, verſ. 12.

Out of which it is alſo manifeſt, that the *firſt Beaſt* is not the *Emperours*, but *the Pope*; for it were an unequall and impudent requeſt, if the Pope ſhould have openly arrogated unto himſelf the honour of the Emperours; but ſeeing he requireth nothing, but that which the former Popes had, who would not think that ſo honeſt and reaſonable a requeſt ſhould be yeelded unto? Beſides this Image ſheweth, what manner of honour he coveteth to obtain among his followers, namely, ſuch as Idolaters give to their Images; *for he would ſit in the hearts and conſciences of men like an Idoll*, as it is manifeſtly to be ſeen by that *adoration* and *Admiration*, which we ſpake of before. He deſireth indeed to be counted a God, but the Holy Ghoſt calleth him a falſe God, and an Image by a true name. The Holy Ghoſt acknowledgeth not that vain and fooliſh diſtinction between an Image and an Idol, which the Image-worſhippers have forged of late dayes. And is it not clearer then the light, that Superſtitious people have advanced the lattermoſt Popes, ſo as they have made certain Gods of them, and therefore much more have they lift them

up

up into the ancient glory of the former Popes, that seemed to be utterly extinguished with the wars and Empire of the *Gothes* in *Italy*? Do not the same men worship this new found and framed Image of his like an Idol? See for this what we have said upon the 6. and 8. verse, to which many other things might be added, but that it were more then needed, to say more in matter that is clear enough, and known to the whole world.

Vers. 15. *And it was permitted to him, to give life to the Image of the Beast.* After that men have begun to adore the *Beast* like to an Idoll, when he was revived, being the Image of the former; to the intent that this crafty fox might the more bewitch and gull the people, he should endue the Image with vitall power. He alludeth to deviliſh conveiances of the Idolaters, whereby they made the Idols to pour out oracles with distinct voices like to men, that so they might intangle the minds of men with the greater superstition. So likewise the *Pope*, having once gotten to be esteemed as a God among men, did no longer make a dumb shew, but began presently to speak, to command, to forbid, to make, to cancell lawes, to blesse, to curse, to speak thus like a braggard; *By me Kings raigne*, as *Adrian* said in an Epist. to the Arch-Bishop of Trevir, *Whence hath the Emperour his Empire but from us; therefore he ruleth by us?* Also, *Whatsoever the Emperour hath, he hath it wholy from us.* Also, *Behold, the Empire is in our power, to give it to whom we will, for this cause are we set by God over Nations and Kingdoms, to destroy and pluck up, to build and to plant.* This was a terrible voyce of an Image, but it was far more terrible then that of the first Beast whereof he was an Image, who durst never once mutter out any such matter. It is no marvell if the Canonists trembling at this voyce within their Court, do ingeniously professe; *That the Popes will serveth him for reason enough in whatsoever matters he will, and yet that it may not be said unto him, why doest thou so and so*; Capit. Quanto. of the Translation of a Bishop. And this is the third miracle, which is far more marvellous then to hear a Picture or statue pattering out words distinctly; For this is no strange thing, as being well known both by those same famous oracles among the Heathen, being also an usuall juggling trick of the Magitians; but there was good cause why the world should be astonied with fear of this Popish Image that thundred with so horrible a noise. And thus we see this wonder-worker the Pope, to be famous for working those three kinds of miracles, which even in the judgement of the Papists themselves, should make Antichrist notorious.

And

And ſhould cauſe as many as would not adore the Image. Now doth he joyn force to his fraud; for whom he cannot perſwade by his miracles, to adore him, he compelleth them by puniſhments. But who is this that cauſeth as many as will not adore the *Beaſts Image to be ſlain?* Truly the Image it ſelf. For there is the ſame Perſon *that ſpeaketh* and *cauſeth*, as appeareth by the two verbs in the Greek, which agree with one and the ſame Noun; ſo that word for word, the words in the Greek are plainer, then they are expreſſed in the vulgar Latin, and they go thus, *and he had power given him to put life into the Image of the Beaſt, that ſo the Image of the Beaſt ſhould both ſpeak, and ſhould cauſe, that Whoſoever would not adore, &c.* Out of which it is plain that the word *Image*, is the Noun that governeth the verb (*cauſeth*) by which argument we proved before, that theſe things are not to be underſtood of any Image made with hands, which cannot be thought to be of ſo great power, but rather of ſome living Image, which we have heard before to ſpeak terribly, ſo as it ſhould kill all thoſe that would refuſe to acknowledge the divine nature and power ther .. Neither can any man be ignorant what maſſacres have been made through all the Chriſtian world, becauſe men have not been obſequious at an inch *to this his Image*. The Emperours themſelves that made ſomewhat dainty of their officiouſneſſe, paid ſo dear for refuſing this adoration, that they loſt their dignity, yea and their lives too; what may we then think became of the reſt of the multitude? It were endleſſe to rehearſe all, and it is as needleſſe, the matter being ſufficiently known, *Montanus* and *Plantine* read, *and he cauſeth*, againſt the authority of all other copies.

Verſ. 16. *And he maketh all, both ſmall and great.* Another kinde of puniſhing men *is in their goods*, wherein they are amerced, that *will not receive the Mark.* Now this *Mark* doth contain ſummarily all thoſe wayes, by which men are bound to the obedience of the *Beaſt*. And it is to be conſidered, how *the Beaſt* requireth to have his ſlaves bound unto him with a more ſtrong band then God requireth thoſe of his houſhold to be obliged unto him. For God counts it enough to have a ſeal that might touch and trouble the uppermoſt part of the skin only. But the Beaſt will have his mark go deeper; Whereupon he cauſeth it to be ingraven on the fleſh, which he doth to make the world to know with how much greater care and vehemency he urgeth the obedience of man then of God: Therefore he teacheth us in this verſe, *both who they be that receive this Mark, and in what part they receive it.* The parties receiving it, be all men, as is declared

red by the universall Note-all; as also by the distribution thereof. For he letteth no man passe, how contemptible and abject soever he be, but he will have him some way or other mark sure to himselfe, & this he doth very prudently, seeing small sparkes make a great fire: Cities are surprized on that side for the most part, which is least feared, and even Conies not looked unto, may overthrow the strongest and highest walls: Are not Princes compelled to follow the multitude? It was therefore a very politick device in him to make reckoning of small ones, of the poore of the servants. The which so vigilant and exquisite care of his, doth [illegible] the more set forth the glory of Christ in destroying this Kingdome: As for the words, they are thus in the Greeke, *And he maketh all that he giveth them, the Marke*: It is a concise kinde of speaking, but very significant, being all one, as if he had said, he driveth every one to this, That they are glad to take the *Marke* of him, when he giveth it them, &c.

To receive a Mark in their right-hand, &c. *Montanus* read, And that they should give Marks; so doth *Aretas* also: As if the *Beast* compelled men to print *Marks* in themselves, but by this meaning it should be written, that they should give to themselves. And yet *Aretas* maketh no other mark-giver but the *Beast*. After that he had shewed who are to be marked, now he teacheth in what part, namely, in their *right hand*, or *in the fore-heads*. In *that* so they might fight manfully for the *Beast* to their uttermost. For the *Mark* is not to be taken in the left hand, but in the right, which is the stronger and more ready of the two, to do any thing withall. After this manner be *Emperours, Kings*, and *all Magistrates marked*, & then all the *Clergie*, and the whole rabblement also of the *Religious orders, professours in the Schooles, Canonists Lawyers, &c.* At these are the stoutest of his Souldiers set as it were in the reward that be of the cheife commanders company, & the cheife champions of the *Beast*. *The mark is put on the foreheads*, that it might be manifest unto all men, to whom they belong as Vassals. In which part the whole residue of the common people beareth the Marke.

For though they are not so mighty in power as the former, to defend the *Beast*, yet must they needs acknowledge openly, to whom they belong, as to their good Lord and Master, wherefore the *Mark* in their right hand is a band of a more neere and strait knot of amity, both because defence is somewhat more, then a naked profession, as also because it goeth before it in order and honour.

And yet this order is changed in the Chapter following, Verse 9. But only to aggravate the matter thereby, as it seemeth, as we shall see in that place.

Verse 17. *And that no man can buy.* The force of this *Marke* is, that it may be a token of liberty given to commerce and bargaine among men. What a great damage then must they needs endure that want this badge, when they can neither converse nor have any dealing with any man? And this is expresly ordained in the decrees, *that no man ought once to speak to those with whom the Pope is at enmity*, Caus. 11. q. 3. *If an enemy.* And again, dist. q. 3. Gratian. *That soveraign obedience is due to the Pope, that it is not lawfull for any man to commune with him, to who the Pope is an enemy for some deeds of his Chaire.* For confirming of which matter, the counterfeit Epistle of *Clement* is alledged, saying, *We must not stay in this case till one be excommunicate, but if this* Clement *be an enemy to any man for any of his ill deeds, doe not you stay till he say unto you, &c.* Doubtlesse his becks are to be observed, that so we may depart away from those with whom we may conjecture that the Pope may be angry, & that without any warning given thereof. What plainer prohibition can there be made to keep men from bargaining with any of them who want the Mark? Experience at this day confirmeth the same thing, but the former times did it more plainly, when as the whole earth did admire the *Beast*; for then he had no leave granted him to traffick with any man, who had not a Mark.

. *Vnlesse he hath a Mark or a Name &c.* Here we have a distribution of the Mark into three Kindes, into a Mark, which is the name of the whole, as it is often used in distributions, into the *Name of the Beast, and the number of the name.* The Mark is the first & principall badge, proper to the Captaines and household servants of the *Beast*, as it seemeth, consisting partly in ordaining *Clerks*, who have an indelible Character stamped upon them, thereby to testifie their perpetuall Romish servitude, *Gods* providence so guiding their tongues, that they should note out the force of their self-devised Sacrament in those words, that so the *Mark of the Beast* should be evident to all men. Partly in an *Oath*, whereby the highest Emperours, Kings, and others of the Magistracy, and every condition of life among the Superior sort of men, are bound to yeeld obeisance to the *Pope of Rome.* Thus did *Otto* the first, in the yeare 942. swear to *Pope Iohn* the 12. *That he would exalt the Church of Rome, and* John *the Ruler thereof according to his power. Distinct.* 63 *Chapter. To thee O Lord,* More fully

fully in the book of the Pontificals, where the Emperour promiseth in expresse words, makes a solemne covenant, and sweareth before God and blessed S. *Peter*, *That he will be for the time to come, a protectour, proctour, and defender of the highest Priest, and of the holy Church of Rome, &c. Clement.* Book 2. Tit. of an *Oath*. The *name* is the proper appellation of the *Beast*, which is given unto the people as it were, a name derived from their ancestours, as to whom the *Oath*, and the ceremonies of *Ordination* can not so well agree. For the brand either of an *Oath*, or of *Ordination*, or of such other Rites, is not set upon the whole people (for these belong to the *Clergy-men, the Peers*, and others that beare any publick office) but there is another more easie and ready way, whereby the multitudes of common people may professe themselves to be the Popes proper Cattell, and that is, to doe as the servants did of old time, by taking his name so upon themselves, that even as the Prince himselfe is called *Universall, high Pope, Pontifex*: So should they be called Catholicks, Papists, Prelatists, Pontificii. Some of these names were wont of old to be common, but the Pope did at length challenge them as proper to himselfe alone, neither will he have any other to be called Catholicks now, but only those that are of his flock. And though these names do flow promiscuously to all his subjects, yet the common people are knowne by this ensigne alone, the rest being marked with a peculiar stampe besides.

But what need is there of a third Note? The two first doe comprehend the whole filthy company that belong to this Kingdome. There is another kind of men that are set a little further off from the government of the *Beast*, then that which I spake of right now. Who unlesse they be marked at least with the number of the name, let them know that they are forbidden all intercourse of merchandize, with the subjects of this *Beast*. Now these men seem to be the *Grecians*, who unlesse they would receive the *number of the name*, should be accounted as outlawes and exiles unto this people, and so should be debarred of all profits, which might be come by amongst them. The number of the name is all one with a name expressed by number, or that I may so call it, *a numerall name*. The which seeing it shall be made manifest out of those things which shall be said upon the next verse, to be *Latinus*, the truth of this Prophesie doth marvellously shew it self even in this point also. For the *Beast* did so hate the *Grecians* of old, that though hee saw them to bee so miserably spoyled by all their Neighbours, hee would not suffer any aide to be sent unto

them out of the Weſterne parts, till that *Michael Paleologus* about the yeare 1273. did covenant with *Gregory* th tenth at *Lions*, that he would ſubject himſelf and all his people *to the number of the name of the Beaſt*, that is, till he promiſed that all his ſhould thenceforth yeeld the honour of principality to the *Latine Pope*. Among theſe three marks, The *Character* belongs to the *Peers* and *Clergie*, as being his ſonnes, the *Name* to the people and common ſort, as to his Villaines, and the *number of the name* to the Grecians; that were ſtrangers of another countrey.

18. *Here is Wiſdome, He that.* Now he exhorteth us to number this *name*, out of which exhortation, if we ſhall give diligent heed, many things may be gathered, by which we may come to the true knowledge of the *name*. For firſt, why doth he require diligence rather in ſearching out the *number of the name*, then in ſearching into the *Marke*, or *the name of the Beaſt*? It is manifeſt that this exhortation belongs to the third member, now *the Marke* or the *Name of the Beaſt* would have rather helped to the more certain and cleere knowledge of him. And therfore one would think, that our diligence ſhould have been ſtirred up to ſearch out theſe things, out of which there might be hope conceived of more plentifull fruit. The reaſon why theſe be omitted, and this only is offered to our deeper conſideration, ſeemeth to be this, becauſe the number of the *name* might begin at the time, when *John* wrote. But the *Marke* and *the Name* were not extant as yet, like as neither was the *Beaſt* himſelfe, as we have ſhewed, ſo that they could not fall into any account or underſtanding. The names indeed & titles of Biſhops were common even in thoſe firſt times: but there was then another manner of reſpect of them then when as they were changed afterwards into the proper title of one particular man. This is that the exhortation meaneth, when it is ſaid, *Here is Wiſdome, he that hath underſtanding let him reckon the number*, how great a torment would it have been for the learned men of that age to aſſay to do a thing altogether impoſſible? ſhould they not have had cauſe to have utterly given over the labour of ſeeking out that which they could never have had any hope to find out? But their diverſe indeavours herein ſhew, that they had not this opinion of old, that this wiſdome ſhould belong to the time to come, and not their own age at all. Let this therfore be the firſt property to know this myſticall number by, which we are exhorted to ſearch out; *That the number of the name might be manifeſt even to that age, wherein John lived, and that not to himſelfe only by revelation, but to*

ſome

some other also by study, and search. Secondly, it is expresly here said, *that this is the number of a man*, that is, such a name of a man, out of whose numerall letters, this number is made, which name yet is not proper to the *Beast*; for it was *the number of a man* before the *Beast* was extant: neither could it stick in the person of any one man that flourished in that time, when *John* lived, for then the computation of the number would have been uncertain, wavering and unpossible, but it is *a name proper to a people*, derived from one man as from the head into some intire people.

Thirdly, *the number that is here declared in the manner of a riddle, and obscurely; teacheth, that it was dangerous for the Church to have that name divulged openly in this place at at that time.* For else why should the *Holy Ghost* have used such a darksome manner of setting this name down, but to avoide offence which there was no necessity to give, for which purpose also *Paul* saith, *now also ye know what it is which hindereth*, 2 Thess. 2. 6. Whereby it is apparant, that the Apostles taught the Churches some things concerning *Antichrist* secretly and in a close manner, which it was not convenient to have spread abroad among the men of the wicked world: not because they did through a kinde of sluggish and servile fear of danger, think it best to have these things concealed, but because they would not have the Church to be troubled unnecessarily, to reveal the *Beasts name* before he was hatched, which was a thing more then needed. Unto these three things, which are all fetched out of this verse, a fourth common property must be added out of the former, namely, *that this number doth set those men free frō the prohibition of trafficking with the Beasts subjects, who would suffer themselves to be marked with it.* All which things being now joyned together, do teach us thus much in effect, *that the number of the name is a numerall name of some man, making up by computation the number of six hundred sixty six, which might have been numbred at that time, when first this Prophesie was set forth, and which yet is declared mystically only for the avoiding of some unnecessary danger, and lastly, whereby they who take this mark upon them, are freed from this prohibited trafficking.* Which description will not suffer this name to be roving & uncertain any longer, but will afford us some one certaine & true name, that shall be distinguished from all other. For if we shall examine all the names wch are appointed out by the Interpreters by these properties that be of certain truth, we shall finde how unlike and strange they are thereunto, save only one. Some of them doe resemble this number in some one property, of

which kinde I know two. First that which that worthy man, and great light of the Church *Francis Junius* bringeth, who will have this number to be *the Popes learning*, and the *Cannon law* as he calleth it, chiefly now that *the sixt book of Decretals hath been added to the five former by* Boniface *the eight. For this number is perfect, and arising perfectly out of the parts thereof at some times; neither is there any part of the Popes law which is not conferred to the head thereof, or is not contained in it. The Beast also teacheth this name, and makes it to be as it were the marks of his members.* But seeing this is the *name of the Beast* when he is growne old and decrepid, not that ancient name, which was extant before his beginning, and it is not the name of any man; it seemeth not to be so agreeable; especially, seeing there could be no danger in revealing this plainly, in regard whereof, this mysticall covering should be necessary; and lastly, this is not the name of those men, which do not at all cleave to the *Beast*, such as is the *number of the name*, as we have shewed, Verse 17. but rather it is *the name* of those that be the *Beasts darlings*, that is, *of the Canonists*, whom *the Pope maketh most account of.* Another name there is that is brought by Master *Hugh Broughton*, that learned man of our own countrey; *Adonikam*; *God hath risen up*, which is the name of a man in *Esra* 2,13. Whose posterity are reckoned up there to be *six hundred sixty six*; as if *John* should say, that the name of *the Beast* is all one with the name of that man whose posterity are recorded, to be six hundred sixty six, that is, *Adonikam.* It is indeed a very fit name for *Antichrist*, seeing *he lifteth up himselfe as God above all earthly names.* But seeing this name doth intimate nothing more, then that which *Paul* hath taught plainly before, when he saith, that *Antichrist lifteth himselfe up above all that is called God*, 2 Thess. 2.4. It is not likely that that should be now closely covered under a dark riddle, which was famously knowne before through the whole Church.

Besides, what troubles were to be feared by devulging this name? That I may say nothing of that which spoyleth all, that this posterity of *Adonikam* are numbred up afterwards, and said to be six hundred sixty seven, *Neh.* 7.19. The rest of the names which be *Titan Lampetis*, *Ninetes*, *Cacos odegos*, *alethes*; *blaberos*, *palai baſcanos*, *amnos adicos* in Aretas, *Ecclesia Italica*, and the like in latter writers, they are partly no names of any man, or at least not proper to a people, partly, there was no cause why the revealing of them should be feared for any danger that would ensue thereby whosoever should know

know them. *Romith*, or *Romaghnus Romanus*, commeth neereſt of all to the truth; but the fourth property doth reject this name alſo, becauſe it would not have force enough in it to winne *the Beaſts favour*. For the *Grecians* did willingly acknowledge themſelves to be *Romans*, and they gloried in this *name* for a long time. *Conſtantinople* was commonly called *new Rome*, and yet for all they were exceedingly hated of the *Beaſt* all the while, till they did at length approve their conſent with the *Latines*, and acknowledge *the primacy of the Latine Pope*. Therefore after diligent catting off all accounts, and examining of all interpretations, I think that *Lateinos Latinus* is that name, which the *Holy Ghoſt* bids us number in this place. Which is a name, whoſe letters do according to the computation of the *Grecians* make this number, and in which all the reſt of the proprieties do conſpire, and that ſo much the more truly, becauſe it is continued unto us from the Apoſtles times, & the event hath made it to good, that that is more cleare then the Sunne at midday, which was before as darke as midnight. For ſo ſaith *Irenæus* booke 5. Chap. 29. againſt Hereſies; *Lateinos is a name whoſe number is ſixe hundred ſixty ſixe; And it is very likly, becauſe the righteſt Kingdom that is, is called by this name. For they are the Latines, that raigne now; but we will not boaſt hereof.* Theſe things writeth he; & that ſo as if this were not his opinion alone, but as if he had receaved it from ſome other, now from whom elſe is it probable that he had it but from *Polycarpus*, whoſe hearer he was, as *Policarpus* was of *Iohn*. Such than are theſe *Beaſts*; the expreſſe portraiture of which we ſee in the *Pope of Rome*, who according to the plaine interpretation of the words, the events of the times, and the agreement in all things doth without any force ſo fitly reſemble every part of this firſt Type, and that even to the leaſt ſhadowes, and appearances thereof, that I think the Papiſts themſelues can no longer doubt who is *Antichriſt*.

And thus farre have we had the Reuelation of the *Dragon* and the *Beaſt*, according to the meaſure of that knowledg of them, which ſhould be augmented about the *ſounding of the ſeaueth Trumpet*. For thus farre do the *thirteene Centuries*; reach, which end in the yeare 1300, That is, *in the number of the name of the Beaſt*, and that is a litle after that the *Beaſt* had compounded and made peace with the *Grecians* vpon thir ſubjection to the *Latine Pope*; And with this *number of name* doth the Holy Ghoſt alſo ſhut vp this prophecy of the *Beaſt*, ſhewing thereby a very great conſent of the event on every ſide.

Chapter

The 14 Chapter.

1 AND I beheld, and loe a Lambe ſtood on Mount Sion, and with him an hundred forty and four thouſand, having his fathers name written on their foreheads.

2 And I heard a voice from Heaven, as the ſound of many waters, and as the ſound of a great thunder: and I heard the voyce of Harpers harping with their Harpes.

3 And who did ſing as it were a new ſong before the throne, and before thoſe foure Beaſts, and thoſe Elders: and no man could learne that ſong, but thoſe hundreth forty and foure thouſand, *to wit*, thoſe which were bought from the earth.

4 Theſe are they which were not defiled with women, for they are Virgins: theſe follow the Lambe whitherſoever he goeth: theſe are bought from men, being the firſt fruits to God and to the Lambe.

5 And in whoſe mouth was found no guile; for they are without ſpot before the throne of God.

6 Then I ſaw another Angell flying in the middeſt of heaven, having an everlaſting Goſpell, to preach to them that dwell on the earth, and to every Nation, and Tribe, and Tongue, and People.

7 Saying with a loud voyce, feare God and give glory to him: for the houre of his judgement is come, and worſhip him which made heaven and earth, and the ſea, and the fountains of waters.

8 And there followed another Angell, ſaying; It is fallen, it is fallen, Babylon the great City, becauſe ſhee gave the wine of the wrath of her fornication to drink to all Nations.

9 And

9 And the third Angell followed them, ſaying, with a loud voyce, if any man ſhall worſhip the Beaſt and Image, and receive his mark in his forehead, or in his hand.

10 The ſame ſhall drink alſo of the Wine of the wrath of God, of the pure Wine, *I ſay*, which is powred into the Cup of his wrath; and hee ſhall be tormented in fire and Brimſtone before the holy Angels, and before the Lamb.

11 And the ſmoke of their torment ſhall aſcend evermore: neither ſhall they have any reſt day and night, which worſhip the Beaſt and his Image, and whoſoever receiveth the print of his name.

12 Here is the patience of the Saints: here are they that keep the Commandements of God, and the faith of Jeſus.

13 Then I heard a voyce from Heaven, ſaying unto mee; Write, Bleſſed are the dead which dye for the Lords ſake, from henceforth: even ſo ſaith the Spirit: for they reſt from their labours, and their works follow them.

14 And I looked, and behold a white cloud, and upon the cloud one ſitting like unto the Sonne of man, having on his head a golden Crown, and in his hand a ſharp Sickle.

15 And another Angel came out of the Temple, crying with a loud voyce to him that ſate on the cloud, thruſt in thy Sickle and reap: for thy time is come to reap; for the harveſt of the earth is ripe.

16 Then he that ſate on the cloud did thruſt his Sickle on the earth, and the earth was reaped.

17 Then another Angell came out of the Temple, which is in Heaven, having alſo a ſharp Sickle.

18 And another Angel came out from the Altar, having

power over the fire, and cryed with a loud voyce to him that had the ſharp Sickle, ſaying, Thruſt in thy ſharp Sickle, and gather the cluſters of the Vineyard of the earth; for her grapes are ripe.

19 Then the Angel did thurſt in his ſharp Sickle on the earth, and cut down the grapes of the Vineyard of the earth, and caſt them into that great Wine-preſſe of the wrath of God.

20 And the Wine-preſſe was trodden without the Citie, and blood came out of the Wine-preſſe, unto the horſes bridles, by the ſpace of a thouſand ſix hundred furlongs.

The Logicall Reſolution of it.

WE *have heard in the two former Chapters, what things have been acted by* the enemies *of the Church; We ſhall heare in this Chapter following, as touching the valorous works of* the Citizens *thereof, for here We are taught, What was the eſtate of the true Church from the time,* that the battell was fought in Heaven, and the Dragon was caſt out upon the Earth, *Chap.* 12. 9. *as alſo when* the Beaſt began to riſe out of the Sea, *Chap.* 13. 1. *Now this eſtate is double: the* firſt, *while ſhe kept within the Camp, Where wee have the happy condition of the Saints declared unto us, by their* Captain the Lamb that ſtands upon Mount Sion, *as alſo by* their Souldiers, *who are both a* definite and a choyce company, *verſ.* 1. *After that by the* joy of the Spirit *that is expreſſed in their new ſong, ver.* 2, 3. *And laſtly, by their* Holineſſe *Wherewith they were indued, verſ.* 4, 5. *And this army of Saints, is that ſeed of the woman ſcattered here and there in the world, With whom the* Dragon *made war; after that the woman vaniſhed out of his ſight, by flying into the Deſart, Chap.* 12, 13. *The* ſecond *eſtate of the Church is deſcribed as ſhee is* fighting, *and coming forth into pitched field, where there are deſcribed certain* valiant combatants and Champions, *who are ſent and* break out *to offer Antichriſt a defying challenge, and encounter, firſt by word, which is done three wayes by three Angels that follow one another in order mutually. The* firſt *of whom ſpreads the generall light of the Goſpel over the earth, verſ.* 6, 7. *The* ſecond *foretelleth the fall*

of

of Babylon, *verse* 8. *The* third *time the* Beast *out of his lurking holes, and sets him in the open light, by denouncing an horrible judgement against those, who despising this threatned judgement, do nevertheless cleave unto him, verse.* 9. 10, 11. *But yet seeing the weak ones are stricken with a fear at the considering of those pains and torments, which they are compelled to undergoe, whilest they return and cleave to the truth, there is a double Consolation adjoyned, one of* Iohn *verse.* 12. *Another of a* voyce *that was sent from Heaven, whereby the former is confirmed, verse.* 13. *And so the first encounter by Word is ended. The* second *skirmish is made* by deed, *which is double also:* A Harvest *and* Vintage, *for the furthering of the harvest, an Angel is addressed with an instrument, verse.* 14. *And a commandement, verse.* 15. *And he falls to his Worke, verse.* 16. *For the vintage, an Angel cometh forth prepared and furnished, verse.* 17. Receiveth a commandement *from another Angel, verse.* 18. And finisheth the businesse, *verse.* 19, *and* 20.

THE EXPOSITION.

Vers. 1. *THen I looked, and loe a Lamb stood.* This Prophecie beginneth from the time that the *Dragon* being cast out upon the earth, *chased the Woman into the Wildernesse,* Chap. 12, 13, &c. Where the state of the Church, as she lieth hidden, is more fully explained according to that more cleare knowledge thereof which the *seventh Trumpet* bringeth, as it hath been observed, at the beginning of the 12. *Chapter.* The eleventh *Chapter* did touch more shortly the state of the former times, dispatching, as it were, in one word, the whole remainder of the Prophecie in the sufferings of the two witnesses, as being the two principall members. But here in this place we have it a little more copiously declared, how matters stood with the whole body in the mean time, both in respect of the safety of all, and also in respect of the valorousnesse of some of them, by whose happy conduct a joyfull victorie is begun. *Iohn* therefore beginning the matter again from thence, saith, *he saw a Lamb standing upon Mount Sion.* This *Lamb* is *Christ, the Sonne of God,* as it is evident by his correlative in this verse, *the name of his Father.* He carrieth himself like a Lamb all this while, *induring* the *Dragon* and the *Beast* patiently, and not avenging himself of them with that security wherewith he both could and might justly, in regard of their desert; and yet he lyeth not idle, neglecting

the ſalvation of his ſervants, he ſtands, as it were, in battell aray ready to defend them: covering the woman and her ſcattered ſeed under his wings, leſt they ſhould take any harm from their enemies. *Mount Sion* upon which the *Lamb* ſtands, as it were, on his watch-tower, is *the Church* it ſelf, which ſtandeth firmly like *Mount Sion*, againſt all the force of Adverſaries. Before it was the *Temple*, and *the Holy Altar*, but yet a ſmall hiding place, *Chap.* 11.1. After that it was *a Solitary deſart*, becauſe it carried no ſightly ſhew upon earth, *Chap.* 12. 6, 14. Now it is called *the Hill of Sion*, becauſe it continueth invincible in the midſt of theſe waves, which is a notable comfort againſt either the ſmalneſſe or deformitie of the Church.

And with him an hundred forty four thouſand. This is the ſame troope, which was before of thoſe who were ſealed, *Chap.* 7. 4. *Aretas* thinks it to be a diverſe one, becauſe the Relative Article is wanting; but that is wont to be omitted in matters that are ſufficiently known, as the woman ſpeaks, *Iohn* 4. 25. *I know that Meſſias cometh, who is called Chriſt; not Omeoſias but Meſſias*; and many ſuch ſpeeches are there. Surely theſe men, beſides that they agree in the *number*, have *a name* alſo *written in their foreheads*; now what is this elſe, but *to be ſealed?* beſides, *they ſing a ſong alſo*, which no man could learn beſides them, *verſ.* 3. They are therefore choſen out of the whole company of thoſe that ſhall periſh, to whom alone Chriſt imparteth the ſaving knowledge of himſelf, during the time of thoſe afflictions of the Church. Wherefore they are the ſame in all things with thoſe *ſealed ones*, as alſo with the *Temple* that was meaſured, and the woman that fled into the Wilderneſſe, and they are to be referred to that time of the ſeventh *Chapter*. Hence therfore we may perceive what a goodly train the woman had in the Wilderneſſe, in how great number alſo the Saints were flocking together in the *Temple* with the two *Prophets*, *Chap.* 11.1,2. Though then the Saints be exceeding few, if they be compared with that huge company that poſſeſſeth *the Holy City* and the *Court*, yet as there were of old *ſeven thouſand men that the World knew not of*, who *did never bow their knee to Baal*; So were there long ago in *Mount Sion*, *a hundred forty and four thouſand* in the midſt of thoſe laſt ruines of the *Church*, who when all the reſt of the world ran after the *Dragon*, and *the Beaſt*, did converſe alwayes together with the *Lamb*, never departing from his ſide.

Having the name of his Father. Aretas Complutenſ. and another Copy read, *Having his name, and the name of his Father*; So doth alſo

alſo the old Latin read it. Which reading I would think rather is to be followed, both becauſe it doth more fully open the Doctrin, ſeeing wee are adopted to be ſonnes by Chriſt, and becauſe ſo many copies conſent thereto. There is no difference in the effect between either, yet the one is more ſignificant then the other: but hence we may fetch light to clear that in the 7. Chapter, v. 3. Where mention is made of ſealing, but there is nothing ſet down by which it might be known, what manner of ſtamp was ſet upon them. We learn out of this place; that this *Was Written upon their foreheads, that God Was their father through Chriſt.* And there is great cauſe why this ſhould be made a marke to know the Saints by, becauſe they are moſt of all diſcerned hereby from the wicked of the world, whoſe faſhion it is to condemne a child-like confidence in God for arrogancie, as we ſee in the Papiſts who blaſpheme againſt this holy truth. But obſerve that this is no ſenſible ſealing, or if that were granted, *yet that is not the ſigne of the Croſſe*, but *the name of the Father Written on their foreheads.*

Verſ. 2. *And I heard a voyce from heaven.* That is, *from Mount Sion*, where the Lambe ſtood with this multitude, *Out of the Temple*; That is, *out of the Church.* The ſame thing is ſignified by theſe ſundry names. There was an endeavour in this Mountaine alone to worſhip God aright; while all the reſt of the world followed their own ungodly and vain imaginations. The voyce which was heard, is illuſtrated by a threefold ſimilitude; of *Waters, Thunder*, and of *Harpers*, which threefold ſimilitude noteth out the proceedings of the Church; the firſt is the Churches voyce when it was decaying, and that is a *confuſed and diſtinct* one, ſuch as is the noiſe of waters, which ſignifieth nothing, teacheth nothing, but beateth the eares with a certain unprofitable murmur. For when as the woman went firſt into the wilderneſſe, though there were then many very learned men flouriſhing in the Church, as *Athanaſius, Baſill, Nazianzen, Chryſoſtome, Ambroſe, Hierome, Auſtin*, and others, whoſe very learned works did make a mighty noiſe through all the world, yet how was all their doctrine commonly not underſtood, nor perceived of the moſt, every one following eagerly their own ſuperſtitions for all that? Yea the Doctors themſelves did not ſpeake diſtinctly, and plainly, while they ſometimes preached righteouſneſſe by Chriſt onely; ſometimes they gave it to their own works, erewhiles they tooke away free will; oftentimes they left the ſame entire and untouched, they condemned Idolatry in word, and they eſtabliſhed

it

it indeed by invocation of Saints, worſhipping of Reliques, and other wicked ſuperſtitions. Certainly there was ſcarce any head of doctrine which they taught alwayes conſtantly after the ſame manner. They made therefore a confuſed noiſe, which did rather overwhelm the ſenſe with a mighty ſound, then informe the minde with profitable knowledge. For as the words of a man when he is giving up the Ghoſt, dye within his jawes, neither do they ſound diſtinctly to the underſtanding of thoſe that heare them; ſo the truth that was then ready to dye, did ſound ſo confuſedly in the bickering of contrary opinions, that there could ſcarce any voyce thereof be underſtood. Yet in this diſorderly noiſe, the Saints did perceive as much as availed to help them to Salvation. If we follow this interpretation, which the event maketh to be of credit, a man may obſerve what is the judgement of the *Holy Ghoſt* concerning the writers of that age, namely, that very pure doctrine can be ſcarce any better drawn out of their writings, then any profitable notion can be gathered out of the noiſe of the waves when they daſh one upon another. I would have nothing detracted from their due commendation, for what was wanting in them, is to be imputed to the decay of that Age, not to any want of learning or wit in them, in which they did excell. But I cannot but marvel at the daintineſſe of our Age, that would feed on Acorns again, now when the uſe of corn is found out.

The *ſecond voyce is of thunder*, loud and terrible, giving a crack by certaine fits. This is the voyce of the Church when it was beginning to ruin, made by *Waldenſes*, *Albingenſes*, *Wicliff* and *Huſſe*. Theſe thundred out very vehemently, and the world was aſtoniſhed with the crack that they gave, but all the feare of it vaniſhed away with the noiſe of it, till a new crack came ruſhing again, like as it fareth in Thunder, wherewith men are no longer afraid, then while their eares are filled with the noiſe.

The *voice of the Harpers*, is that of the Truth when it was fully reſtored, ſtraight before the *Woman* came out of the wilderneſſe, when there were confeſſions ſet forth every where by the Churches, the *Auguſtane*, that of *Strasburg*, *Baſill*, *Switzerland*, *Saxony*, which all did make a moſt ſweet harmony by their moſt pleaſant conſent in one and the ſame truth. This threefold voyce therfore hath ſet before our eyes ſummarily, the whole courſe of doctrine from the firſt beginning of that lurking of the Church during the long raigne of *Antichriſt*. By which we ſee, how every latter Prophecie is more evident then the former. Firſt of all, the quality of the company of the

the faithfull was declared by *sealing*, Chapt. 7. Then by their *lying hid in the Temple*, Chapt. 11. Thirdly by *their flight into the Wilderneſſe*, Chapter 12. Now far more plainly after this manner which we have heard here, and this ſhall yet be more clear in the particular explaining of this Chapter.

Verſ. 3. *And they ſung as it were a new ſong, and do ſing*, by the defect of the article *and which did ſing*, for *and ſinging*. The *new ſong* is the magnifying of God the Father by Jeſus Chriſt, by whom the elect are made the Sonnes of God. It is called *new*, not becauſe men began now firſt of all to be, and to be counted the Sonnes of God, but becauſe this grace is communicated to far more in the true Chriſtian Church, then ever before the comming of the Redeemer, and ſo it is confirmed with more plentifull arguments. For which cauſe we are ſaid, *to have received the ſpirit of adoption*, Rom. 8. 15. Not becauſe we were the firſt that received it, but becauſe we received it more fully then they that were before us. Or elſe, there is a *double ſong* that hath been from the beginning of the world, *an old one*, and *a new one*; That magnified God becauſe we were made his Sons by *creation*, as Adam was before the *fall*: this extolleth God with praiſes, becauſe we are made his Sonnes by *redemption*.

This is *a new ſong*, becauſe it is the later, although all the elect uſed it from the beginning. It is ſung before the *Throne*, the *Beaſt* and the *Elders*, becauſe this lauding of God is chiefly performed in the publick aſſembly of the faithfull, and yet this company was in the *Wilderneſſe*, and was not marked of the world. Or elſe it is ſung *before the Throne*, becauſe every one that profeſſeth this faith truly, belongs to the company of the elect, although the injury of the times, ſuffer not publicke congregations to be gathered together, in which a man may freely acknowledge this ſelfeſame thing, having the brethrens voyce joyned with his.

And no man could learne. Namely, during all the time the *Church lay hid*, Chapter 12. 6. For now the company of the faithfull was certaine, definite, and eaſie to be numbred, when as thoſe were choſen by their Tribes, who ſhould ſing this new ſong, above Chap. 7. For as God did of old chuſe out the *twelve Tribes of the Iſraelites* to be his people, forth of all the reſt of the world, and no ſtranger might joyn himſelf to that company, before the partition wall was broken down, ſo hath God now ſhut out the counterfeit worſhippers from his own true ones, with firme wals of the courts, ſo that theſe were thruſt into the *innermoſt Temple*, as into a certain ſtrait and narrow

row priſon, while theſe other triumphed in the mean time in the *outward* and *larger court*, Chapt. 11. 2. Who could not, or rather would not conceive what the *Saints ſung within*, but *they* made a noiſe with a kinde of baſtardly mingle-mangle muſick, lauding God for their adoption; but yet ſuch as was obtained partly by Chriſt, partly by their own ſtrength, declaring whence they come by this their *Shibboleth*, Judg. 12. 9. They ſhould be therefore very few for a certaine time, who ſhould ſing this ſong in reſpect of the reſt of the multitude; yet after that Antichriſt ſhould begin to languiſh by little and little about the end of theſe yeares, the number of the faithfull ſhould encreaſe ſo greatly every day, that it ſhould not be able to be numbred at length, Chapt. 7. 9. So much for the *joy of the Holy Ghoſt*; their *Holineſſe* is deſcribed in the reſt of the words, and firſt *that they are bought from the earth*, that is, they are pulled by Gods power from out of the falſe and hypocriticall Church, as it were out of the middeſt of the flame, which is the uſuall ſignification of the *Earth* in this Book.

Verſ. 4. *Theſe are they who are not defiled with women.* Aretas ſaith well, that theſe words are not ſpoken in the diſpraiſe of Marriage. For what defilement can there be in it, when *the bed is undefiled*, Heb. 13. 4. What, was this a band of Batchelors, and of Prieſts onely? Why, the *Levites* themſelves were not forbidden to marry, neither is this company here made, of the Tribe of *Levi* onely, chap. 7. 4. &c. Certainly Chriſtian Prieſts did not want wives, till *Hildebrand* opened a window to *Sodomitry*, leaſt that his *Clergy* ſhould be defiled with chaſte Marriage.

But there was no man perhaps, among this company, who was tainted with this blot of unlawfull companying with *women*, or was ſubject to it by the infirmity of the fleſh. But what, ſhall we think that repentance did ſo grow out of uſe after Chriſts time, which had ſuch power to cleanſe the ſoule before he tooke our fleſh upon him? Wherefore it cannot be, that *women* ſhould be taken properly in this place, but *to be defiled with women* is all one, with *to worſhip Idols*; for which we know, that *to go a whoring* is commonly put in the Scriptures; as, *they went a whoring after their gods*, Exod. 34. 14. And in Ezechiel, *thou haſt played the whore, with the Sons of Ægypt*, that is, thou haſt worſhipped the Gods of the Egyptians, and ſo in many other places; according to which rule, *to be defiled with woman*, is the ſame with, *not to worſhip the Gods of woman*. What are theſe women then? they are the *Locuſts, the people of the Angel of the bottomles pit*, the

army

army of the Pope of Rome, whose hair was *as the hair of women*, Chap. 9.8. *These who are brought from the earth*, did not consent to commit the same Idolatry with the womanish Locusts, neither did they worship their King, *by adoring either the Beast, or his Image, or by taking his marke either in his forehead, or in his hand*, or if perhaps they have been carried away for a time with the common errour, yet they did renounce it by repentance, which doth so wipe off all their filthy spots, as if they had never been polluted with them in the least manner.

They follow the Lambe whither soever he goeth. Obeying Christ their Captain in all things, and hearkening to his precepts alone.

Montanus inferreth *for*, and readeth thus, for whither soever he shall go, &c. *These are brought from men*, they are preserved from the common contagion, and chosen out of the crue of those that shall perish for the merit of Christs blood, lest any man should attribute salvation unto them for that integrity of theirs, which was spoken of right now. That purity was not enough to salvation, so far as it was inherent in them, but the paying of the price for them by Christ was necessary. *Being the first fruits to God*: That is, in respect of the huge multitude, which shall at last embrace the truth, having all their mysts of darknesse driven away, Chap. 20.5, 6. &c.

Vers. 5. *For they are unblameable*, &c. God beholdeth no filthinesse in them, as whom he clotheth with the most pure garment of his Son, in whom he beholdeth the Elect, in whose righteousnesse imputed on them this most pure integrity of theirs consisteth, and not in the perfection of their own vertue. *Aretas* left out these words, *before the throne of God*: and putteth instead of them the words in the 1 verse, *these are they that follow the Lambe.*

Vers. 6. *Then I saw another Angel.* Hitherto wee have seen the generall constitution of the whole Church, as it lay in the Campe with the Lambe; now the battle followeth, whereof the onset is made by some of the Citizens, and first by those that set upon the *Beast with words.* For about the end of a thousand yeers from the time of *the Womans first flight into the Wildernesse*, as it shall bee made very manifest out of the twentieth Chapter; the *Lambe* sendeth out certain light harnessed skirmishers, who riding by the tents of *Antichrist* did provoke him to fight, and bore off manfully his first assault. These be the three Angels here spoken of in the verses following, the first whereof are those worthy men, who arose up about the yeer, 1300 namely

Ockham, Marſilius Patavinus, Iohannes de Ganduno, Arnoldus de villa nova, Dantes, Petrach; and above the reſt *John Wickliff an Engliſh-man*, whoſe doctrine was more plentifull, then that of all the reſt, and it pierced deeper then theirs; yea it did take ſuch root, that it could never be rooted out ſince that time. Now one Angel onely is ſpoken of in this place, the Type wherof I apply to many learned men, becauſe that the agreement of matters is more reſpected in ſuch myſticall foretelling of things to come, then the unity of perſons.

He flieth through the midſt of heaven, becauſe the truth now at length reviving after a long ſpace wherein it lay on dying, drew a great deal of earthly filth after it as yet, with the burden whereof it was weighed down, that it could not ſtraightwaies fly into heaven, that is, it could not at the firſt attain to the heavenly purity thereof, but ſhe ſhook her wings, and ſtuck in the midſt between both; ſee for this what hath been ſaid, on Chap. 8. 13. Hence it came to paſſe, that though that *Holy man* had moſt certain knowledge of the truth in many things, with the ſwift wings whereof he ſoared aloft, and left the common ſort of men far beneath him upon the earth, yet he was far blinded, and much deceived with errour in many things, ſo that he ſate as yet in the loweſt form of the Saints. Therefore the firſt beginnings of the Church, when ſhe began to riſe up as it were from death again, placed this Angel in the middeſt between heaven and earth, where *Gregorie* the Great was ſet about the time of almoſt the greateſt ruine thereof, as we ſaid upon Chap. 8. 13.

Having the everlaſting Goſpel. That is, having the doctrine of ſalvation by faith onely in Chriſt, even as God had ordained it by his eternall decree. It is called *Eternall*, as if the Holy Ghoſt would of purpoſe meet with the offence of thoſe times, when the truth that was reſtored ſhould commonly be condemned for *novelty*; but he teacheth us that that is *Eternall*, (whatſoever men prate) which ſhould ſhine forth unto the world, by the helpe of theſe men; thereby alſo he intimateth, that *the Eternall Truth* was baniſhed and thruſt out with mens devices from the earth before this. Let men therefore ſee here how much they are deceived, who traduce that truth as if it were a new found, upſtart thing, which was extant before all worlds, and who boaſt of their dreams, which the Kingdom of darkneſs hatched forth but as yeſterday; as if they were of moſt reverend antiquity. This Angel had the *Goſpel* to the end that he might *preach it to the inhabitants of the earth*, that is, to the earthly Citizens of that Church,

Church, which was but a whoriſh one, till this light was brought into it; who ſhould now have power given them to open their eyes to ſee, and their ears to hearken to heavenly doctrine.

Saying, With a great voice. Now he cometh to *the preaching of this Angel*, which is ſo much the more to be marked, becauſe it is the *firſt* of thoſe *voices*, which the *ſeven Thunders* gave out, Chap. 10. 4. for it belongeth to the ſame time. Thoſe *Thunders* followed next after the Turkiſh Tyranny to which they are, ſee next in order, Chap. 10. Or rather they begun together with them, and are contained within the compaſſe of the ſecond wo, as it appears by Chap. 11. 14. This skirmiſhing of theſe Angells here began about the ſame time, as we ſhall make it more plain, Ch. 20. 4, 5. And ſo in this chapter, among thoſe *three voyces* by which the progreſſe of the Church is ſignified, the *ſecond is like to Thunder*, verſ. 2. Which *ſecond voice* is begun by this onſet of the battell, which theſe *Angels* make, as we have obſerved before; and ſo we ſee how the *Holy Ghoſt* delighteth in the name of *Thunder* when it ſpeakes of theſe matters, as it appeareth by comparing that place, Chap. 10. 4. Where mention is firſt made hereof, with this in this Chapter. The *Holy Ghoſt* would not have the voyces and their ſpeeches ſet down in writing before this, thereby declaring the deafneſs of thoſe times *When the voyces were uttered*, which *in hearing neither did, nor would hear*; which yet ſhould be known moſt evidently, after that they had been paſſed and uttered once, at the time of the ſeventh Trumpets ſounding; for which cauſe they are reſerved till this time.

Verſe. 7. *Fear God*, &c. This was a moſt fit matter for this *Angel* to ſpeak of at this time, when all reverence towards God lay quite extinguiſhed, ſave onely ſuch as the precepts of men did teach, according to that of the Prophet Eſay; *This people draweth neer unto me With their mouth, and they honour me With their lips, but their heart is removed far from me, and their fear toward me, is that Which they have been taught by the precepts of men*, Chap. 29. 13. So when *Wickliff* came abroad into the world, men were commonly afraid, and that with a bodily fear to tranſgreſs mens commandments, but the commandments of God were ſecurely contemned. If a man had been abſent from the *Sacrilegious Maſſe*, if he had not murmured out certain prayers upon his beads, or had not abſtained from forbidden meats on ſet dayes, or had not obſerved ſuch other fooliſh and wicked rites as theſe, he thought himſelf to be guilty of a grievous ſin; but if the ſame man had been ignorant of God, and his

Holy truth, if he should have no confidence in Gods mercy by Christ, but should fly to saints, as oft as any perplexity urged him, if he should defile Gods Holy name in every word almost that he spake, & should violate all other duties of true piety and honesty, he felt no sting at all in his Conscience. This *Holy Angel* therefore did not without good cause begin his preaching with these words, *fear God*, that so he might call men back from their false fear, to the sense and fear of the true God; Consider and weigh well the doctrine of *Iohn Wickliff* that was condemned in the Councell of *Constance*, and you shall see how greatly he laboured to pull down mens fooleries, and to teach men to follow after true godlines in good earnest.

Now is the hour of his judgement come. So doth the Angel confirm it, Chapter 10.7. That the consummating of the mystery is at the doores; whereby wee see how this Angel resounded, as it were an Eccho to that mighty shouting of the Angel, as it is to be seen there, verse 3. And it could not be but he must needs admonish men vehemently, and give them warning of Gods most heavy judgement hanging over them, when as he saw that horrible impiety raigned every where. Which judgement began to be executed at that same hour in *that first resurrection*, of which we shall hear Chap. 20.5. At which indeed the Papist would have quaked for fear, and that worthily, had they not drawn a thicke skin over their hearts, when as they might have acknowledged by that revolting of men from them, and their returning to the truth, which they saw to be every day greater then other, both their inveterate ungodlines, as also these most just punishments which were ready to be inflicted upon them, unless they would repent in time.

And worship him that made heaven. Another head of his preaching was, that men would renounce their Idolatry, and turne themselves to the true God. Whom he describeth by *his workes of creation*, as who should then at that time finde men despising their Creatour, and giving divine honour with all their might to gods made with hands, to wood, stone, and painted images, as Chap. 9.20. And there were many that gave ear *to the Angel*; For that Idolatry was discovered to be so monstrous, that men began to smell out the chief and principall pollution of Religion, that was then wholy corrupted. But when the rest would not be reformed, *God sent in Turkes upon the world*, as we have shewed upon the place that was spoken of right now. Yet herein we may see his exceeding clemency, in that before he would let the reins loose unto them, he sent this *Angel* in Embassage unto them;

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who might turn men with his words from their impiety, if it could be, that ſo he alſo might turn away his ſcourge from them upon their repentance. What ſhould he ſtand any longer admoniſhing, after he had ſo long ſuffered them in patience, and not rather fall on ſmiting them? But ſo incomprehenſible is the goodneſs of our God, that he will not puniſh men before extreme neceſſity compell him. He bridled therefore the rage of the *Turkes*, who then began to put the world in fear, that they did not do our *Europe* any great harme till this *Angel* had performed his office; which ſeeing it was in vain for the greateſt part, why ſhould he keep back his ſcourge any longer.

Verſ. 8. *And another Angell followed.* The ſecond Angel Prophecieth of *the fall of Babylon*; that is, of the *City of Rome*, and of the *Romiſh power*, as it is out of Cha. 17.5,9,18. He ſpeaketh of things to come, as if they had been paſt, after the manner of the Prophets, becauſe that is no leſſe certain which is foretold, then if it had been now accompliſhed in very deed. And yet he doth not onely denounce that that is to come, but he alſo demonſtrateth a thing that was begun already at the time of this preaching of his. This *Angel* are thoſe Miniſters of the truth, whom the age following yeelded. Among whom the chief were *Iohn Hus*, and *Hierome of Prague*, who fought valiantly againſt the *Popes Supremacy*, as we may ſee in the Articles that were condemned in the *Councell of Conſtance*. They laboured to tumble this down headlong from *Antichriſts Throne together*, with which *Babilon*, that is, *Rome* muſt needs fall for company. Neither could the *Pope* be long ſtanding and remaining after, whoſe beginning was ungodly, his growth well worſe, his height and ripeneſs intolerable any longer, as thoſe *two holy men* made it manifeſt. They preached at the yeere 1404. and they ſhooke the foundation of the *Romiſh Tyranny* a little more mightily then *Wickliff*, which the *Holy Ghoſt* intimated that it ſhould ſo come to paſſe, making every enſuing *Angel* to be a more fierce enemy then the former. They cryed out that *Babylon was fallen*, and that upon great reaſon, ſeeing *Bohemia* being now enlightened with their Sermons; did forthwith renounce the *Pope of Rome*, and did demoliſh every where the Monaſteries, that were the nurſeries of Romiſh ſuperſtition. Which beginning was a notable ſay that was then given for proofs ſake of the finall deſtruction of *Rome*, which they ſaw was to come ſhortly, ſeeing they received a moſt certain pledge thereof in this beginning.

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Becauſe of the Wine of the Wrath. That is, the wine of whoredom, wherwith they enflamed Gods Anger againſt them. This *Wine* is the Idolatry, which ſuperſtitious men drink in as ſweetly, as if it were that moſt pleaſant liquor, which they fained to be the drink of the Gods. *Rome* gave this wine to be drunk of all nations, becauſe ſhee propagated her Idolatry to all nations. Who knoweth not that *Rome* boaſts her ſelfe to be the *Mother of all Churches?* The which is indeed moſt true, if we regard the Superſtitions, Errour, Idolatry, and all the reſt of the corruptions, all which things the whole *Weſt* ſucked from *Rome*, as from their *Mothers Breaſts*. But ſhe ſhall now pay for her wickedneſſe ere long, in that ſhe held it not enough to ſpoyle her ſelfe, unleſſe ſhe might alſo infect all nations with the contagion of her impiety.

Verſ. 9. *And the third Angel.* This third ſhould be moſt vehement of all the reſt. This *Angel* ſhould not only inveigh againſt *Antichriſt*, with moſt bitter words, but ſhould threaten deſtruction in a moſt ſevere manner, to all thoſe who would not depart from his obedience. This *Angel* was *Martin Luther*, who began to traduce *Antichriſt* openly the yeer 1517. who deteſted this execrable plague of the world in a more ſharpe and rigorous manner, by how much more clearly he ſaw the filthineſſe of the Romiſh beaſt by the revelation of Gods ſpirit. The *Holy Ghoſt* doth in this place make him to preach more turbulently, and makes his ſpeeches more full of tumult; And indeed there is no man hath taſted of his writings, and hath had any ſight of his works, to whom they ſeem not to breath out an heavenly kind of ſeverity. They do wax ſo warm, yea burn, yea flame out every where with a kind of fiery fervency. Yea he went ſo far in his ardency, that he could not keep himſelf from uſing filthy, and obſcene ſimilitudes. There were many who required greater moderation and modeſty in him; but hence we may ſee with what inſtinct he was carried. The world was ſick of a grievous Lethargy, ſo that it could not be rowzed from the dead ſleep wherein it lay, unleſſe *he had thundred* out in a more vehement and rough manner, then ordinary, thereby to ſting and prick them to the quick; of which labour of his he reaped an happy fruit. For men were awakened with his admonitions, and ſeeing in how great danger they lay, by adoring the *Beaſt*, they rid themſelves out of his ſnares aſſoon as they could. And therfore they forſook the Author, and Originall of all their miſery, and betook themſelves to the ſaving truth for Refuge againſt it. Which proved a matter of great tumult and troubles: But the wheele

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is not turned up and down without a Noiſe, and the *Holy Ghoſt* giveth us in ſome ſort a taſte and token of the commotion that followed after upon his Sermons, by expreſſing it in this exceeding great contention, and vehemency of words.

If any man ſhall adore the Beaſt. He dealeth earneſtly, and cutteth to the quicke; The ſum of his ſpeech is contained in this hypotheticall propoſitions; *If any man ſhall adore the Beaſt, he ſhall purchaſe to himſelf everlaſting deſtruction.* The former part of which is ſet down in this verſe, the latter part is declared in the two verſes following. As touching *adoration*, it is illuſtrated firſt by the double ſubiect thereof, the *Beaſt*, and his *Image*. Simple and rude people *adore the Beaſt*, as who are carried away with the preſent luſtre and gliſtering ſhew of the things which they ſee. But the learned and witty ſort of men *adore the Image*, as who look further off, and who do therefore *worſhip the preſent Beaſt* becauſe of that venerable antiquity of ſucceſſion, and that ancient *Image*, which was newly flouriſhed over again in this that is preſent. Both theſe ſhall be alike in danger of deſtruction unleſſe they repent. Above, Chap. 13. 15. The *adoring of the Image* was common to all, but ſeeing it is here diſtinguiſhed in ſome reſpect from *the adoring of the Beaſt*, this ſeemeth to be that different reſpect which we have made, that the learned ſort worſhipped the one, the unlearned the other.

After that the manner of adoring is opened, which it is done two waies, by *taking the mark either in their forehead*, or *in their hand*: The common ſort of men are ſigned in the forehead, as who acknowledge their obedience by a bare profeſſion; The Princes, Peeres, the whole rout of the Churchmen, and the reſt of that ſtampe, are ſigned in their hand, becauſe they are to *defend the Beaſt* to the uttermoſt of their power. Why then is the order changed, and why is the firſt place given to the marke in the forehead, which was ſet in the ſecond before, as the which belonged to men of leſſe eſtimation, Chap. 13. 16. The reaſon is, that the condemnation of theſe Champions that fight in the defence of the Beaſt, might be thereby declared to be greater; as if he ſhould ſay, *every one ſhall be tormented in fire and Brimſtone, that ſhall take the Beaſts marke, yea even in the forehead, much more ſhall he that ſhall take it in his hand.* But why is there no mention *of the number of the name?* Becauſe this mark is proper to the *Grecians*, who ſhould *adore the Beaſt* by their conſent with the Latin Church; Chap. 13. 17. Now this Angel was appointed for the Weſterne people, ſpecially ſeeing Greece was before this time already overthrown

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with the Turkiſh Tyrannie. But obſerve that this *adoration* is performed, not by falling down upon the earth; but by acknowledging his dominion, and ſupremacy, after which manner they may adore the the Beaſt, who never ſaw him.

10. *He ſhall alſo drinke of the Wine of Gods Wrath.* The conſequent of the propoſition deſcribeth the deſtruction of thoſe who do *adore the Beaſt*, both by the kind of the puniſhment in this verſe, as alſo by the eternity thereof in the next. That is firſt propounded allegorically in the beginning of the verſe, then it is explained with proper words in the other part of it. *To drink of the Wine of Wrath*, ſeemeth to be a Metaphor, made by a figure wherein there is a reference in another ſenſe to that wine of fornication, of which verſ. 8. Wherby was ſignified the Idolatry, with which men are no leſſe delighted, then with the daintieſt wine. As men therfore do greatly rejoyce in their ſins, ſo ſhall God no leſſe rejoyce in puniſhing them; for he will mingle unto them *a Cup of the Wine of his Wrath; according to that*, Deut. 28. 63. Or the ſenſe of it may be taken from them, who put wicked men to death with poyſoned cups, as the Athenians, and other people did of old, and as the *Turks* uſe to do at this day. But what was this mingled wine? The words in the Greek ſeem to be contrary to themſelves, the word put for wine ſignifying that which never was mingled, which in Latine is called *merum*. To clear this, a thing is ſaid to be mingled, which is poured in for him that ſhall drink, though it be not alayed with water; but that expoſition ſeemeth to mee to be more probable, which will have divers kinds of wines to be mingled together, which mixture doth much ſooner beget drunkenneſs, and doth work greater diſturbance to the whole body; water mingled with unmixt wine, breaks the force of ſuch wine; which tempering of water with wine, cannot ſo well ſerve to ſignifie the exceeding ſevereneſs of the puniſhment, which thing is *ſpoken* of here, ſo then mingled wine ſignifieth judgement without mercy to them that repent not.

He ſhall be tormented with fire and brimſtone. Theſe words do note out the puniſhment more properly, which is like to be ſuch, as that was of *Sodom* long ago; A fearfull ſpectacle wherof doth ſtill abide in the world, in that aſhy earth, and ſtinking Lake, which is called of it, *Aſphalites*; wherein we have a viſible reſemblance of the everlaſting puniſhment. This puniſhment ſhall be inflicted in the *preſence of the Angels*, and *the Lambe*, that the torment may be more grievous, by how much more it is known to their enemies.

Verſ.

Verse 11. *And the smoak of the torment.* These words do teach the eternity of the punishment; for *the smoak of their torment shall be everlasting.* Now smoak is here put for fire, whereof it is a token. It is here used, to teach the worshippers of the *Beast*, not only that they are to be tormented eternally, but also that their torment shall never be hidden from the Saints, who shall alwayes see the smoak thereof at least.

In that he saith, *They shall never have rest day nor night*; thereby he sheweth that their torment shall be continually without intermission as well as everlasting. The former part of the Proposition is repeated again in the end to put more vehemencie to the Speech; where he only mentioneth the *Character of the Beasts name*; because this Ensign is common not to them only which are branded in the forehead, but to them also who are branded in the hand. Consider therefore diligently, *O yee Popish people! What a horrible punishment waiteth for you, unlesse you will make a revolt from the Pope of Rome.* These stinging words of *Mar. Luther*, came not from a man, and from provoked adversary, but they are such as the *Holy Ghost* put into his minde and mouth; you see he was a man sent out from the Tents of Christ himself. And think not that these Threatnings are dead and gone together with him, but rather let them be continually sounding in and about your ears: for they live at this day, and shall keep their efficacie no lesse for ever, then when they were first spoken By which they do denounce everlasting damnation to every one, that doth still persist to worship that *Romish Idol.* Yea so much the more grievous punishment is prepared for *Papists* that live obstinately in their *Popish* impiety at this day, by how much more manifestly the Abomination of that *Sea* have been discovered; Let every one hearken that hath a care of eternall salvation.

Vers. 12. *Here is the patience of Saints.* These are words of Consolation, which the *Angel* addeth to shut up his speech therewith as with a concluding *Epilogue*; And yet they may be the words of *John*, joyning to the former speeches these words of the *Angels*, as an acclamatory conclusion according to his custome. But it little matters whose words they be of the two.

It is a defective speech, for *here is a triall of the patience of Saints, here is the triall of them that observe Gods commandements.* For now it should be manifest, who be indued with true patience, and who they be that do exercise themselves in the duties of unfeigned godlinesse. *Anticrhist* should be made so stark mad with the preaching of *Luther*,

that they muſt needs be truly godly, who could bear off his aſſault valiantly, and yet would not forſake their profeſſion. Of which fury *Germany* is a witneſſe, which by means hereof, did wholy overflow with the ſlaughters and blood of the godly, *Chap.* 11.7. And no leſſe did our Country of *England*, according to the quantity thereof, which burnt out every where at that time with the fires that were made of the bodies of the faithfull. How horrible were the maſſacres that were made in *France*? *Merindol* and *Cabriers* with their aſhes, do yeeld a lamentable ſpectacle of his moſt ſavage cruelty. Now then there was need of great courage, without which no man could be able to ſtand.

And that we may underſtand how great danger there was of falling, by reaſon of the extreme troubles, we read that the Captains and Coronels themſelves, were perplexed with fear. How pitifully was that Holy man *Melancton* diſtreſſed through fear, till *Luther* incouraged and comforted him? Doubtleſſe the like fear ſmote the hearts of many other men that then lived.

Verſ. 13. *Then I heard a voyce from heaven, &c.* Another Conſolation is here provided by a voyce ſent from heaven: For to the end that the Saints might be the more cheerfull in undergoing danger, it is avouched by this voyce from heaven, that *the laſt and greateſt evill, which the wicked could bring upon them, is the meanes of the preſent felicity of the faithful*, and that it ſhal not be in vain for them to caſt themſelves upon ſo great perils for the truths ſake, though it ſeemeth otherwiſe unto the world, *for their works ſhall follow them*; the moſt pleaſant fruit whereof they ſhall reap forthwith, and the reward whereof, which is moſt ample and bleſſed, they ſhall obtain at length. Neither is it for nought, that there is ſo expreſſe mention of the time, *from now*, that I may ſo ſay, That is, *from this time*, *Th. Beza* thinketh that this particle is to be joyned neceſſarily; With *Bleſſed*, to which he ſets it next, *Bleſſed from henceforth*, but as it ſeemeth, it is not to be ſtirred out of that place which the *Holy Ghoſt* doth give it purpoſely, joyning it with dying; *Bleſſed are thoſe dead which die from henceforth in the Lord.* Not but that thoſe that died in former Ages were alſo bleſſed, but becauſe theſe times did require this ſingular comfort. As long as the Church was in conflict with the *Heathens*, that perſecuted Chriſt in his members profeſſedly, it could not be doubted of any man, but that he ought to ſpend his life in that cauſe. But in this fight which was to be undertaken with thoſe who gloried in this, that they were the only true Chriſtians, the ſimpler ſort might worthily ſtick

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in a mammering, whether they ought to reſiſt them even unto blood. The *Holy Ghoſt* therefore, that hee might take away this ſcruple, and that the faithfull might not doubt to undergo death in this combate, *pronounceth them bleſſed who die from henceforth*, as if he ſhould ſay, that the crown of heavenly glory doth no leſſe abide for them that die in this battel againſt the *Beaſt*, then for them who were of old ſlain by the *Heathens* for Chriſts cauſe, which be words of ſolace. And ſo it came to paſſe in the reſtored Church, after the yeer 1545. that is after the Parliament at *Aquen*, held againſt the men of *Merindol*, and *Cabriers*, and after many other calamities indured in *France*, when as alſo there was a rumor noiſed abroad touching the cloſe practices of *Caſar* and the *Pope* againſt Religion, then did many of the brethren, being terrified with the preſent dangers, as alſo with thoſe wch were looked for, begin to provide for their goods and life, by diſſembling their Religion. Which thing their fear perſwaded them to be lawfull by the example of *Nicodemus*. Againſt this aſtoniſhing cowardize, and cowardly aſtoniſhment, there was a voyce that ſounded from heaven, when *John Calvin* ſet forth certain writings, full of grace and holineſſe. Touching the avoyding of ſuperſtitions, and againſt the *Nicodemites*, wherein hee confuteth the womaniſh tenderneſſe with moſt ſtrong arguments, *and evinceth a neceſſity to profeſſe their Religion openly, whatſoever dangers were imminent, that the glory of God ought to be more precious unto us, then this frail life, which to ſpeak properly, is nothing elſe but a ſhadow*. Which judgement of his, other holy men alſo did confirm with their Writings, as *Phil. Melanthon*, *Martin Bucer*, *Peter Martyr*, and the whole *Tygurine Church*, as we may ſee in the Book called *Opuſcula Calvini*. This is that voyce from heaven.

Verſ. 14. *Then I looked, and behold a white cloud*. Hitherto have we heard of the three Angels that fight with words, now deeds are added, and Engines are made ready to give onſet to the *fall of Babylon*, and that by a double enterpriz; An *Harveſt*, and a *Vintage*. The *Harveſt* is the gathering of good according to that of Chriſt: *The Harveſt indeed is great, but the Labourers are few, pray therefore to the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt*, Mat. 9. 37. Now this *Harveſt* is declared in three verſes, the preparation thereunto is in two Angels, one *Principall*, *v.* 14. And another *Miniſteriall*, verſ. 15. Whoſe labour is joyned together, as it were, *a double thunder-clap*, ſhaking and ſtriking the earth with a double crack, the one of which doth follow ſtraight after the other, and then followeth the execution thereof, verſe 16. As ouching the words; *A cloud hanging on*

high, ſignifieth certain ſublimity, ſuch as be Honours, Dignities, Magiſtracie, Princehood, and the like, which have an high place given them among men, though it be not the higheſt of all, ſeeing clouds are ſeated beneath Heaven. Which ſignification is confirmed by that which was ſpoken before of the two Prophets, *Who riſing again from the dead, were carryed into Heaven by a cloud.* That is, they were lift up to their due top of excellencie by the help of ſome Princes that were of the inferiour ſort; *Chap.* 11. 12. *This White fair and comfortable cloud*, ſignifieth ſome gentle, bountifull, and profitable dominions of Princes. *The certain man that ſitteth upon this cloud, like to the Sonne of man*, is ſome one Prince that is placed in this high degree of dignity. The ambiguity of which phraſe, hath carryed away ſome interpretators into a wrong and unmeet opinion. It is wont uſually to be meant of Chriſt, but then the articles are prefixed, of which here is not any one. Beſides, ſeeing this man, *that is like to the Sonne of man*, doth nothing, but by the command of another, as it appeareth by the next words, it cannot well agree to Chriſt: It is a man therefore in nature and quallity like unto us, whoſe ſhape being repreſented unto *John*, and that ſuch as reſembled the Image of ſome man that was to come, he is ſaid *to be like to the Sonne of man*, and that with good reaſon.

The golden Crown. Noteth out the dignity of a Prince, which hath a larger dominion then the Magiſtrate of ſome City; *The ſharp Sickle that is in his hand*, doth ſhew his ability and readineſſe to mow down the *Harveſt*, we ſhall ſee the Application ſtraightwayes after tha we have opened the generall meaning of the Type.

Verſ. 15. *And another Angel.* That is, one that is diverſe from the three former, and from this that ſitteth upon the cloud, a fifth in number, who cometh out of the Temple, being, as it is likely, a Citizen, Miniſter, and Paſtor of the reformed Church. His office is not ſo much to reap with his own hands, as to exhort him that ſitteth upon the cloud to fall to his reaping work, and to perſwade to it, both becauſe he hath leave and power given him to reap; as alſo becauſe *it is the ſeaſonable time of Harveſt, wherein the corn is ripe.* Hereupon he *bids him put in his ſickle and reap*, and he telleth him withall, that *now is the time of Harveſt*, that the matter was attempted before, but without any happy iſſue, becauſe the time was not ſeaſonable as yet; whereas now the time was come, wherein God would proſper their godly endeavours. It is to be obſerved, that whereas this Angell cometh forth out of the innermoſt Temple, not

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the outer Court, which Partition was made in the eleventh Chapter, the *Holy Ghoſt* therefore is ſtill labouring to lay open the eſtate of that very ſame time more fully, namely of the Church when ſhe lay hid, and ſhut up into ſtraits, as we have touched at the firſt verſe of this Chapter.

Verſ. 16. *Then he that ſate upon the cloud, thruſt in, &c.* Here the Execution of the matter is ſet down, and the ſucceſſe thereof, for the corne fell before the ſickle of it own accord, by reaſon of the great ripeneſſe thereof. The *earth* was uſually taken before in the worſe part. In which ſignification it may give us notice that thoſe men that were before this *the inhabitants of the earth*, that is, members of *the earthly Church*, which doth differ as much as can be from the true and heavenly one, are now to be gathered at laſt in this harveſt into ſheaves of pure corn, or if the harveſt be only of the Reprobates, ſo that theſe only are cut down with the ſickle, the meaning of the viſion commeth all to one, but that former interpretation is more naturall; For it teacheth that worthy and profitable *Princes* ſhould riſe up at laſt, who upon the perſwaſion and incitement of Godly Miniſters, ſhould gather their ſubjects into the true Church, and ſhould bring them unto the ſincere profeſſion of wholſome doctrine, out of Antichriſtian ſuperſtition, and ſhould withall drive the contrary impiety and the imbracers thereof out of their Coaſts. Such white clouds as theſe were *Saxony*, and many countries in *Germany*, as *Miſnia*, *Huſſia*, *Pruſſia*, with the *free Cities* alſo, as, *Strausborough*, *Tygurum*, *Berne*, *Geneva*, *Baſil*, &c. They that ſate upon theſe clouds were the *Princes*, *Frederick of Saxony*, *Mauricius*, *Philip Lantgrave*, *Ioachimus Brunſwick*, *Alberto of Brandenborough*, the *Senate of Zurich*, *Strausburg*, *Berne*, *Geneva* and the reſt. The Angell that came out of the Temple, were *Iuſtus Ionas*, *Philip Melanchton*, *Nicolaus Amſtorfius*, *Iohannes Dulcius* who were the firſt that ſet on and ſtirred up *Frederick* of *Saxony* to abrogate private Maſſe, and to begin a Reformation. Among theſe were *Zwinglius*, *Bucer*, *Capito*, *Blaverus* and the reſt of the Holy men of that time, every one in his place. *The ſickle that was put into the earth*, are the meanes that were made, and the forces that were ſet forth by the Princes and Senatours of the Cities for the effecting of a Reformation, namely when the Maſſe was abrogated at *Wittenberg* in the yeare 1511. When the Idols were taken away, together with the Images and Altars out of the whole dominion of Tygerin, in the yeare 1523. and a few yeares after that when upon a more full reformation, the

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day and yeare of the aboliſhing of that ſuperſtitious Religion of Popery, *were written in letters of Gold upon Pillars in the ſame place.*

At which time the reapers in all theſe places above named, fell ſtoutly to their reforming work, whilſt each of them ſtrove, who ſhould be moſt forward in cutting down the wicked ſuperſtitions, and in plucking up the Tares by the rootes, which did before ſo domineer, and grew ſo rank throughout the whole field, that a man man could not ſee a whit of good corn for them. This *Harveſt* was happily begun about the yeare 1521. and was more and more fervently laboured in, for the ſpace of ten whole yeares immediately after the beginning of it, which followed ſtraight after that *Luther* had broken the yce with his Sermons, by means of which he was neceſſarily forced for feare of *Ceſars* proſecution, to hide himſelf in ſecret a little before this Reformation was ſet upon. While he therefore kept cloſe, another *Angell* tooke that Office unto himſelf of *exhorting him that ſat upon the Cloud, to put his ſickle into the earth* by abrogating Idolatry, and gathering the Saints together as it were into the Sheaves of Holy congregations, as we have expounded it before. And this is not a likely and probable alluſion, but ſuch an application, as the reſpect of the preſent time doth require neceſſarily. The Church did till now ly hidden within the Temple, as it is manifeſt by the Angels, who come out thence. But about the end of the time that is calculated to be a thouſand two hundred and threeſcore yeares, this Harveſt and vintage here ſpoken of ſhould be made, which have ſo hindmoſt a place given them in this Prophecie, becauſe things alſo ſhould be accompliſhed in their due time, after that all the other former things were finiſhed: now all theſe things doe moſt fitly agree to that Application, which I have made, neither ſhall any man, withall his ſearching finde either other Angels, or any other harveſt alſo then theſe, to make every thing correſpondent to it ſelf neceſſarily.

Verſ. 17. *And another Angell.* So much for the *Harveſt*, the *vintage* followeth, as it doth commonly after the harveſt. But this is of wicked men, as that is of the Godly. For the *Saints* are compared rightly to wheat and good corn, which be moſt profitable and neceſſary things, and which do alſo reſemble the ſoundneſſe of good mens hearts by the ſolidneſſe and ſubſtantialneſſe of their fruit; by means whereof they are of far more profitable uſe, than many other that are of a more gallant and magnificall ſhew; But the full and ſwelling deliciouſneſſe of the Grapes doth moſt fitly declare the preſent felicity

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of *the Wicked*. The Harveſt was in *Germany*, and hath brought us to the year 1530. This *vintage* was in our Realm of *England*, being ſo marvellouſly jumping with the matters that were done here, both in the courſe of the time, and in the agreement of the whole matter, that it is not to be doubted, but that the *Holy Ghoſt* hath pointed his finger to theſe *Grapes*. The which thing that we may the more eaſily perceive, we are to examine every thing one by one. As touching this *vintage*, we have here both *a preparation to it*, and *an execution of it*. That is of two Angells, verſ. 17, 18. who are joyned together in their labour, as thoſe were in the harveſt, who do thunder alike with their double Thunder crack. The execution is made, *firſt by cutting the vine, and by caſting the branches of Grapes into the Lake*, verſ. 19. And then *by treading them*, verſ. 20.

The cutters of the vine are the *two Angels*, who are joynt companions, converſing in the ſame temple, that is, are both of them free denizens of the Church that did as yet lye hid. For it was not as yet delivered from her troubleſome ſtraits whereunto ſhe was driven, though the Gentiles did raigne in the mean while within the Court and the Holy City by great troups. Which is to be obſerved diligently, ſeeing the place of the Angels doth alſo open to us the time when the matter was acted, and ſo it doth give great light to drive away the darkneſſe of obſcurity. Touching the *firſt Angel*, it is ſaid of him ſeverally in this verſe, *that he had a ſharpe ſickle*, that is, power given him to cut down the Cluſters of grapes, and to cut the vineyard; in which matter he ſhould beſtir himſelf like a workman, as his *ſharpe ſickle* ſheweth.

But this *Angel* doth neither *ſit upon a cloud*, neither hath he a *Crown upon his head, as the Angell of the Harveſt* had, verſ. 14. What, are theſe things which are once ſet down to be referred in common to this *Angel* alſo? Or rather, is it ſo that this *Angel* commeth not neere that degree of dignity which the former had, but is rather one of a little more inferiour rank? So indeed he ſeemeth to be; ſeeing it is not ſafe to adde to thoſe words that are inſpired from God, but upon a moſt certaine reaſon. This Angel therfore is *Thomas Cromwell*, who lived in the dayes of *Henry the* 8. that moſt mighty King, and was a man of great renown and place in our Kingdom, being *the Earle of Eſſex*, & *Lord Keeper of the privie Seale*; who came out of the Temple which is in heaven, being a ſincere favourer of pure Religion; He had a *Sickle in his hand*, being made the Kings deputy in all Eccleſiaſtical matters, and it was a ſharp one, as which he ſet ſtoutly

ly and lustily to his work, and yet he had no crown or Diademe to grace his head withall, as being a minister rather to put another mans power in ure, than any that wrought by his own power and authority.

Vers. 18. *And another Angell came out of the Altar.* The second *Angel* is described by a triple property, that he *commeth out from the Altar*, that *he hath power over the fire*, and that *he exhorts his fellow to cut down the vine.* As touching the first, he is said significantly *to come out of the Altar.* For so the Greek expresseth it, not as *Beza* turneth it *from the Altar*, which doth not sufficiently expresse the force of the speech. A man is said to come from a thing, over against which he was, but he is said to come out of a thing within the compasse wherof he was shut up. But how can he come forth from out of the Altar? This may be understood out of the 9. ver. of the 6. chap. Where it is said: I *saw the souls of them who were slain, lying under the Altar.* This kinde of speaking then teacheth us, that this *Angel* is *an Holy Martyr*, such as they are who are under the Altar. Now they *that lye under the Altar*, must needs come forth out of the Altar, when they go any whither. But seeing there are many kinds of Martyrdom, *for some are consumed with the sword, some with the Halter, some with wild Beasts, some with fire*, to the intent that it might be understood what kinde of Martyr this is, it is added in the next words, *that he hath power over the fire*, that is, that he induring & overcomming the torment of fire, *which is to have power over the fire*, did thus give testimony to the Truth. Now in that in the third place, *he cryeth to him that had the sickle*, we are taught that this man is described as if he were a Martyr, more for his combat that was to be, than because of his victory which was past. For a Martyr that is departed out of this life, cannot provoke one to any notable enterprise. The example of his constancy may prick forward a mans minde to the like courage, but he cannot incite him by words to speciall designs, such as this is *of cutting the vine*, unlesse he be living together with him. This exhortion therfore giveth us to wit that this man should endure martyrdom at last, and that he had not endured it before, when he perswaded unto this work. All which circumstances being joined together, do lead us to *T. Cranmer*, once *Arch-Bishop* of *Canterbury* as they call him. This man was a worthy *Martyr*, having power over the fire, to which he gave his body to be burned for the Truth. Whose power over the fire was so much the more glorious, in that having formerly slipped through humane frailty in subscribing to the wicked Religion, he straightwaies repenting, and revoking

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his ſubſcription, when he was brought to the fire, made his right hand firſt of all to be burnt up with the flames, becauſe it had beene ſo preſt to be an inſtrument of ſo great wickednesſe, and then after this was conſumed, he gave up his whole body to be devoured of the fire. *He cried with a great voyce to him that had the Sickle*, becauſe that in this dayes of King *Henry* the 8. he inflamed the minde of *Thomas Cromwell* by his words, with a deſire to make a *vintage*. For he being notably well learned, and boyling with a fervent zeale, could not but inforce and ſet forward, the doing of this work with all his might, by ſetting him on fire to do it, whom he ſaw to be indued with power to do it.

Verſe 19. *Then the Angell thruſt in his ſharpe Sickle.* Hitherto of the Preparation, now *the execution* is finiſhed *in cutting the Vine*. This *Vine* is the *gliſtering and princelike glory of the Popiſh Church*, whoſe felicity was very great once in our Realme, as it was commonly elſewhere; it ſwelled with full and ruddy grapes, it hung aloft and faſt knit together upon the railes, ſhadowing the whole land over on every ſide with broad Vine leaves, and cluſters of Grapes ſet thick together. For it is well known, (as the ruines thereof doe as yet teſtifie) how every one of the moſt pleaſant hils were beſet with theſe wilde Vines throughout all our Iland; what deepe root they had taken, and how they did ſo hinder the Sunnes light with their faire ſpread boughes, that it could not ſhine upon the Corne. But when as it pleaſed God at laſt to take vengeance on this wicked generation, he ſtirred up *Henry the* 8: Who being incenſed againſt the *Pope of Rome* upon unjuſt cauſes, did both ſhake off his Antichriſtian yoke from himſelfe, and did remove it alſo from the ſhoulders of his people. And not contenting himſelfe with this miniſtery of theſe two Angels, partly of *Cromwell with his ſharp ſickle*, partly of *Cranmer that had power over the fire*, he cauſed this whole *Vine*, not ſo much to be lopped and pruned, as to be rooted out utterly, in the yeare 1539. For hereupon at laſt were *the Monaſteries caſt down*, the *Fryeries and Nunneries were caſt downe*, and laid levell with the ground, the lands and revennews which did before that ſerve to uphold wicked religion, were confiſcate to the Kings treaſury, and ſet out to ſale to them that would give moſt. And this is the cutting downe of the Cluſters, and the caſting of them into the Winepreſſe, no leſſe admirable then memorable, if we ſhall conſider the matter according to the greatneſſe thereof.

Verſe 20. *And the Winepreſſe was troden without the City.* The

City is *the holy Church of God* which the Scriptures doe often note out under the name of *a City*; now the Winepreſſe was troden without the Territory hereof, which how marvellouſly doth it agree? For howſoever *England* did bereave the Popiſh Crue of their goods and lively-hood, and ſtripped them of all their dignity, as they deſerved to be dealt with, yet had it not attained to that reformation at that time, by which it might be called by right *a holy City*. The *Pope* was baniſhed, but Popery was ſtill retained, as it is evident by thoſe *ſix Articles* which were made the next yeare after that the *Abbies* were pulled downe; In which it was ſo decreed, *That the true and naturall body and blood of Chriſt, were under the forme of bread and wine; and that the ſubſtance of bread and wine remaine no longer after conſecration. That the receiving of the Lords Supper intirely, is not neceſſary to ſalvation, and that whole Chriſt is contained under either of the Elements. That it is not lawfull for Prieſts to marry. That the vowes of Continency are to be kept; That private Maſſes are to be retained; That auricular and ſecret confeſſion of faults is profitable and neceſſary.* Theſe filthy doctrines did defile *England*, and made it for being *a holy Houſe of God* at that time.

And blood came out of the Winepreſſe. Blood here ſignifieth the juce of the Grapes by an elegant Metaphore, but yet it doth come neerer then ordinary to expreſſe the juce of theſe Grapes of which ſpeech is had now, by a certain property of ſpeaking. For it is here put for that calamity which hapned by the overthrow of the *Pope*, which was ſo great, that not only the whole countrey was made wet with it, but it did alſo *overflow to the bridles of the Horſes.* For we have it reported, that thoſe who were ſet over the buſineſſe of deſtroying the ſtals of theſe fatlings, and to confiſcate their goods, rode up and down with a great troope and traine of men to view all their houſes through the whole Countrey, which office while they diſcharge, there was ſuch havock made of the Papiſts goods, that their Horſes ſeemed to ſwim in their ſpoiles, as it were in a river of preſſed Grapes. But beſides this, I ſuppoſe there is another thing more ſignified hereby, namely, that not only the common ſort of men, (who were no leſſe courageous in managing this buſineſſe then Horſes are unto the battell) did grow very rich and wealthy from hence, but alſo that the Nobles and Peeres, who are as it were bridles to guide and keepe in the common people, gained very much alſo by this bargaine. It is well enough knowne, that the beginning of many

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a mans greatneſſe and honour came from hence, and that others that were prettily well before were much encreaſed hereby. For there was ſcarce any man at leaſt of any account, who got not good ſtore of Carpenters Chips for fewelling, when this great Oak was felled downe.

By the ſpace of a thouſand ſix hundred furlongs. That is through the whole Realme of *England*. A thouſand ſix hundred furlongs, make two hundred Engliſh miles. Now the length of this Realme from the furtheſt part of the South to the longeſt reach of the North, is more then this by a hundred miles, but yet if we ſhall take away the vaſtneſſe of the Northerne parts, where the conntrey is more deſert, and unmanured neer the borders, which theſe Grapes, that is, *this crue of religious Monks, Fryars and Nunnes*, was afraid of, as being in a colder aire, then that they could endure it, who delight in the moſt champion and pleaſant places of the Land; We ſhall ſee a marvellous conſent even in this circumſtance alſo. Thus then ſtands the *Engliſh Vintage*, which is ſo manifeſtly proved to be this here foretold by the conſpiring of all things together, that it is not to be doubted, but that that this is the naturall application of this Type.

And now we ſee plainly with what ſingular skill the *Holy Ghoſt* hath comprehended thoſe memorable things, which ſhould fall out in the Church, even to the yeare 1560. In this Chapter ſtay is made of the ſtory at the year 1540. but the eleventh Chapter hath ſupplyed that which is wanting here from that time, the *thirteen Centuries* doe moſt evidently deſcribe the Acts and Monuments of the *Dragon* and the *Beaſt* 1300. Thence our *John Fox* beginning at *Wickleſe*, (with whom you may joyne *John Sleidan*, and *Gaſpar Peucer*) doth goe on in handling the other things that remaine unto the ſeventh Trumpet. In correſpondence to this plentifu'l and copious knowledge of things paſt, which the diligence of theſe men ſhould bring into the world about the ſeventh Trumpets blaſt, the Holy Ghoſt doth ſet forth this Repetition of the ſame matters, agreeing with their narrations. The whole Propheſie of theſe three Chapters, is from the time of *John*, to the year 1540. That is, it comprehendeth the Hiſtory of the Church, for a thouſand, five hundred, and forty yeares.

The 15 Chapter.

AND I ſaw another ſigne in Heaven, great and marvellous: ſeven Angels having the ſeven laſt plagues, for by them is fulfilled the wrath of God.

2 And I ſaw *as it were* a glaſſie ſea mingled, with fire: and them that had gotten victory of the Beaſt, and of his Image, and of his Mark, and of the number of his his Name; ſtanding at the glaſſie ſea, having Harpes of God.

3 And they ſung the ſong of *Moſes* the ſervant of God, and the ſong of the Lambe, ſaying, Great and marvellous *are* thy works, Lord God Almighty, juſt and true *are* thy works, King of Saints.

4 Who ſhall not fear thee, O Lord, and glorifie thy name? For *thou* only *art* holy; for all Nations ſhall come and worſhip before thee; for thy judgements are made manifeſt.

5 And after theſe I looked, and loe, the Temple of the Tabernacle of teſtimony was opened.

6 And there came forth the ſeven Angels which had the ſeven plagues, out of the Temple, clothed with pure and bright linnen, and girded about the breaſts with golden girdles.

7 And one of the foure Beaſts gave to the ſeven Angels, ſeven golden Vials, full of the wrath of God, which liveth for ever more.

8 And the Temple was filled with the ſmoke *that proceeded* from the Majeſty of God, and from his power: and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels were fulfilled.

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The Logicall Reſolution of it into the parts of it.

HItherto have we heard of the things paſt which the ſeventh Trumpet recordeth unto us, ſo farre forth, as they ſhould be more fully knowne under it, then ever before. The things to come follow, the common *Type whereof is in this Chapter, and then the* ſpeciall *execution of them is in the reſt of the Book. This Type doth firſt of all declare ſummarily, that there are ſeven miniſtring Angels prepared to take vengeance of the Churches enemies, Verſ.* 1. *Alſo what ſhould be the ſtate of the Church converſing among the Gentiles, till the Angels have diſcharged their office. Whereof we have a portraiture propounded both in the* glaſſie ſea, mingled with fire, *as alſo in the* Conquerours *and* Harpers, *Verſe* 2. *And in their* Song, *the Authors whereof are* Moſes *and the* Lambe, *the argument is the praiſe of the* Omnipotency *and* Juſtice of God, *Verſe* 3. *And of his gathering together of all the Elect. Verſe* 4. *After that he doth in ſpeciall give us a more deſcription, partly of the Angels who are addreſſed to their office, as by the place whence they come forth, Verſe* 5, 6. *By their apparell, Verſe* 6. *And their inſtruments, namely, Vials, with which they are armed, Verſe* 7. *Partly of the Whole Church, both in reſpect of the Elect Nations, to which the glory and preſence of God ſhineth out, as alſo in reſpect of the reſt, to Whom it remaineth ſhut untill the determinate time.*

THE EXPOSITION.

After that I ſaw another ſigne. Theſe are uſed in the roome of a Tranſition, whereby this Prophecy which followeth, is diſtinguiſhed from that which hath bin right now explained, in the three former Chapters. And now is the third and laſt Period remaining, divided from the former by the kind of the *events*, which have therefore a new inſtrument of the *Vials*, yet ſo as it agreeth with, and is joyned to the former, as it is a part of the *ſeventh Trumpet*, as it eaſily appeareth by thoſe things which have been ſaid before. For *the Tabernacle in heaven* is not open before the *ſeventh Trumpet*, Cha. 11. 15. 19. But the inſtruments of this work, who have the buſineſſe committed to them of powring out the Vials, come *out of the Temple that is opened in heaven*, as it is beneath, Verſe 5. 6. of this Chapter.

Beſides the Angell foretold that the end ſhould come, when the ſeventh Trumpet blew; Chapter 10. 7. Now theſe ſeven Vials bring

bring the *end* with them, the instruments whereof are said in this Verse to have the *seven last plagues*, and therefore they are necessarily proper to the same Trumpet. But if the *first Viall* should answer to the first Trumpet, and so the rest that follow in order, so that each of them should belong to the same time to which the *Trumpet* belongs that is joyned with it, there were no reason why they should be called the last *plagues*. But it cannot be so by any means, specially seeing the first Viall bringeth an evill upon the men, who had the *Mark of the Beast* set upon them, Chap. 16. 1, 2. Which we have seen to be the invention not of the *first Beast*, but of the 2d; Chap. 13. 16. The birth-day whereof fell into the *fifth Trumpet*. And yet by this reason the Character must needs go before all the Trumpets, the first whereof, should not so much set the Mark upon men, as it should vex them who were marked with it before. Besides the *triumphall song of the Saints is sung* in this Chapter, because of the victory that was gotten of the *Beast*, before the Vials be once prepared, or the *Angels* set themselves to their office of powring them out, Verse 2. But the *Beast* dieth not under the *first Trumpet*, but is borne, and from thence he flourisheth unto the *Harvest* and *the Vintage*, Chapter 14. And to the time till the *two Prophets shall rise againe from the dead*, Chap. 11. 11. Which we have shewed to have hapned about the end of the sixt Trumpet. I but (will some say) there is great likenesse between the Trumpets and Vials. There is indeed (I answer) but such as tends only to this, that we may know, *that men are punished by the same degrees and footsteps by which they sinned*. But they differ, both in the time & in the kind of the *punishment*, seeing the *Vials* are *punishments* only, but the *Trumpets* are *Sinnes* also. It is manifest therefore, that this whole space of time from *John* to the comming of *the Lord*, is divided into three Periods of time, and that each of those Periods is again divided into seven members, so as the first member of that Period which followeth, beginneth under the last member of the former, that is so; that as the *seven Trumpets* have their Originall from out of the *last Seale*, so the *seven Vials* have their of-spring out of the *last Trumpet*. Which manner of distributing the time makes this propheſie to be easie unto us, and to go currantly on to our understanding, which otherwise would not be able to be unfolded.

In heaven. That is, in the purer Church. For as the Lord was wont of old *to roar out of Sion, and to put forth his voice out of Jerusalem*, *Amos* 1. 2. So the evill with which all the Churches enemies should

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now utterly periſh, ſhall come forth out of his *holy Church*, in which he ſhall ſhew himſelfe a revenger, when he ſhall puniſh all the Reprobates. Now *this ſigne is great and admirable*, becauſe of the change of things which would aſtoniſh a man with wondring at it, to ſee the *Beaſt* and the *Dragon* overcome and deſtroyed, and everlaſting felicity gotten for the Church, as we ſhall ſee in the things that are to be opened ſeverally.

Seven Angels. According to the cuſtome that was uſed in the former Periods. Now theſe *Angels* are men that be *Citizens of the pure Church*, as it appeareth by the place whence they come forth, and by their apparell, of which we ſhall ſee in their own place. *Theodore Beza* expreſſeth it by a forcible kinde of ſpeech; *thoſe Angels*, but neither is the Article in the Greek, neither were theſe either ſeen before, or once ſpoken of before that the *Temple was opened.*

They are ſaid to have the *ſeven laſt Plagues*, becauſe that happy times only remaine when theſe are finiſhed, and ſuch as ſhall continue, till the end of all things ſhall at leaſt enſue; as it is ſaid in the next words; for they are not called *the laſt*, as if they were to come a little before the end, but becauſe the wrath of God ſhall be ſatisfied by means of theſe, with the utter deſtroying of the enemies of his Church, who are as it were the boyſterous ſtormes that diſturbe the peace thereof.

They take their beginning together with the *ſeventh Trumpet*, about the yeare 1560. in which regard we ſay they are to come, not in reſpect of this time only wherein we now live. Now he ſaith, his wrath hath been ſatisfied, for, it ſhall be ſatisfied, becauſe the certainty of the Prophecy makes him to ſpeak of things to come in the time paſt.

Verſe 2. *And I ſaw as it were a glaſſie Sea mingled with fire.* Hitherto we have heard in generall of the matters that are to be done, and of thoſe who are to be agents in the execution of them. Now he teacheth us what ſhould be the ſtate of the holy Church in the meane while, the matters and perſons whereof are deſcribed, of which is the *Sea*, that is, the doctrine as before, whoſe diverſe quality hath made a diverſe *Sea*. One *Heavenly*, ſuch as that was, Chapter 4. 6. Which was alſo *glaſſie* and *like to Chryſtall*, another *earthly, turned into blood, and voide of all purity*, Chapter 8. Now we have a third, wch is an heavenly one indeed, as the former Verſe ſhewed, for this ſigne was ſeen in heaven. As alſo *glaſſie*, ſuch as the firſt was, with which therefore it doth agree in nature, however there be ſome difference

rence in the quality of either of them. For in the *roome* of that *Chryſtall*, fire is mingled in this place, for he ſaith it *was a glaſſie Sea mingled with fire*. That firſt therefore was *tranſparent as glaſſe*, and moſt ſimple, void of all colour as *Chryſtall* is. This other here is tranſparent alſo as glaſſe, but it is coloured with a fiery redneſſe, and not ſhining with the ſimplicity of *Chryſtall*. Now what other thing can fire ſignifie but brabbles and contentious burning and boiling, with mutuall hatred of one againſt another? *I came to bring fire upon the earth*, ſaith Chriſt, *And what do I deſire but that it may be kindled?* Luke 12.45. The heavenly truth then of the laſt Period ſhould have this inſeparable companion joyned with it.

The doctrine ſhould be *glaſſie* and *tranſparent*, through which we might behold the loving & favourable countenance of the Father in Chriſt Jeſus, and yet it was not pure on every ſide like *Chriſtall*, but coloured with the fire of contention. The which thing indeed all the good men doe to their great griefe finde by experience to be too true at this day. That unhappy contention about the *Sacramentall Signes*, how great troubles hath it raiſed in the Church, which yet was not content by it ſelfe alone to make a hurly burly every where, and to turne all topſie turvey, but it muſt alſo like an unluckie Crow hatch forth another evill, like an unluckie egge, even that Monſter of *Vbiquity*, the like whereof hath not been ſeen or heard of. The ſparks of this fire were caſt into the See by *Luther* himſelfe, but they were quenched againe, partly by his owne, partly by *Melanctons* and other mens modeſty and piety, who have deſerved well of the Church, But at laſt *Iohn Brentius*, and *Andreas* did with great pains & indeavour kindle it again, as it were with bellowes, about the year 1561. Neither was there ſtirres and ſtrife raiſed about theſe heads of doctrine only, but alſo about the *grace of God*, about *Predeſtination*, *Baptiſme*, and others, as it commonly fals out, ſeeing an errour never goeth alone, and without ſome others to accompany it. The Churches wch are further remote from the conſuming, that this fire made, do burn out with another no leſſe ſcorching flame of ambition, whence it commeth to paſſe, that there are hot and fierce contentions kindled about earthly dignities and honours which Church-men claime and hunt after for themſelves, as if they were the Ornaments that make to the being of the Church, and muſt therefore bee ſtood for with might and maine. Though the purer Ages of the Church doe teach us ſufficiently, that there was never any thing that hath brought more certaine miſchiefe and undoing unto it:

It

It is this ambition that will not ſuffer either the preaching of the Word to have ſo free paſſage as it ought to have, or the wicked lives of men to be corrected and ſuppreſſed with that rod and bridle of holy diſcipline, which being taken away, men have liberty granted them, at leaſt they may take it, to be licentious, and to cõmit all kind of notorious crimes, that do overthrow true Chriſtian piety. Such a fire as this flyeth up and down throughout the whole reformed Church, which doth either conſume the moſt men, or is troubleſome to the reſt, while they ſtrive to reſtraine the force of it. Neither can there be any ſound quietneſſe any where, becauſe this Great fire hath ſuch power to live and to do miſchiefe even in the middeſt of the waters. The which thing the *Holy Ghoſt* doth diligently warn us of in theſe words, that no man might caſt away the truth, and true Church, becauſe of Contentions, and corruptions that are mingled with and in it. For thankes be to our God, though this fire be mingled with our Sea, yet he vouchſafeth it to be glaſſy as yet, that is, through-bright and ſhining, ſo as we may behold through it, the moſt comfortable grace of Salvation, purchaſed for us by Chriſt. We come ſhort indeed of that Chriſtian purity and ſincerity, which ought to be amongſt us, yet let us enjoy with gladneſſe of heart, this bleſſing which we have, earneſtly ſtriving with God by prayer, that he would vouchſafe happily and ſpeedily to put that to which is wanting. But we have cauſe to feare that hee will take away thoſe good things which he hath vouchſafed us already, ſo outragious and innumerable are our ſinnes, as we have ſhewed in the particular Churches, Chap. 3.

And thoſe that had gotten victory. Thus far of the matter, the perſons are the Conquerors in the reſt of this verſe, and the harpers in the 3. verſ. The Greek expreſſeth this conqueſt by an Hebraiſme, thoſe that overcome from or out of the *Beaſt*, which particle in Hebrew is often conſtrued with the verb to prevaile, and doth then ſignifie a compariſon, *as they were ſtronger from or out of Lyons*, that is, *then Lyons*, 2 Sam. 1. 23. So Pſal. 65. 4. and in the ſame manner, thoſe that prevaile *out of the Beaſt*, are ſuch as prevaile *over the Beaſt, his Image, his Mark, and the number of his name.* Theſe things are rehearſed ſeverally, becauſe it ſhould be a full and abſolute victory. And yet the *Beaſt* ſhould remaine alive but for a little while longer. For they ſhould not only reject Antichriſt himſelf, but they ſhould alſo abhor every one of his Marks, yea moreover they ſhould not endure to have themſelves to be once called by the

number of his name. We taught before that the number of his name was to be called *Latinus*, and that it was the most slender bond of Society with which men were obliged to *Antichrist*, which was proper to the *Grecians*, who by receiving this badge, had leave granted them to traffick mutually with the Popish people. But the western people, who did before easily endure to have themselves made the *Popes branded slaves*, and to be called *Papists* and *Popelings*, should now curse even the very name of *Latines*, which the *Grecians* received so hardly, and after so long a time. This victory therefore should be full, as it is signified by this particular reciting of *the Image*, *the Marke*, and *the number of the name*. But (will some man say) when happened this victory? At the time when the *seventh Trumpet sounded*, when the *Protestant Princes* in *Germany* having erewhiles wrung a free profession of their Religion from *Charles the* fift, got it confirmed and ratified by *Ferdinandus the Emperour*. straight after that *Charles* was dead, which was at the yeare 1558. at which time *our most gracious Elizabeth* also being *crowned Queene*, did make it appeare openly to all the world, that the *Beast* was overcome in *England*, which had begun againe to raigne a few yeares before, had not been thoroughly vanquished hitherto, but was reserved by God for this time, that he might beautifie the Charet, and triumph of that excellent Princesse: The next yeare after, the *Beast* was trampled upon in *Scotland*. Before these times the Truth fought stoutly, but yet doubtfull who should get the victory, she or her enemies: at this time she killed and discomfited her enemies down right. To these if we shall joyn those multitudes of the *Frenchmen*, of the people of *Suevia in Germany*, *Denmarke*, *Suetia*, *Prussia*, we shall out of all these joined together, make up that glorious Quire of those that stand by the glassy Sea.

Standing by the glassy Sea. That is, maintaining true and sincere doctrine, to the voyce wherof they do continually stand bucksome and obedient. He alludeth to the *Israelites who stood upon the shore of the Red Sea*, beholding that marvellous salvation, which God wrought for them, when he destroyed their enemies. Seeing therefore all we whom the Lord hath delivered out from Antichrists Tyranny, do stand as yet upon the brink of this newly escaped danger wherein we all were, what mischievous fury of hell is it that vexeth us, and makes us thus to rage like mad men, one brother of us against another, with all kinde of opprobrious reviling and spitefull speeches and actions? How foul a thing had it been, yea how

wicked

wicked, if the Iſraelites, for whoſe ſake the waters were parted aſunder, ſo as while they got through the midſt of the Sea, by a wonderfull deliverance, they ſaw their enemies drowned, aſſoon as they themſelves had eſcaped ſafe to the ſhore, if they (I ſay) ſhould have thruſt through, and ſlaughtered one another preſently after? This ſelf-ſame wicked courſe is practiſed by us at this day, and as it ſeemeth, we think it to be very good ſport. The which ſeeing it is a moſt ſhamefull thing for us to do, that have been honoured by God with ſo ſingular and glorious a bleſſing, as is the reſtoring of the Goſpell, and the confuſion of Popery, let us be intreated in Gods Name who is our avenger and deliverer, to conſider earneſtly of the matter, and letting all contentions, broiles and brawles to go packing, let us get harpes into our hands, wherewith we may ſing praiſes with one conſent unto our God, rather then that we ſhould thus ſtrike up an hideous alarm to ſtir up deadly war among our ſelves. We ſtand upon the ſhore, but the enemie is not yet quite drowned. And admit he were overwhelmed, yet would this unbrotherly bitterneſſe of brethren be abſurd and unſeaſonable. But I have ſtrayed from my matter in hand ere I was aware, and yet not without cauſe as I ſuppoſe.

And having Harpes of God. That is divine, moſt excellent, and ſweet, after the manner of the Hebrewes, who ſay all thoſe things are of God, which are chiefe and moſt excellent in their kinde; *as a Prince of God,* Gen. 23.6. *The mountaines of God,* Pſal. 36.7. *The trees of God,* &c. For moſt excellent men, the higheſt mountaines, the moſt fruitfull trees, ſee for this the obſervations of *Druſius.* Or what if we take them to be called the *harpes of God,* becauſe God ſendeth the joy of his Spirit into their hearts, wherewith they may be able to give God his due praiſes for this his notable kindneſſe and goodneſſe unto them? Perhaps this is better then the other. Yet both of them do ſignifie alike the great joy and gladſomneſſe that came to the Church by meanes of this victory; ſuch as we ſhewed that of the *Tigurines* to be, *who ingraved the yeare and day of their begun reformation upon a pillar in Golden Letters.* What monument was there to be made of this day then, which brought with it a more full victory and triumph? But we muſt have reſpect eſpecially to the confeſſions that were ſet forth at this time alſo; For theſe are the moſt pleaſant *Harpes, and thoſe of God,* the ſtrings whereof he himſelf ſets in tune, and with the melody whereof he is greatly delighted, while the Temple was ſhut, the voyce of the Harpers

ſounded out with a moſt ſweet Harmony, when the Churches teſtified their conſent to the Holy doctrine by their writings which were ſet forth, and exhibited to the *Emperour*, as wee ſhewed, chapter 14. 2. But now after the yeare 1558. there was a far more ſweet Conſort of muſicke to be heard by the increaſe that was then made of new confeſſions, as the *French*, *Engliſh*, the *latter Helvetian*, that *of the low Countries*, of *Bohemia*, and *Scotland*.

All theſe conſorting, and jumping together among themſelves ſo well, made moſt acceptable and heavenly muſick in the eares of the Godly, but the enemies were made ſtark-mad with them and their muſick.

Verſ. 3. *And they ſung the ſong of Moſes.* That is, ſuch a triumphall ſong, as *Moſes* and the *Iſraelites* ſung of old, when they were delivered from the *Ægyptians*, Exod. 15. For this deliverance from out of the jawes of *Antichriſt*, ſheweth no leſſe power and goodnes in *God* towards his people, then that from *Pharoh* did. It is no marvell then, if the ſame kinde of benefit be magnified by one and the ſame ſong preſently before that deliverance out of the *red Sea*; it was hard to ſay what would become of the people of *Iſrael*; for though they were fled out of *Ægypt*, *yet they pitched their Tents as yet before the edge of the hill of Hiroth, and they were perplexed with feare, being invironed on every ſide in that country with the wilderneſſe*; So at this time the Pope and the Emperour joyned their Chariots together, and were deviſing how to bring the *Proteſtants* back to their former bondage, but after that, the *Sea gave place* to the *Proteſtants in Germany*, when the *Emperour* was dead, and therby as it were drowned with al his Chariots, and the Proteſtants ſide grew ſtronger by the comming in of *England*, *Scotland* & the *Low Countries* to be of the true Church, now was the time to ſing as *Moſes* did unto the Lord: *that he did exceedingly excell, he had caſt the Horſe and his Rider into the Sea.*

And the Song of the Lamb. I think he meaneth that ſong, wherof mention was made before, Chapt. 14. 3. Wherein they do magnifie *God the Father for the grace of their adoption in Chriſt.* This joy of the heart, which is called a ſong by a Metonimy of the effect; ariſeth out of faith in the righteouſneſſe of Chriſt, that is imputed to us, and the feeling of that fatherly love wherwith God doth imbrace us in this reſpect. Which Song hath been alwayes ſung by all the Saints in all times and places, and by name by thoſe men who lay hid for the ſpace of a thouſand two hundred and threeſcore yeares; Chapter 14, being

being now at laſt communicated to many more about the beginning of the laſt *Period*, being no longer to be muttered in Corners, but to be ſung up and down in all ſtreets and high-wayes without any fear. The *Pope* of *Rome* doth hate no Song more then this; as which he curſed with Bell, Book and Candle, unto the pit of Hell; becauſe neither he nor any of his curſed Train hath ever taſted of the ſweetneſſe thereof; neither can they ever learn it, whileſt they continue ſuch as they are, ſuch miſerable wretches are they all, both Branch and Root, Head and Tail.

Great and marvellous are thy works. Indeed the work of God in reſtoring Religion, was exceeding great, and beyond all that could be hoped. *Luther* himſelfe, when he firſt gave onſet to the matter, thought nothing leſſe, then to ſee ſuch a bleſſed renewing of all things, and that not without cauſe. For who durſt have hoped, that the *Popes* dignity could be in the leaſt manner impaired and ſhaken, under whoſe feet ſo many Emperors had long before put their necks, which is a work to be wondred at, as which far exceedeth the ſhallowneſſe and narrowneſſe of mans *mind*.

Lord God Almighty, God, for Ὦ Θεὸς, O God; or by want of a word to be ſupplied, which art God, which art Almighty. *Juſt and true are thy wayes.* They are *juſt*, becauſe he had puniſhed the wicked; they are *true*, becauſe that which he had promiſed, was now performed: for he had taught in his Holy Word, that it ſhould be well with the good, and ill with the wicked. According to which generall promiſes and threatnings, he governeth the world, manifeſting his truth to all men in the particular execution of his Decrees, by fulfilling both of them therein.

Verſe 4. *For all the Gentiles ſhall come.* That is, a more plentifull hope of the univerſall calling of the whole world ſhould come to the faithfull by means of this deliverance; Which is a matter that was not now firſt of all ſignified, but it is now again mentioned in this place, becauſe that there ſhould be more plentifull knowledge thereof every day in theſe laſt times, whereas all expectation thereof lay quite dead in former Ages, becauſe of the long delay, and the exceeding great difficulty of the matter. Here the matter is only in generall intimated, being to be handled more at large afterwards in his proper place.

For thy judgements are manifeſted. That is, by theſe things which thou haſt begun, it may be ſufficiently manifeſt to every one, what thou art to do at laſt. And therefore, *O Rome! Why doſt thou not*

look

look to thy ſelf in time? What? Wilt thou not be wiſe as yet, before that thy finall doom and deſtruction ſhall come, when it will be too late? Do not theſe foregoing examples of Gods anger, make it appear plainly unto thee, what he thinketh of thee? Call *Pharaoh* to thy minde, who had Gods judgements laid open before his eyes, but he would not be inſtructed. Take heed, leſt that thou treading in the ſame ſteps, tumble at laſt into the ſame Pit of deſtruction. The word in Greek put for *Judgements*, beſides that ſignification of Ceremonies, which the ſeventy Interpretors do give to it, doth note out alſo, *Arguments and Proofs of Juſtice*: See *Theod. Beza* on *Luke* 1. 6. Which ſignification agreeth fitly to this place, as if hee ſhould ſay, The proofs of thy Juſtice have been manifeſted, that is, Thou haſt declared openly to the whole world, that thou art a moſt juſt Judge.

Verſe 5. *And after this I looked, and the Temple was opened.* He doth now ſet upon a more plentifull deſcription of the Angels in ſpeciall: and firſt by the place whence they come forth, that is, *the Temple that was opened.* Which was opened, *Chap.* 11. 19. The mention whereof is now again repeated, in which caſe repetitions are uſuall, becauſe of that ſo long a recording of things paſt, which hath come between in three whole Chapters before this. The *Temple* was ſhut before, as long as *the Woman was in the Wilderneſſe.* Often times Angels came out from thence, but there was a vail hung before the door, which would not ſuffer a man to look in, whereupon it was, that they who were without, had it hidden from them continually for all that. But now when it is opened, they who ſtand in the Court, might look into it, if they would.

The Temple of the Tabernacle of teſtimony in heaven. This is a circumlocutory deſcription of the *Holy of Holies.* The *two Tables of ſtone* are called *the teſtimony*, becauſe of the Law that was written in them, which teſtifieth Gods Will. Hereupon *the Arke* is called by the ſame name, becauſe that theſe *Tables* were laid up within it; afterwards this name was derived further to the *whole Tabernacle*, within the innermoſt whereof, the *Ark* reſided, *Numb.* 17. 23. But yet theſe words in this place, *the Temple of the Tabernacle of teſtimony*, are all one with thoſe, *and the Ark of his covenant in his Temple was ſeen*, Chap. 11. 19. The *Tabernacle* ſeemeth to be joyned with the Temple, not becauſe the Law was alwayes kept in the *Tabernacle*, which did not abide

unto

unto the end in the *Temple*, like as neither did the *Ark* abide, from the time that *Ieruſalem* was overthrown by *Nebuchadnezzar*, as the Ieſuite would have it: For how could it be, that the *Tabernacle* ſhould not loſe the *Law*, which loſt the *Ark*, wherein it was laid up; ſpecially, ſeeing the *Ark* was never placed in that *Tabernacle* afterwards, 1 *Sam.* 4. 21. This therefore is no ſufficient cauſe. But theſe two ſeem to be coupled together; that it might be ſhewed, that this *Temple* is a pilgrime as yet in the world; and that the *Angels* that come out from thence, are denizens of the Church Militant. But (will ſome ſay) if they come out of the Temple, it may ſeem that the Church lieth hid ſtill in her lurking holes; by which argument we found out the time of the former prophecie, *Chap.* 14. 15. Thoſe Angels indeed of the former *Chapter*, came forth out of the Temple, when it was ſhut up, theſe here come out of the Temple when it is opened. The Church doth indeed dwell alwayes in the Temple; for what other more commodious harbour can it have? But this Temple is not alwayes in one ſtate: Sometimes it is ſhut up in the time of mourning and deſolateneſſe; ſuch as the condition thereof was, when thoſe *Reapers and Vine-cutters* came out of it; Sometimes it is open and manifeſt, when a more joyfull and pleaſant day ſhineth upon it; And thus happily it fared with it, after the victory was atchieved againſt the *Beaſt*, when thoſe ſeven Angels came out from thence.

Verſe 6. *Being clothed with pure and bright linnen.* The clothing of the Angels doth more betoken joyfulneſſe, then that of the two witneſſes, who were *clothed in ſackcloth*, Chap. 11. 3. For there is another manner of condition and ſhew of theſe times. And yet theſe garments be common to all the Elect, though they be fitter for ſome times rather then other. For they be the garments of the Sonnes of *Aaron*, Exod. 28. 42. But all the Elect are made Prieſts: All the faithfull dwell now in the Temple, the entrance into which was open to the Levites only of old. The purity therefore of the Angels is ſignified by this garment, which they obtain by the only imputation of Chriſts righteouſneſſe. Now leſt any man ſhould deſpiſe this imputation as a vile thing, and too baſe for a man to appear clothed within Gods ſight, as the blaſphemous *Popiſh* Teachers perſwade their people at this day, he ſaith, that theſe garments are pure and bright; as wherein the Juſtice of God cannot ſee any ſpot, nor any thing that may hinder the moſt high perfection of glory.

And having their breaſts girded with golden girdles. Theſe garments are

are tyed to every one severally by faith, as it were, with a golden girdle. The girding is about the *breasts*, because, that unlesse this apprehension and applying of Christ have place in the heart, it is none at all. Thus was Christ girded before, *Chap.* 1. 13. Not because hee had any such need, but only to teach us, and to represent the Church of that time, which was very much adorned in this regard.

Verse 7. *And one of the four Beasts.* It doth not appear by name, which of these it is; especially, seeing *one of the Beasts* may be either words of *order*, or *of distribution*. Of *order*, as when one doth signifie the first: as *Chap.* 6. 1. *I heard one of the four Beasts*, that is, the *first*, and that is the *Lyon*: Of *distribution*, when as by an usuall manner of speaking this word *one*, may belong indifferently to any one of the four. But it matters not which of them it is. That agreeth to them all, which belongs to each of them, all the four vertues of whom being joyned together, set such an Image before us, as every faithfull Minister ought to resemble, as wee have observed on the 7. verse of the 4. *Chapter*. Here the *Holy Ghost* purposeth to make us know, that the *seven Angels* draw forth that out of the Precepts and Instructions of some Minister of the *Holy Gospel*, which they do afterwards convert and apply, to work the destruction of the enemies of the Church. Yet this Ministrie is not to be thought to be any one singular man, but many who consent in one faith and doctrine; as *Philip Melancton*, *Martin Bucer*, *Peter Martyr*, *Henry Bullinger*, *John Calvin*, and the rest of the servants of God, who flourished about that time.

Out of whole godly and learned Writings, so many men have drawn excellent and golden understanding of holy things; so as they have been made able thereby, to incounter with *Antichrist*, and to dispatch throughly the remainder of that war, which they began with so happy successe.

He gave golden vials to the seven Angels. Atheneus saith, *that a viall is so called in Greek, by putting of one letter that is very like in sound and form, in the room of another; Phiala for Piala, and then it hath the name from drinking, as being a vessell that containeth so much in it, as any ordinary man may drink enough out of it at once; for it is greater then a pot*; Yea, he saith, *it is a large & wide vessel like a Kettle*, Book 11. *Dipnosophist*. This viall then here doth signifie the infinite wrath and vengeance of God, that is ordained for the wicked in these last times. So that such kinde of vessels are now used, perhaps, after the

the same manner, as when God opened the Sluces of heaven of old, and thereby destroyed all the world with a floud, or when as he overthrew *Sodom* and *Gomorrah* with a showre of brimstone and fire from heaven. For then he seemed to pour out destruction upon the heads of men, as it were out of Vialls.

These are most fit weapons to shew the power of God, which doth not require force to confound his enemies with, but can take them all away, even with a certain soft and still sprinkling of water. And now see how proper instruments are given to each kinde of the *Events*. The *seals* were in the first place, because the first events were certain confirmations, and pledges of things to come. After them the *trumpets* succeeded, declaring evil that should rush in upon the world with a great noise, and withall denouncing some more grievous matter that was to be expected unless they should repent. Now at last *vials* are brought forth and set in a readiness, which are wide vessels that are capacious to receive and to pour out Gods judgements, and so most fit to consummate the confusion of Reprobates. Neither is here any noise in the pouring out of *the vials*, as there was in the sounding out of *the trumpets*; For the judgements of God that are to come terrifie, for he threatneth that they might be avoided; those that be present do rush in upon men privily without perceiving, what therefore and of what sort are these *vials? First* they are the holy minds of these *seven Angels*, which are endued with understanding and capacity to conceive the will of God, out of which this liquor is to be poured, that is so deadly to the Reprobates; and *Secondly* they are such as the *Beast* giveth to the *Angels*, by instructing their minds, and training them up in the Holy doctrine. *Thirdly* such as are full of the wrath of God, not with which God is angry against them, but by which he will execute judgement against the wicked. Lastly they be golden vials, because howsoever Gods judgements shall be most severe, yet they shall be most just, pure, and precious; But let us observe how fearfull this wrath shall be, which is *the Wrath of God that liveth for ever*; which words are added, that we may know that this wrath shall be everlasting. For the wrath is, as is the power and nature of him that is Angry.

Verse 8. *And the Temple was filled with smoke.* So much for the preparation of the *Angels*; that which followeth next after to be opened as touching this *renewed Church*, is a manifest token of *Gods presence*, such as was in the *Tabernacle of old*; Exod. 40. 34, 35. But (you will say) the time of the Gospel requireth some more clear

Repreſentation. So indeed, *God* dealeth more openly with us by many degrees, then with them that lived under the law; Yet whatſoever can be imparted to us while we continue here upon earth, yea though we be enlightned with the light of the Goſpel, is but onely ſmoke and obſcurity to that *Revelation*, which we ſhall enjoy at the length in *Heaven*. But here he teacheth us, that Gods preſence is conſpicuous in his Church, though his enemies finde it to be but as *ſmoke* to them, neither can they look more wiſhly upon it, then men who have their ſight of things taken from them, by means of a miſty ſmoke coming between. And who is there indeed, but a blind man that doth not perceive, that God is preſent in our Churches, as which he doth ſo marvellouſly protect, againſt ſo many devilliſh practiſes of our adverſaries that ſeek our deſtruction. But the Papiſts minds can not pierce through this ſmoke, which makes them ſo to tire themſelves out in vain, by fighting againſt God. But ſeeing *ſmoke* doth alſo ſignifie wrath, *the Temple filled with ſmoke*, doth teach us, that God doth teſtifie his preſence with manifeſt arguments of his burning hot wrath againſt his enemies, as whom he will now torment with continuall anguiſh and miſery one upon another, which ſhall come and fall down daily upon their heads, out of the Temple and Church of God.

Neither could any man come into the Temple. Here we have the ſtate of the reſt expreſſed of what ſort it ſhould be, in the mean time, while theſe plagues ſhould break the enemies of the Church in pieces. Namely, they ſhould keep without forth of the Temple, not being able to enter in becauſe of the ſmoke; *as Moſes could not enter into the tabernacle of the Congregation, while the cloud lay upon it*; Exod. 46. 35. The eſtate therefore of the reſtored Church ſhall be in ſome part, like to that of the lurking Church. As long as *the temple was ſhut*, and the *Saints pitched their tents in the hill of Sion*, having the *Lamb* for their Captain; *no man could learn the Song which they ſung*, Chap. 14. 3. This was the Priviledge of a few of the Elect, into which number no man of the reſt of the world could prefer himſelf. So when the *temple is opened*, though the Church be more Majeſticall, and conſpicuous, yet all men ſhall not betake themſelves into the boſome of it, till the *ſeven plagues* ſhall be fulfilled; which thing is principally to be underſtood of the Jewes, who ſhall not be fully called, till the Vials ſhall be poured out. Now I ſpeak of a full calling of them, becauſe there ſhall be ſome beginning of it while the plagues laſt, but there ſhall not be an abſolute perfecting of their calling, till they ſhall be wholly paſſed. For *Rome* keepeth them back from this entrance, which aſ-

ſoon

ſoon as ever it ſhalbe ſunk and conſumed, then ſhall the Jewes at laſt, and many of the Gentiles that remain, come to the Church flocking and ſtriving who ſhall come firſt, all impediments being taken out of the way, and they ſhall ever after continue the moſt faithfull Nurſe-children thereof. For we ſee that all men are not quite ſhut out of the Temple with this ſmoke. The ſeven Angels came out from thence, who would not have come forth, but to diſcharge their office, whence it may be gathered, that the reſt of the *Saints* did abide in the ſame. This *ſmoke* doth not keep back all the *Elect* among the *Gentiles*, from coming into the *temple*, but the Jewes only, and the fulneſs of the Gentiles.

The *Sixteenth* Chapter.

1 AND I heard a great voice out of the Temple, ſaying to the ſeven Angels: Go, and pour out the *ſeven* vials of the wrath of God upon the earth.

2 And the firſt *Angel* went, and powred out his viall upon the earth: and there came a noyſome and grievous ſore, upon the men which had the mark of the Beaſt, and which worſhipped his Image.

3 And the ſecond Angel powred out his viall upon the ſea, and it became as the ſea, and it became as the blood of dead-men: and every living ſoul died in the ſea.

4 And the third Angel poured out his viall upon the fountaines of waters: and they became blood.

5 And I heard the Angel of the waters, ſaying, Iuſt art thou, O Lord, which art, and which waſt, and which ſhalt be, becauſe thou haſt judged theſe things.

6 For they ſhed the blood of the Saints and Prophets, and thou haſt given them blood to drink, for they are worthy.

7 And I heard another Angel from the altar, ſaying, Even ſo Lord God almighty, true and juſt are thy judgements.

8 And the fourth Angel poured out his viall on the Sun, and it was given unto him to torment men with heat by fire.

9 And men boyled hot with great heat, and blaſphemed the Name of God which hath power over theſe plagues: and they repented not to give him glory.

10 And the fifth Angel poured out his viall upon the throne of the Beaſt: and his kingdom became dark: and they gnawed their tongues for pain.

11 And blaſphemed the God of heaven, for their paines and for their ſores, and repented not of their works.

12 And the ſixt Angel powred out his vial upon the great river, *to wit* Euphrates: and the water thereof was dryed up: that the way of the Kings *that come* from the Eaſt, might be prepared.

13 And I ſaw three unclean Spirits like frogs, *coming* out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet.

14 For they are ſpirits of Devils working ſignes, and which go unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 Behold I come as a thief: Bleſſed is he that watcheth and keepeth his garments, leaſt he walk naked, and men ſee his ſhame.

16 And he gathered them together into a place called in Hebrew Armagedon.

17 And the ſeventh Angel powred out his viall upon the ayre: and there came a great voice out of the Temple of heaven, from the throne, ſaying, It is done:

18 And there were noiſes, and lightnings, and thunders: and there was a great earthquake, ſuch as was not ſince men were upon the earth, even ſo great an earthquake.

19 And the great city was rent into three parts, and the city of the Gentiles fell, and that great Babylon came in remembrance before God, to give unto her the cup of the fiercenesſe of his wrath.

20 And

20 And every Ile fled away, and the mountains were not found.

21 And a great hail, as of a talent weight, fell out of heaven upon men: and men blaſphemed God, becauſe of the plague of the hail: for the plague thereof was exceeding great.

The Logicall Reſolution of it.

Hitherto we have heard of the common Type, the ſpeciall execution doth now follow, which is diſtinguiſhed by the ſeverall members thereof in this Chapter, and is handled more at large, and by continued order in the reſt of the Chapters. That containeth both a commaundment, verſ. 1. *as alſo the parts thereof: both thoſe which be common, the effecting of the worke, and the event, and the particular ones alſo, the ſeven diſtinct vials, that ſignifie, according to the manner of the former Periods, thoſe ſeven notable diſcomfitures wherewith the enemies of Chriſt are to be deſtroyed, the firſt whereof is poured out upon the* Earth, *verſ.* 2. *The ſecond upon the* Sea, *verſ.* 3. *The third upon the* Rivers, *verſ.* 4. *whoſe ſecondary event is a double teſtimony, the firſt of the Angel of the waters, verſ.* 5. *and* 6. *The ſecond of the Angel comming out of the Altar, verſ.* 7. *The fourth upon the ſunne, verſ.* 8, 9. *The fifth upon the Throne of the Beaſt, verſ.* 10, 11. *The ſixth upon Euphrates, whereof there is alſo a double event, the former, the drying up of the waters, verſ.* 12. *The ſecond, a preparation to a war, of which there are three principall Authors, Princes, and many inſtruments, the Frogs, verſ.* 13. 14. *then alſo a warning given to the Elect, verſ.* 15. *And the gathering of the enemies together into the place, called* Armagedon, *verſ.* 16. *The ſeventh poured upon the Air, the former event whereof is a conſummating of matters, verſ.* 17. *a ſecondary one a ſound, Thunders, earthquakes, likewiſe, a deſtruction of enemies, verſ.* 19. 20. *Of Cities, Nations, and men, in the beginning of the* 21. *verſe, and hail as big as a Talent, driving men to ſpeak blaſphemy, in the end of that verſe.*

THE EXPOSITION.

Ver. 1. *Then I heard a great voice of the Temple.* In this commanding voice, we are to conſider from whence it came, to whom, and to what end. It came out of the *Temple*, as it came alſo, Chap. 9. 13. *Out of the four hornes of the Altar*, and ſometimes it cometh out of the Throne

Throne, as afterwards, Chap. 19. 5. The difference is this, that the *voyce* cometh out of the *Throne*, when it proceeds as it were immediately from *God*; out of the *Temple*, when any thing is obtained by the prayers of the Saints, to whom the office of commanding is here given, that we might know what force faithfull prayers have, which should be as it were the first movers, and the principall *Agents* in the matter that was to be done, they do so boldly command the busines to be set upon. And indeed it could not be, but that such men as *God* had inlightned with so great knowledge of his truth, should thus strive with all their might by prayers to God, that hee would with all possible speed destroy *Antichrist*. *Aretas* reades not the words *out of the Temple*, but all our copies, as also the vulgar do with one consent read it thus, and it is wont to be shewed in other places, whence the *voice cometh*. They to *whom* the *voyce* cometh, are the *seven Angels*; But what need is there of this, will some say, seeing they were long since appointed, and furnished unto this Office with all necessaries; in the former Chapter? They stood indeed at the Barriers and Lists, prepared, and looking for their signe to make onset; But there must come a speciall commandment unto the Generall, if a man desire to have an authenticall Commission to warrant him in the doing of a matter. This is that therefore which they expect, shewing hereby that they will not stir, no not the breadth of a finger without Gods beck and providence, by which all things are governed. Now the commandment tends to this end, that they should go, and pour out *their Vials* upon the earth. But some of them are poured upon the *Sea*, *the Floods*, *the Sun*, *the Aire*; it is true, and yet the force of them al rebounds upon the *earth*. The rest of the Elements are not changed, but to the end that the earth might be changed by them, it being as it were the common washpot whereinto all the liquor is poured. Why then, how can this be proper to the first vial, as it is in the next verse, which is common to them all? We shall see in the particular expositions, that the first belongs without difference to the confused multitude of those that inhabite this earth, whereas the rest belong to some certain kinds that are of speciall note.

Verse 2. *And the first went and poured out his viall upon earth.* So much for the commandment; now the particular execution is set upon; where the worke that is effected, *is the powring out of a vial upon the earth*. Which words are not to be taken properly. For *a Viall* is not any materiall flagon, neither is it full of materiall liquor, but of *the Wrath of God*, as it is verse 7. of the former Chapter.

Neither

Neither is the *earth* that ſoil onely which we tread upon, but firſt men, and then not all men in generall, but *the branded ſlaves of Antichriſt onely*, as the event doth ſhew ſtraightway; whereby it came to paſſe that a botch was inflicted upon the men that have the *Mark of the Beaſt*. In which ſenſe the word *Earth* was oftentimes uſed before, which we therefore do retain conſtantly throughout our Expoſition, that ſo we might ſee the better from thence how the whole propheſie agreeth with it ſelf. The *event* bringeth *an evil and noiſome ulcer* with it, that is, ſuch an one as the Phiſicians call a maligne and incurable one, as the which hath ſo great ſharpneſs and virulency in it, that it will never ſuffer a ſcar to be drawn together. Neither is this *ulcer* here to be thought to be a bodily one, and properly ſo called, the procuring cauſes whereof we ſee to be Metaphoricall. And ſuch *events* as this are to be underſtood in the reſt of the *Vials* alſo; ſo that for one to take them as ſpoken properly, as the *Ieſuite* doth, is not ſo much to explaine, as to confound all things, ſo as the light of the Truth ſhould be overwhelmed for ever.

They upon whom this *ulcer* ſeized, *are men*; there fell an ulcer *againſt men*, as Beza turns it, *or into men*, as the vulgar reads; that is, *on men*, as *Antichriſt is ſaid to ſit into the temple*, for *in the temple*, 2. Theſſ. 2. 4. But the preposition with an accuſative caſe ſoundeth, as if the ſores did vex not ſo much by ſtirring in the body, as by afflicting it from without; which doth more agree to theſe figurative ſores; as if he ſhould ſay, that thoſe things ſhould be done againſt the ſlaves of *Antichriſt*, which ſhould no leſſe torment and vex them ſore, then the moſt noiſome ulcers do pain the body. Of what ſort theſe men be, is declared by *the Mark of the Beaſt*, and the *adoring of his Image*. Now we have ſhewed above, Chap. 13. 17. out of that *threefold Mark* with which the worſhippers of the *Beaſt* are ſigned, that the firſt obtaineth the name of the whole, and is called *a Mark*, which hath his Seat in the right hand, and was proper to the chief worſhippers, that is, the Nobles, the Clergy, the Schoolmen, &c. Upon whom the *Beaſt* doth chiefly relie, as upon props. Wherefore theſe were chiefly to be plagued with this ſore. But not onely ſuch as have the *Mark*, but ſuch alſo as *adore his Image* are to be vexed; Now this belongs chiefly to the Teachers, and ſuch as are more ſubtile then the common ſort, as hath been ſaid on the 9. verſ. of the 14. Chapter; although the *adoring of the Image* be in ſome reſpect common to all the Popiſh Crue, Chap. 13. 15. And therefore the ſore ſhould annoy the whole Crue alſo, though yet chiefly thoſe who Imagine themſelves to

be

be furniſhed with the conſent of all antiquity, to warrant themſelves in the honouring of the *Beaſt*. But hence you may obſerve, that it cannot be poſſible, that the *firſt Vial* ſhould be the ſame thing with the firſt *Trumpet*, ſeeing the *Vial* is poured out only upon ſuch kind of men, as whereof there was none extant before the *ſecond Beaſt*, as whoſe Originall is not more ancient, then the *fift Trumpet*. Which matter we have given notice of at the firſt verſe of the former chapter. Theſe things being thus explained, all things do lead us to think, that this Sore is nothing elſe but malice and envie, then which *the Sicilian tyrants could not deviſe a more exquiſite torment*, as the Poet ſpeaketh, with which the Papiſts were marvellouſly tormented, upon the pouring out of this *Viall*. Which diſeaſe of the mind is called an Vlcer worthily, the nature whereof it reſembleth by a double ſymptome. For they that are diſeaſed with it are both compelled thereby to keep in, and not to come abroad, that they might avoid the beholding of thoſe men, whoſe proſperity makes them ſick and ſore, as it fared with the *Egptians* of old, who together with the *Magicians* were ſo full of botches all over them, at the ſprinkling of duſt, that they were not able to ſtand before *Moſes*, *Exod.* 9, 10, 11. As alſo, every one of them alſo is ſo afraid of any to come neer and touch him, that he labours by all means to keep himſelfe from being thruſt or ſquiſed. Which kind of evill invaded the men that bare the badge of the *Beaſt*, ſtraight after *the opening of the Temple*, Chap. 11. 19. (To which we have ſhewed that theſe *Vials* are to be joyned, as the which the repeating of things paſt hath parted aſunder with a long diſtance between) namely about the yeer 1560. where the former prophecy ended. For then was our *moſt gracious Queen Elizabeth bidden by a voice out of the Temple, to pour out a Vial upon the Earth*, that is, ſhe being admoniſhed by the counſels of the Godly about the end of the firſt yeer of her Raigne, did caſt out many of thoſe men from their Biſhopricks moſt worthily, as alſo out of their other dignities, and Church-livings, who boaſting onely of the *Beaſts cognizance* which they wore, denied their due allegiance to their lawfull Princeſſe. Among theſe were the *Arch-Biſhop of York*, the *Biſhop of London*, *Eli*, and *fourteen others*, beſides men of a lower ranke, *Deanes*, *Archdeacons*, *Parſons*, *Vicars* and the like.

How muſt it needs be that theſe fellowes were cruelly ſcorched with envy and ſpite, when they ſaw their dignities, lands, demeanes, goods and honours to be beſtowed on their adverſaries, and ſaw themſelves to lie in the mean time deſpiſed and forlorne? Many of them

them could not endure the griefe of it, which made many to travell beyond Seas, to the intent, that they might seek some ease of their grief, by living out of the sight of this misery; and others of them were consumed at home in their lurking holes, with cark and pensiveneſſe, all of them fled from the light and sight of men, as whom to behold, so joyfull and so jocund, was as ill to them, as a most cruell death. And yet their torment was not taken away, who changed their Air and their Country, seeing the *Pope* himself, and that whole generation so vehemently tortured with the very report thereof only. Which thing he did sufficiently witneſſe by his *Buls*, set forth against *our most noble Queen*, wherein he did in most severe manner command all her Subjects to revolt from her, and that they should not be hindred from it with any Conscience of their Oath of allegiance, from which this notorious breaker of all law, both of God and men, set them free. But thanks be to God, he hath sung to deaf men till this day, whereby his grief is above measure increased. For thus doth he fret within himself, like as that curſed *Soul* did of old: *What, have ye all conspired against me? Is there none of you that wil take the matter to heart for my sake?* Is there none of you that will allay the grief of my ulcer with the blood of that Queen, that hath bred me so great grief? *O patient Pope!* take not the matter so ill, I pray thee, this is the time wherein thou must be sore plagued, not eased and healed. But the diseaſe will not suffer him to rest. Therefore he rageth most cruelly with his *poysoned Buls*, he incenseth Kings with all his might, to fight against her, hee sends out the *Iesuites* upon us closely, (which are the bellows of all Seditious and treacherous practices) to betray our Countrey, he suborneth most wicked Villains and Cutthroats to kill our sacred Princeſſe: and to conclude, he bends all his force by all the means hee can deviſe, to stir up trouble, wherewith he may utterly destroy the Kingdome and us all, but all his attempts have been frustrate for these two and forty yeers, through the goodneſſe and rich mercy of our gracious God, both the principall contriver and Captain of all mischief, himself, as also his curſed Imps, can scarce fain tears, because they can behold no lamentable accident to befall us.

In *France*, about the same time, when *Charles the ninth* began his raign, that we may see that this botch was universall to the *Papist*, at which time the *Popes* authority and the *Papists* faction began to be ruinated there every day more and more, when the greatest part of the Nobility did imbrace pure Doctrine, most of the States, and the Queen Mother, (through fear, as I suppose of our *Queen*

of England, that was ſo neer a neighbour to her) did exceedingly beſtir themſelves in the cauſe of Religion, and did not obſcurely ſhew favour to the profeſſors thereof, or at leaſt made a feigned ſhew thereof; at this time ſome of the *Papiſts* came to their wonted Churches more ſparingly, many who ſtuck more ſtifly to their old opinions, did ſo coop up themſelves within the walls of their houſes, that they durſt ſcarce appear in the aſſemblies, and what other diſeaſe, I pray you, was there that troubled them but this grievous botch? They in *Germany* had now of a long time vexed and provoked the *Thracian flock, that Romiſh Rout*, but the wounds which had been given before, being now about the ſame time made more full of filthy matter, were turned into ulcers; The Decree of *Charles* was grievous, as we ſaid before, whereby peace and liberty were granted to the Religion, but it did ſting the more cruelly every day, the leſſe hope they ſaw there was of reverſing it; For the Emperor *Ferdinand* that ſucceeded his Brother, thought it his beſt to reſt in the former Decrees, to which he had given his conſent at *Auguſta*, before hee was Emperor. *Maximilian* his ſon, *did alwayes diſlike that courſe of maintaining Chriſtian Religion with force and armes, and of compelling men to receive it againſt their wills.* How intolerable ſeemed this moderation to the *Papiſts*, that were full of the botch of envie, and a burning deſire to be revenged of the *Proteſtants*? But let us now ſee alſo in a word, how this Bile cannot indure to be rubbed: And this did *the Councel of Trent* declare in the ſecond Seſſion, under *Pius the fourth*, in the yeer 1562. when there were certain choice men betruſted with the buſineſſe of conſidering and ſearching into ſundry Cenſures and Books, that were ſuſpected or pernicious, that is, that they ſhould by all means be carefull, that nothing might come abroad among the common people, which ſhould give the leaſt wipe with any one little word to *Romiſh* ſuperſtition.

Truly this Ulcer is very ſore, and venomous, that can indure no ſharp or harſh words to comeneer it, and therefore there was order taken, that whatſoever was put to it, might be tender and ſoft. Wherefore *Pius the fourth* ſet forth *an Index of Books that were forbidden*, which *Sixtus* the ſixth did afterwards increaſe, and *Clement the eighth* did now of late review. Wherin it is ordained from what Books men ſhould wholly abſtain, what Books alſo a man might uſe, ſo they were corrected; In very deed, the *Pope* preſcribeth a diet for his pockie Popelings; Among other rules of correcting them, this is one, *that all things be circumſpectly and attentively marked, not only*

only ſuch things as offer themſelves manifeſtly, in the proceſſe of work, but all ſuch things alſo as lie lurking, as it were, in ambuſh within the Expoſitions, Abridgements, marginall Notes, Indexes of Books, and in the preface, together with the Epiſtles Dedicatory.

In a Book called *An Inſtruction* concerning the correction of Books, *D.* 2. How ſuſpicious is this botchie diſeaſe? Certainly this fear of ruſhing againſt any thing that might offend, hath curtalled many of the new Writers, and hath pared out of them whatſoever was ſavouring of ſound judgement, and freedome of ſpeaking the truth. But the Books are in every mans hand to be had, by which it may be perceived, what it is that grieveth theſe branded ſlaves, and where they put to pain.

And yet that one Book alone that is called *A purging Index*, or an *Index* if yee will that came out of Purgatory, or the pit of Hel rather, which was ſet forth by *Philip the ſecond King of Spain*, in the yeer 1581. may ſerve in ſtead of many others. And leſt we ſhould think, perhaps, that theſe Purgatory ſcHowes are troubled about late Writers only, or about the Marginall Notes which are added to ancient Writers, we muſt know that they do alſo lay violent hands upon the very words of the ancient Fathers: as for example, in a certain edition of *Auguſtine*, which *John Gibbon* the *Ieſuite* an *Engliſh* man, a Doctor of Divinity, and Profeſſor at *Trevirs* in *France*, uſed in his diſpute about the Saints, *Theſ.* 209. It is no longer read; *Neither yet do we ſet up and appoint Temples, Prieſthoods, Sacrifices, and other ſacred things unto Martyrs*, &c. As the true ancient Copies do run, Book 8. *of the City of God*, Chap. 27. But contrarily; *We do appoint Temples, Prieſthoods, Holy things, and Sacrifices unto Martyrs, becauſe not they, but their God is our God*, &c. Oh yee moſt impudent forgers, that do force *Auſten* to affirme that which hee doth flat deny, no: to ſay, how fond you imagine him to be, whom you will have to avouch that Sacrifices are therefore to be appointed for the Martyrs, becauſe they are not God.

Theſe Rats come to ruine by their own bewraying; *Francis Iunius* ſaw at *Lions* in the houſe of *Trellonius*, in the yeer 1559. certain Pages of true *Ambroſe*, cancelled and ſcraped out *by two Franciſcans*, and other of a new mint, put in the room of the former, even as they liſted, and that beſides all authority of other copies. Oh foul and ungodly deed! but this is no new trick with theſe *Romiſh* Packers, who have long ſince approved themſelves to be ſuch cunning cogging Mates in the *Counſel of Nice*.

But what is it that they aim at in this feat of adulterating the Writings of the ancient Fathers? What, would they blear the eyes of the men of the preſent Age, and ſtop their mouths? They cannot do it. There are true copies forthcoming, thanks be to God, out of which this ſacrilegious ſhameleſneſſe of theirs is convinced.

Or, which is more like to be true, do they provide for themſelves againſt a rainy day to come? *Oh fooliſh Papiſts!* who do labour to get the ancient Writers to give you their ſuffrage, for hereafter, when as the time will ſhortly come, when there ſhall be never a *Papiſt* alive, to whom they may give a voyce. Your cauſe ſhall be decided after ſome yeers inſuing, and thoſe not very many, not with Fathers, but with fire and ſword as this Booke of the *Revelation* ſhall make it manifeſt. In the meantime let us obſerve both how dangerous a thing it is, to depend now upon the Fathers that are ſet forth in print by the *Papiſts*; as alſo how full of botches the whole generation of *Papiſts* is, who are ſo afraid of the nails of the Fathers, that they cut them to the quicke, and not content herewith, they do alſo lap wooll about their fingers, that ſo they may handle their ſcabbed bodies more tenderly.

Verſe 3. *And the ſecond Angel powred out his Viall upon the Sea.* The *ſecond Viall* puts out his force upon the *Sea*, that is, a metaphoricall one, ſuch as the *earth* was. For they are each of them of one and the ſame nature. And ſeeing now the overthrow of *Antichriſt* is in hand, what ſpeciall dammage would hee be put to, more then all other mortall men, by the turning of that *Sea* into filthy blood, that is ſo called properly. For this is the former effect of this *Vial*, neither ſhould the ſecundary effect hurt him a jot more then others, wherby all the living creatures that are in this *Sea* do die.

The earth furniſheth him with an infinite company of dainties, ſo that he might the more eaſily indure the want of fiſh, if they ſhould all die at once: Wherefore we muſt not ſtick in the native ſignification, but it is to be taken in that ſenſe, which wee have ſeen often uſed before. It is the doctrine therefore, whereunto a notable change ſhould happen under this *Viall*; for whereas it was corrupt before, it ſhould now be made corrupt in the ſuperlative degree. In former ages it was changed into blood, but now it ſhould be turned into a more groſſe and publike filthineſſe then ever before, till at laſt it became like to the blood dropping out of a dead man, black, gore, thick and rotten: not clear and flouriſhing, ſuch as flowerh

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out of a live body. Firſt therefore *this Sea is the Councell of Trent*, which is no leſſe compiled out of the whole pack of all Popiſh errours, then the naturall Sea hath his being of the gathering together of many waters that flow into it. Now this Councell was begun ſome yeares before, as we have ſhewed, Chapter 11. 7. But it was brought to the finall concluſion, and confirmed by the definitive ſentence of *Paul the* 4. at the requeſt of *Moronus*, and *Simoneta the Cardinalls*, in the name of the reſt of *the Councell* in the yeare 1564.

Martin Chemnitius was *the ſecond Angell* that poured out his *Viall* upon this *Sea* of Errours the next yeare after, and the next eighty yeares that enſued immediatly; for he made and ſet forth an examination of this *Councell of Trent*, the which he found to be nothing elſe but an horrible Chaos of many monſtrous opinions. By occaſion hereof there aroſe preſently many ſtout Champions for the Popiſh cauſe, who quitted and carried themſelves ſo luckily and manfully in this exploit, that they turned that *blood* into rotten matter by defending it, that is, they added an heape of many more, and more peſtilent errours unto the former. Among the reſt there roſe up handlers of Controverſies at *Rheimes*, *Doway*, *and Lovaine*, as it were certaine Captaines appointed to their ſeverall bounds; thorough whoſe diligence and paines it was brought about, that all that mire, which lay ſtinking ſcatteredly here and there in many ditches, was gathered together into one large Channell, that ſo *this corrupt filthy Sea* might have his being from thence. But this conjoyning of waters, that made this *carrionly Sea of filthy matter*, was then made in ſpeciall manner to lye open to the view of all the world, when as *Gregory the* 13. tooke order for the building of two very great and large Colledges at *Rome* for the corrupting of the Youth beyond the *Alpes*, and when he made *Robert Bellarmine* the chiefe agent in this peece of Service, whoſe work it was to open and handle controverſies about the faith, to thoſe who were nouriſhed as Students in thoſe Colledges. For this man, to the end that he might provide better, for the inſtructing, that is, for the more ready poiſoning and ſpoiling of his Schollers, thought it his beſt not to labour in one or two heads, which many other had done before him, but *to bring all the Controverſies into one body*, as it were, which thing he ſaw to be wanting as he himſelf confeſſeth in his Epiſtle to his *high Prieſt*, the Popes unholineſſe. Whereupon it came to paſſe by Gods ſingular providence, that the entire and perfect body of Popiſh Doctrin abſolute in all points being finiſhed, ſhould be moſt largely

largely diſputed, and ſhould come abroad at this time in theſe Books of controverſies, which was never to be ſeen before, that ſo all they who did not ſhut their eyes willingly, might ſee the Sea plainly turned into rotten and ugly ſtuff.

And every living ſoul dyed in the Sea. But how can this be, will ſome ſay, ſeeing every ſoul liveth not in the Sea? It was this perhaps, that made *Theod. Beza* to tranſpoſe the words thus; *And whatſoever living creature lived in the Sea dyed.* But the naturall order of the words carrieth a meaning that is agreeing to all other things that be in this Book of this kinde. For we muſt know, that the whole company of the *malignant Church* is divided either into the *Clergie*; or into the reſt of the common ſort, called by them *Laitie.* Thoſe *Clergie* men are the living creatures, that be proper to this *Sea*, theſe of the *Laitie* are chiefly the earthly ones, and are noted by the earth.

Now if he had ſaid, *every ſoul that liveth in the Sea was dead*, a man would happily have gathered, that this death was proper to the *Clergie* & to the *teachers*; but ſeeing he ſaith, every ſoul that liveth was dead in this *Sea*, he teacheth the *lay men*, and the *popiſh people, together with the Clergie*, ſhould periſh alſo by meanes of this *filthy blood.* But you will ſay, the words do belong equally unto all men, that do live every where. Therefore this death ſeemeth to be common to all men; I anſwer, that all men indeed who ſeemed to live before, aſſoon as ever they deſcended into this *Sea*, are ſtifled, and killed. But all the *Elect* have their dwelling in the *Temple*; now the *Temple is placed in heaven*, chap. 15. 3. So that they have no cauſe to fear any hurt from this earthly Sea, whoſe infection ſhall kill the men onely that be of the ſame kind with it ſelf: All theſe men indeed, unleſſe they ſhall forſake their earth, that is, unleſſe they ſhall renounce Popiſh Religion, ſhould come to deſtruction in this *Sea.* For they ſhall drink of no other water, but this that is rotten and corrupt, neither ſhall they be inſtructed in any other doctrine, then ſuch as is drawn out of the *Councell of Trent*, and the Jeſuiticall Books of controverſies. How can they then but give up the ghoſt preſently, if they ſhall drink of theſe waters, with which all the fundamentall points of Salvation are turned into deadly poiſon. O therefore how miſerable is your eſtate (*ye Popiſh people*) who drink in mattery and filthy ſtuffe, as if it were that moſt ſweet liquor that the *Poets fained their gods drunk to keep them from dying*; and thus ye place your Salvation in that that bringeth certain deſtruction upon you; But this is Gods juſt judgment againſt thoſe that deſpiſe the pure waters of life; that they

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should perish miserably with this filthy blood: Oh drag them forth out of it, most mighty God, whom thou hast Predestinate to the praise of thy mercy. But besides, let us know that it is not safe to swim in this *Sea of Brimstone*, as many do, who make no conscience to be of any opinion in Religion.

Thus therfore stands this *Vgly Sea*, that deserveth indeed to have an herd of pockie Papists to live therein, with whose poisoned filth, it is fed as it were with Rivers that run into it.

4. *Then the third Angell poured out his viall upon the Rivers.* The working of this third *Viall* is upon the Fountaines, and Rivers. The event changed the same into blood: Now the fountaines and floods are the breasts as it were, with which the *Sea* is nourished, as againe those *Fountaines* do borrow their nourishment from the *Sea*. And seeing the *Doctrine* of the Papists is this *Sea*, the *Masters* which are set over the *Doctrine*, are *the Fountaines*; These *Masters* are not the ordinary and petty Vshers, and underlings, but the *chiefe Doctors*, upon whose mouth the rest of the rout depends, which are the *Iesuits* by the consent of all men. Out of whose liberall largesse the rest of the multitude gleaneth their severall portions, taking into their mouth like infants that which these nurses of theirs have chewed before for them. S. *Dominick* appeared of old time to *Pope Innocentius* in a dream, *holding up the Church of Laterane that began to totter with his shoulders set underneath it*, but at this day the *Iesuites* are the chief props of the *Popes throne*. And yet they shall not hold it up long, seeing they themselves have begun to stoop, and to bend in the hams with the weight of Gods judgements that lye upon them. For the floods were to be turned into blood under this third *Vial*, that is, those chiefe broachers and upholders of Popish doctrine were to be put to death, that so the *Church of Rome*, which was wont to kill with the sword of old, should be slain her self also at last, as the *Holy Ghost* hath foretold, Chapter 13. 10. This *Viall* began to exercise this power about the year 1581. When as it was decreed in our Realm of *England* by a common Act of all the States, in a Parliament, *that all men who should endeavour to withdraw the minds of the subiects of this Kingdom by any means, from their allegiance to their lawfull, and naturall Princesse, unto the* Pope of Rome, *or to the Romish Religion for that end, should be attainted of high Treason against her Maiestie, and should suffer the punishment provided by law against Traytors.* But what makes this against *Iesuits*, will some say? Very much indeed, seeing all the pack of them do devise, contrive,

trive, and plot nothing elſe but this villainie which this law is made to prevent and puniſh, as being the betrayers of their Country, the murderers of Princes, the ſeducers of Subjects, the plague and bane of all Kingdomes and Common-wealths. Therefore this *Viall* when it was poured out, wanted not his effect and efficacie, but *Everard Ducket, Endmund Campion, Ralph Sherwin, Alexander Brian,* who were *Ieſuits,* and nurſelings of the Seminaries, were convinced the ſame year to be guilty of breaking this law, and ſuffered condigne puniſhment for it, according to Law. After whom followed next in order, *John Paine, Thomas Ford, John Sherret, Robert Johnſon,* with many more of the ſame wicked ſtampe. And thus was the wickedneſſe of theſe curſed wretches ſomewhat ſuppreſſed by the mercy of God. So that though it be not quite taken away, (for who can look that *the Leopard ſhould change his Spots?)* Yet it doth not ſo freely rage up and down, but they muſt needs lurk in the dark, counterfait their habit, cogg and diſſemble in all things they do, that ſo they may both ſpread their poiſon more cloſely, alſo that they may provide better for the ſaving of their miſchievous Pates and neckes.

Verſ. 5. *And I heard the Angel of the Waters.* So much for the firſt Event, the ſecond is a double teſtimony wherewith this work of the *Viall* is approved and commended, the firſt whereof is of the Angel of the waters, who is not one of theſe *Rivers* and *Fountaines,* as the *Angell of the bottomleſſe pit was,* Chapter 9. 11. But one that is ſet over the *Rivers* and *Fountaines* to execute this judgment of God againſt them.

In which reſpect the reſt of the *Angels* may be called, *the Angell of the Earth, of the Sea, of the Sun,* becauſe they have power given them over theſe things. For in that he ſaith in the next verſe, *and thou haſt given them blood to drink,* he exempteth himſelf out of their number. This *Angell* therfore is ſome *Civill Magiſtrate,* who had power given him, or who was rather the firſt mover and perſwader unto this work of turning theſe *Fountaines into blood,* namely, of killing the *Ieſuits,* and putting them to death.

Whom if I ſhall by name ſet down, and ſay that it was *William Cecill* that moſt honourable man of happy memory, that was lately *the Lord high Treaſurer of England,* the next words will ſhew that I do not affirme it raſhly, and without good reaſon.

Thou art juſt O Lord. This Teſtimony doth extoll the Lord with the praiſes of his Iuſtice and his truth, and then it doth annex a reaſon taken from the preſent occaſion, that the bloody man ſlayers were

were put to death as they deserved. And such a commendation of Gods Justice as this, was upon this occasion set forth by that *William Cecill*, whom I named right now. For this worthy man, that he might stop the mouthes of the clamorous railing Spirits of the Popish Faction, did lay open the cause why the *Iesuits* were put to death in a Booke for that purpose compiled and published in the year 1584. Which Book is intituled, *The Iustice of the Britains*, by which it is made cleer and manifest, that some cursed Vipers here in *England*, were justly hanged up by the necke for their foule and monstrous Treasons they had committed. He published his worke in all tongues almost, that so all men might hear the *Angel* magnifying Gods Iustice, and that others might be stirred up by this most worthy example to endevour to do the like, who desire to have the safety of Kingdoms & people well lookt unto. This Book hath the very same matter to entreat of, which is comprised in these two verses, neither can the summe thereof be comprehended in more convenient words.

Which art, and which wast. *Theod. Beza* addeth to these out of a most ancient manuscript, *and which shalt be*; *Aretas* the Vulgar, and *Montanus* instead of these words, *and which shall be*, read *and Holy Ghost*. The former reading doth magnifie *God* for his *Constancy* in his promises, that he is alwayes like unto himselfe, in accomplishing himselfe of the sinnes of wicked men after the same manner at this time, as he did punish them in former Ages. This latter joyned *Holinesse*, together with *Constancy*, as if he should say, Thou canst not endure thy wicked nesse of theirs to goe unpunished any longer, because of their *Constancy*, and their *Holinesse*; but where a Title is taken out of the distribution of the time, the two first moments of time are not wont to be set downe without the third, the first reading therefore seemeth to be the truer.

Because thou hast judged these things. That is, because thou hast executed such a judgement, by taking vengeance of the Rivers and Fountains of all mischiefe. Which is a Metonymy of Hebricians, who do many times put judging for avenging, and punishing, as, *I will judge the Nation whom they shall serve*; that is, I will punish them, *Gen.* 15. So *Deut.* 32. 36. 1 *Sam.* 25. 39.

Vers. 6. *For they shed the blood of the Saints.* The words render a reason of the former praising of God. But where have the *Iesuites* shed any blood? As if this were a matter unknowne to the world? Are not these the *Spies and promoters to the Popes Holy Fathers*, that are the Inquisitors to whose

butcherly maſſacres they bring the Chriſtians for the moſt part by their information, ſo that none, not the innocent party ſcapes their hands as they ſay, but he is either put to death, or he loſeth all his goods? But beſides, it is now well known to all the world; that *theſe are the plotters of Conſpiracies againſt Princes, and the diſturbers of the publike peace; that do not fear to lay violent hands no not upon the ſacred perſons of Princes, whoſe death they do contrive by ſundry craſty devices*, as we have often had experience of their villany herein, to our great danger, which thing alſo other Princes have learned with their own miſchief. But howſoever the things ſhould not be thus, ſeeing they are bound by their Oath of Allegiance to the *Pope* of *Rome*, whoſe ſtouteſt Champions they ſhew themſelves to be, they are worthily made guilty of the *blood of the Saints*, which the *Pope* himſelf hath ſhed in ſo great abundance. So doth *Chriſt* condemn the Iewes then living for killing *Zachary*, whom their anceſtours ſlew many ages before, becauſe they allowed the ſame courſes which their Fathers took, who commited that wickedneſs, Matth. 23. 35.

And therefore thou haſt given them blood to drink, As *Tomyris* gave unto *Cyrus*; to give blood unto one, is to put one to death, as, *I will give thee the blood of zeal and wrath*, that is, I will cauſe thee to be ſlain, as men are ſlain in the burning rage of anger and jealouſie. Ezec. 16. 36. Out of which words it is plain, that theſe *flouds* and *Fountains* are men, as we interpreted them at firſt, who are made the killers of the Saints, whom therefore they muſt pay for killing with their own blood.

Verſ. 7. *And I heard another out of the Altar.* The ſecond teſtimony is of the *Angel* from the Altar: The word put for *Altar*, ſignifieth properly *an Altar for beaſts that are ſlain*; though ſometimes it be put for the *Altar of incenſe*; as Chap. 8. 3. Which is alſo a ſigne of *Chriſts death* in like manner. *Theod. Beza* tranſlates thus, *out of the ſanctuary*, which doth not expreſſe the force of the ſentence ſufficiently; perhaps he turned it ſo, becauſe of the propoſition out of which for the moſt part belongs to a place, and ſomething that containeth ſomewhat within it, which might ſeem not to agree to an *Altar*; but there was the like place above, where *the Angel came forth out of the Altar*, Chap. 14. 18. Which may open the meaning of this place. We ſhewed there, that this kind of ſpeaking belongs unto thoſe that are ſlain for Chriſts cauſe, whoſe place is under the Altar, Chap. 6. 9.

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This *Angell* therefore is one of that flock, who enduring calamity for Christs name, doth approve of the work of slaying the *Jesuits* with his suffrage, and doth likewise celebrate Gods Iustice for that cause. And it is clear that it fell out thus in the yeer, 1596. April 4. When as the *Hollanders*, and the States of the other Provinces that are in league with them did ordain, *that none of the bloody sect of the Iesuits, or any that giveth himself to study at this time among the professors of that sect, whether he be born in any of the Provinces that be confederate, or be a forrainer, creep secretly into the same Provinces, either by sea, or by land, under the pain of being counted and killed for an enemy.* By which decree of theirs, they do give their voice to condemn those sinfull wretches, and they do subscribe to the decree that was made against them a good while before in *England* by the *Angell of the Waters*. And who seeth not these *Hollanders lying under the Altar*, who have suffered so many, and such horrible things at the hands of the Spaniard, and that by the space of so many yeers, for the profession of Christ? And yet they have now learnt by experience, that there is more comfort to be reaped by these calamities, then by all the delights of the *Spaniards*, which they once enjoyed, while they were in the mean time destitute of the most Holy Truth. Wherefore, *O ye noble and renowned Hollanders*, stick fast unto him with perfect hearts, through whose protection you have been preserved in safety hitherto.

Take heed of the Romish wily guiles, and treacheries, do not commit such folly, that your fore-past constancy should do you no other good by means of your present hearkning to the Popish crafty *Sinons* and *Sirens*, then that you should find by wofull experience, that your new counterfeit friends are more mischievous then your old enemies. What do you think, that the *Catholike-King* could be more carefull to uphold Antichristian Religion, then the *Catholike Bishop*, and one that earst was a *Cardinall*? Would he hee more desirous to steale *Christ* away from you, then this man? Beware lest ye be daunted with fear of any danger, howsoever all men should forsake you. It is but a short time, *stand still, and behold the salvation of God*, which he will shew you within these few yeers. But what am I doing? I could not but digresse a little, and admonish in a word, my brethren that are in jeopardy. I return to the matter.

Some two yeers before that this decree was made by the *Hollanders*, *Henry* the *fourth the King of France*, was wounded by *John Castellius the Iesuit*, who determined to have killed him, and hereupon there was a most worthy judgement passed and given in the great

assembly of the Chamber, both against this *Castellius*, as also against the whole company of the *Iesuits*, namely, *that all the Priests of the Colledge of Clermont, and all other that are devoted to the foresaid Society, should be packing out of Paris, and other Cities and places, where they held thire Colledges within three dayes after the publishing of his Proclamation, and that they should get them away out of the whole Kingdom within fifteen dayes following after that, and that because they were and are accounted, corrupters of the youth, disturbers of the publike peace, enemies of the King and the Kingdom: Which thing unlesse they should do, and if they should be found there, after the time appointed them, they should be punished as Traytors, and Rebels, &c.*

Which is a Holy and wholesome decree, but O Father of mercies, set up amongst thine Altar I beseech thee, that they may utterly renounce the Romish Antichrist, and may by that means enjoy the sincere worship of thy name, with the rest of thine Elect.

Vers. 8. *After that the fourth Angel poured his viall upon the Sunne.* Thus far go these self same times in which we live at this day. For our times have proceeded unto this *Viall*; The other four are to be expected by us; and therefore the searching of them out is so much the more difficult.

And yet relying on his conduct alone, by whose help we have come prosperously hitherto, being also furthered by the light of the *Vials* which are past, which we have gotten out of the former exposition, we hope that we shall bring somewhat, that may serve to give light to open those that are to come. The proper force of this *Viall* is put forth upon *the Sun*; Which hath a double event; the former, *is a power given to the Sun to scorch men with fire*, in this verse. A secondary one, *is a mighty boiling of men in heat, blasphemy, and obstinacy*, in the ninth verse: As touching *the Sun*, it is a Metaphoricall one, such as the former things were.

For the same men complain of the grievousnes of this heat, who endured the former Calamities, as it is in the verse following. *And they blasphemed the name of God, that hath power over these plagues.* But if any proper burning of the Sun should be understood, how is it, that it afflicteth the wicked more then the good, where as both of them dwell mingled together upon the earth, and the one of them is not more defenced from the force of the heavenly bodies, then the other.

But there is no other *Sun* to be thought on, then the *Viall* that

that is poured upon it; which we have shewed to be called so, rather because of a likenesse it hath to *a viall*, then for that it is of the proper nature thereof. Let the ordinary signification therefore of this word remain, whereby it noteth out the *Holy Scriptures*, with the light of which, the darknes of the mindes of men is enlightened, no lesse then the bodily eyes are with the *Sun beames*.

The *viall* is to be poured out upon these, not to hurt them, as the former *vials* hurt the *Earth*, the *Sea*, and the *Rivers*, but that it may give them a certain force, and may set an edge upon them, whereby they may prick more sharpe, and pierce more deep. There is no man that is not unthankfull and spitefull in a foul manner, who doth not acknowledge, how notable the goodnes of God is towards these last times in this respect.

For through the helpe of certain worthy and excellent men, (for why should I not so call and account those learned men, who have helped forward Christian Religion so greatly with their studies and labours?) through the help I say of these men, the most things are made most easy and plain unto us, wherein those that lived in former ages roved and were deceived through errour. And this is no vain brag that we make of our own times, but a true and due extolling of Gods bounty unto us. And yet the time shall come at length, *When the light of the Moon shall be like the light of Sun, and the light of the Sun shall be sevenfold brighter then it is, even like the light of seven dayes, at what time the Lord shall binde up the breach of his people, and heal the stroke of their Wound*, Esay 36.26. As it shall in part appear more manifestly out of those things that follow. There are many things in the Scripture which are not cleared and opened sufficiently to this day. But by how much neerer we shall come to that day, a more plentifull light shall grow every day, as the beames of the Sun rising up shall be neerer. To speak plainly; *Antichrist* hath been revealed marvellously now for a long time through Gods mercy. But seeing that the haughty adherents to the *Romish Sea* have found and felt nothing more grievous unto them in these very yeers wherein we now live, and to which the order of the times hath brought us, then that the *Iesuites should be put to death, which was the meaning of the next foregoing Viall*; this boiling heat of the Sun is now every day to be looked for, that is, some more cleere opening of the Scriptures, whereby the *man of sin* may be more vehemently scorched his filthines, shall be yet more discovered, whereupon men shall pursue him with greater hatred,

where-

wherewith he and his followers ſhall be driven at length to ſo great diſtemper, as that they ſhall fret and gnaſh their teeth againſt *the Sun*, that hath laid his hideous and ugly hue open to the view of all men, ſo that he himſelf cannot endure to behold it. Wherefore I am to exhort and to provoke you (O ye godly learned men whereſoever) whom God hath adorned with a ſingular faculty above the reſt to ſee cleerly into the truth, and to cauſe it to be ſeen cleerly of others, that you would beſtow your uttermoſt labours upon ſo worthy a work for the uſe of the Church.

You hear what a glorious victory and triumph God hath reſerved for theſe laſt times. It is a great commendation for our Anceſtours, that they were the firſt that unmasked *Antichriſt*, there ſhall be no leſſe honour abiding for them, who ſhall be the means of hiſſing and driving him quite from the ſtage. Yea they do chiefly carry away the Garland, and win the Spurres, that make an end of the battell. This is the onely combat that remains, as it ſeemed, for learned men to make, which ſhould ſtir them up the more to ſtudy and labour hard. That which remains to be done after this, ſhall be diſpatched with fire and ſword, not with pen and Inke.

And he had power given him to afflict men with heat by fire. The firſt *event* afflicteth men with heat, but what kinde of men? Why is there nothing added here, as *the marke of the Beaſt*, or ſome ſuch thing, that ſo we might know to what company this plague belongs? What, ſhall others alſo, beſides the houſhold ſervants of *Antichriſt* be burnt up *With* this *Sun*? Truly ſo it ſeemeth. The Hypocrites, and all the reſt that are not truly Religious, whatſoever Religion they profeſſe, cannot brook it, to have their ſins laid open, convinced and reproved with the lightſome truth of God, ſo that it ſhould be no marvell, if many other earthly minded men alſo, who are not of the Popiſh Religion, ſhould be ſore troubled with the ſcorching heat of the *Sun*. But the words of the next verſe (*that hath power over theſe plagues*) ſeem to belong to the men who felt the former ſcourges alſo, as we have ſaid.

But why are the next words (*by fire*) added, ſeeing the verb to ſcorch doth expreſs the burning heat of the *Sun* ſufficiently? Namely, that we may know that the heat wherewith they ſhall boile, ſhall not be heavenly, but earthly, ſuch as that of the *fire is*; that is to ſay, emulation, ſtrife, and all bitter affections of the heart. For this *fire* here is metaphorical, which may make it plain, that this is *nō propper Sun*, as which doth not worke by his own, but by anothers force.

Such

Such therefore is the *first event*, by which men ſhall boile in heat, not onely with inward fretting and galling of their hearts, but alſo with open brawling and railing. But ſhall *the Angel of the Sun* be ſo rewarded for his paines? It had been a wiſer and ſafer part for him to have ſtopped up his *Vial*, that ſo it might not have dropped downſuch a miſchievous trouble upon himſelf. But let not his courage quaile, nor his hand ſlack from working. *God will provide an hiding place for him, from the ſtrife and venomouſneſſe of Tongues.* This is the ſelf-ſame thing that all the Prophets of God have ever been tried and ſcourged with. That *holy book* is of ſuch a nature, that when it is *taſted in the mouth, it is ſweet as honey, but being eaten up, it bringeth bitterneſs to the Belly*, Chap. 10. 9. Wherefore let the wicked raile on at their pleaſure, whiles that it is the diſcovery of their wickedneſs, that makes them thus to diſgorge their rancorous ſtomacks.

Verſ. 9. *And men boiled with a great heat.* The ſecond effects, are the marvellous and unwonted vexations that ſhall befall men, when as there ſhall be no ſhade, no not of a thicke grove of Trees, wherewith they may break and beat off the Suns heat. *They blaſpheme the Name of God therefore who hath power over theſe plagues*, even as thoſe people did who were called *Atlantici*, who curſed *the Sun* with all the execrable curſes they could deviſe, becauſe it ſcorched them with an over great heat, as *Herodotus reporteth*. Theſe laſt words ſeem to appropriate this plague to thoſe men, whom the ulcers alſo did annoy, and whoſe fountains were turned into blood. Yet we muſt not think that they ſhall *blaſpheme God* in plain termes, and with open mouth, ſo as they ſhall violate his Holy name openly, after the manner of the Heathens, and thoſe that know not God, but men do commit this ſin at ſuch time alſo, when they do diſcredit and diſgrace his truth, by rayling and ſpeaking evill againſt it, ſuch an indirect kinde of blaſphemy as this is like to be uſed by them,

Neither did they repent to give him glory. It is a defective ſpeech, which is ſet down at full, Chap. 9. 20. As if he ſhould ſay; *And they repented not of their workes, that they might give*, &c. And ſo it is beneath, verſ. 11. Now then ſee here what this increaſe of light and heat will work, it will drive men *to blaſpheme God*, and they will continue obſtinate in their ſins no leſſe then they did before. And this is ſpoken of here, leaſt perhaps we ſhould look toſee them ſubmitting themſelves, and yeelding to ſo manifeſt a Truth, as men that are convinced in their Conſciences. Be well aſſured therefore of this, that this kinde of men will be perverſe and obſtinate, that ſo when thou ſeeſt it prove ſo, thou maiſt not be offended at it.

Verſe 10.

Verſ. 10. *Then the fift Angel powred out his viall upon the Throne.* This *Vial* poured on the *Throne of the Beaſt*, hath for his former effect, *the darkning of his kingdom.* For the *ſecond, the rage, blaſphemy, & obſtinacy* of the Beaſts, verſ. 11. Who this *Angel* is, we ſhall ſee in the next Chapter, verſ. 17. Where the further declaring of this matter is ſet upon. The things which we have heard before, do informe us ſufficiently as touching the *Throne*; for it is the *City which the Dragon gave the Beaſt by deed of gift*, Chap. 13. 2. Which City we have ſhewed to be *Rome*, which ſhall be made cleare yet by thoſe things that follow. Therefore after that evidence of the Scriptures, whereby the *Beaſt* ſhall be made to boyle with heat in a marvellous manner, an outward calamity ſhall fall upon this ſelf-ſame City, the Beaſts Den, and this is the next thing that is to be expected. Now this ſhall be no light calamity, whereby the former dignity thereof ſhall be a little diminiſhed onely, but a finall deſtruction by which it ſhall come to an utter ruine, and ſhall fall, and with a vengeance, as it ſhall be made manifeſt afterwards; at which time that ſaying of *Sibyl* ſhall be proved true, *and then ſhalt thou, O Rome, be wholly turned into a waſte Wilderneſſe, as if thou hadſt never been.* This plague therefore ſits neerer to Antichriſts skirts then the former; The Sun caſt his darts againſt him, but it was aloofe off, now ſhall the tops of his execrable Pallace kiſſe the ground, whereby the glorious ſhew of his Popiſh Kingdome ſhall be turned into darkneſſe. For how ſhall he ſit howling and forlorne in the darke, when as his Palace and Chaire ſhall be overthrowne, which they were wont to boaſt of as if it ſhould be eternall, ſo that *the gates of Hell ſhould never prevaile againſt it?* To which purpoſe *Bellarmine* makes many great diſputes, but this event which ſhall be haſtened, ſhall make all men ſee, what a falſe Prophet he hath been.

And yet ſome *Ieſuites* being conſtrained by force of the truth, begin to ſpeak now of the overthrow of *Rome*; which yet they hold, ſhall not be, becauſe of *Antichriſt*, but before he ſhall be born, at leaſt before that he ſhall enter upon his Kingdome. But we will waſh downe this waſhy device in its own place. Let us obſerve from hence for our learning, *how long ſuffering, and ſlow to anger God is.* He hath convinced this whore of her foule and ſhamefull tricks, a thouſand times before.

But yet he will not overthrow her utterly, before he have placed her ſinnes in a more cleare Sunne ſhine then ever they ſaw yet. Which ſeeing it hath been and ſhall be all in vaine alſo, what

what remaineth but her finall doom of deſtruction, to puniſh her with, when as ſhe is paſt hope of any amendment? But yet the *Beaſt* ſhall remain alive for ſome time after the ruine of the City, not for the recovering of his former dignitie, but that he may come to a more grievous deſtruction ſtraight after. And therefore he ſaith *that his Kingdom ſhall be dark*, not utterly extinguiſhed, but bereaved of the former brightneſſe and renown it had.

And they gnawed their tongues for griefe. Here we have the *ſecond event*, they ſhall gnaw their tongues for rage, and fury. It ſhall be a mighty and an intollerable paine, ſuch as is deſcribed elſewhere, *by weeping and gnaſhing of teeth*, Mat. 22. 13. Vnleſſe perhaps ſo great an anguiſh be ſignified by this proverbiall manner of ſpeaking, that they ſhall be compelled, will they, nill they, to curb in their malapert and reproachfull tongues, that is, to renounce their own writings, and to ſpeake more modeſtly for ever after, which is ſaid in common ſpeech, *to bite a mans tongue*, and *to eate his words*. But when it is ſaid in the next words, *that they repented not of their workes*, the former expoſition is more *ſimple*. And yet they may forbeare their evill ſpeaking fainedly and for feare, howſoever they will not repent from their hearts truely. Yet had I rather have the former meaning. That place in Zachary, Chapter 14. 12. Seemeth to agree moſt fitly with this, *Their tongue ſhall conſume away in their mouth*. Now the words in the Greek *are out of the paine*, which is an Hebrew phraſe, which uſeth the prepoſition *from* or *out*, for *becauſe of*, as *Pſal.* 102. 6.

Verſ. 11. *And they blaſphemed the God of heaven.* Here we may ſee the extreame hardneſſe of mans heart, which cannot be tamed with any plagues of God. For admit that the Papiſts be not convicted, by the more abundant light of the Scriptures when it commeth, yet ſhall not the deſtruction even of their *Holy City*, move them upon the ſight of it, to acknowledge the Truth? Will they now againe break out into blaſphemie, when as there is no hope left, to eſcape confuſion, but by crying to God for pardon? But thus we ſee it is *not in him that willeth, nor in him that runneth*; God ſtriketh and ſoftneth whoſe hearts it ſeemeth good to him; now in that it is ſaid, *becauſe of their ſores*, thereby we are given to wit, that theſe men are the very ſame with thoſe upon whom the *former vial* was powred; but there was ſpeciall mention made of the *ſores*, becauſe every calamity did not vex them with the ſenſe of paine and griefe. The changing of the *Sea into filthy blood*, was ſo far from vexing them with any rufull diſaſter, that men of ſuch ſeared conſciences as theſe, who knew nor,

nay would not know their own misery, made themselves matter of sporting and rejoycing with it. Besides it is evident, that the former *Vials* do keepe their force still, and that they do not vanish away presently, when new ones are brought in upon them. But above all envie vexeth the most, which we said to be the plague of the *Sores*, as which puts them to greater paine with the beholding of their enemies felicity, then with their own destruction. Who would looke for any sense of the former *Sores*, when the grief of beholding the *Popes throne* laid waste, did seize upon them. Great therefore is thy force; O envie and repine.

And they repented not of their Workes. For this *Beast* is the *Libard*, Chapter 13. 2. *He cannot change his skin.* But the power of God had not put forth it selfe so greatly long ago, if *Pharaoh* had repented at the sight of the first miracles; So there shall be great plottings and many subtle practises, to uphold *The Popes Kingdome* after that his *Throne* is overturned; and Antichristian Religion shall still be in request with the Papists that shall survive *Rome*. But let no man be afraid of this; The *Beast* is reserved, onely to adorne the triumph of *Christ* and his *Church* over him.

Vers. 12. *And the sixt Angel powred out his viall upon the great River Euphrates.* This River is not either *Tyber*, or any other blockhouse of *Rome*, (the destruction wherof was taught us in the former *Viall* that went next before; for why should one and the same thing being once done, be done againe?) But it is that which slideth thorough *Mesopotamia* at the East side of *Iudea*, as we have seene above, Chapter 9. 14. Yet this *River* is put here metaphorically for any impediment, by which the passage into this Country may be stopped. The former *event* of this *Viall is the drying up of the waters thereof*, as the *red Sea* was dryed up of old by meanes of the East winds that blew, and as it was done when the *Jewes* passed over *Iordan* into the Land of *Canaan*, Exod. 14. Iosh 3. The end why the waters are dryed up, is that *the Way of the Kings that come from the rising of the Sunne might be prepared.* But who are these Kings? Are they the *foure Angels* of whom we read, Chapter 9. 15. The consideration of the time will not suffer this interpretation to stand. That *Trumpet* sonnded many yeares ago; this *Viall* began not to be powred out as yet; it followeth after the sacking and razing of *Rome*, which flourisheth yet, and which that Trumpet saw flourishing a long time; what then, are they *those Kings of the earth and of the whole World*, of whom mention is made in the 14. verse of this Chapter. But

these

these Kings to whom *Euphrates* giveth place, are *Kings* of the *East onely*, and not of the whole world.

It would be tedious to rehearse, much more to confute the interpretations of other men; it seemeth to me that that people is here signified by these Kings, for whose sake alone the Scriptures declare that the waters were dried up of old, namely the *Iewes*, to whom the *red Sea gave passage*, and *Iordan* staid his course till they all passed over, making a way through the deepes with their feete. This miracle is proper to this people alone. For wheras *Iosephus* writeth, *that the Sea of Pamphylia gave place to the Macedonians, when Alexander lead his army that Way*, Antiq. Book 2. Chap. 7. other writers do shew plentifully after what manner the matter is to be understood. *Plutarch* reporteth in the life of *Alexander*, *that the Historiographers have amplified the matter more then can be beleeved, and that* Alexander *himself did never boast of any such prodigious accident in his Epistles.* Arianus writeth, that the way doth never usually lye open by the *Sea* over against *Phaselis*, which is a City in *Pamphylia*, but when the Northren winds blow, which blew vehemently, when as *Alexander* took his journey that way, so that they seemed to make him an easie passage, and that not without a divine providence.

But *Strabo* writeth most plainly, *that the Souldiers journyed the whole day through the water, being plunged into it up to the Navell*, Book 14. Therfore *Alexander* passed through shallow waters, not such as were quite dried up. Neither do I think that it is reported and Chronicled any where, that any such thing as this, fell out unto any people besides the *Iewes*. The vanity of writers may invent many things, but the *Holy Scriptures* do challenge this, as a peculiar miracle that God wrought for this Nation of the *Iewes* alone. Who will say to the deep, *be dryed up, and I will dry up thy Rivers*, saith the Lord in *Esay*, when he entreateth of the deliverance of this people? Chap. 44. 27. And again, *Art not thou the same, Which hath dried up the Sea, even the waters of the great deep, making the waters of the great deepe to be a way for the redeemed to passe over?* Chap. 51. 10. And least any should think that this miracle was wrought onely in times past, and that no such matter is to be expected afterwards, the *Prophet Esay* addeth in the next verse, *So the redeemed of the Lord shall return, and enter into Sion with a Song*, &c. Chap. 63. 11. *Where is he that brought them up out of the Sea, with the shepheard of his sheep, Who divided the Water before them, that led them through the deepe, as a horse through the Wildernes?* It is no marvell therefore that a peculiar note and cogni-

zance of this people alone, is here put for the men themselves. But what need have they to have a way prepared for them? What, shall they return to *Ierusalem* againe? There is nothing more certaine, the Prophets do every where directly confirme it and beat upon it. Yet they shall not come thither to have their ceremoniall worship restored, but to make the goodnesse of God shine forth to all the world, when they shall see him give to that nation (which is now, and hath been for many Ages scattered throughout the whole world, and inhabiteth no where but by leave & intreaty) their own habitations where their Fathers dwelt, wherin they shal worship Christ purely, and sincerely, according to his wil & Commandement alone. Which is a matter that was commonly spoken of by the ancient *Iews*, which they understood out of the Prophets, but yet lightly, and as it were through a lattice glancingly, whence it came to passe that it hath been defiled with many old wives fables, among the ancient *Iews*, as it is also now at this day. That same counterfeit *Esdras*, saw some small pieces of this truth, which he overwhelmed with so many and so great forgeries of his own, that that reader had need to be wary and attentive, and to be not a little judicious, that would gather some good gold out of that confused heap of his. He intreating of the ten Tribes that are carried away Captives, saith thus; *They entred in by the narrow passages of the River Euphrates, for the most high did worke wonders at that time, stopping the course of the flood, till they had passed over*, Book 4 chap. 13. 43, 44. Which is a Jewish fable. That commeth nigher truth, *The most high dothonce againe stay the flood, that they may passe over, &c.* In the same ch. v. 47. which agreeth indeed with this place, may be understood Metaphorically; and yet nothing hindereth, but that Gods pleasure may be to put his ancient power in ure of drying up the waters extraordinarily. Seeing then it is certaine that this Nation shall come at last with speed, and earnestnesse, to receive the Gospell, and that in the last times, as *Paul* teacheth *Rom.* 11. 25. And that the *Vials* are poured out in the *last Period* of all things, and that it is not likely, that all mention of so wonderfull a matter, that shall astonish men with beholding it, should be let passe in this most evident Prophecie of the New Testament; to all which we may add *the proper Mark* to know this Nation by, which is set down in this place, as who are the onely people of the world, for whose sake we reade both the Sea and the River to have beene dried up: having these reasons to induce me, I do not rashly and on a sudden suppose, that this thing onely is treated of in this place, which must either finde

finde a place here, or elſe it muſt be wholly concealed in this Book without once ſpeaking of it. Wherefore after that *Rome* ſhall be thrown down and deſtroyed, there ſhall be ſpread every where a rumor touching this new Chriſtian people, at the hearing whereof the *Gentiles* ſhall be aſtoniſhed. But what, are the *Iewes Kings?*', why not? ſeeing all Chriſtians be Kings, as it is above, *Chap.* 1. 6. And ſeeing the *four and twenty Elders*, who do reſemble the whole company of the faithfull, weare each of them *Crowns on their heads*, Chapter 4. 4. But the *Holy Ghoſt* gives the *Iewes* this magnificall name, becauſe it ſhall be an honourable thing for them in a ſpeciall manner, to return again at laſt unto this truth, to which they had been like dead men before, as alſo to love and honour that truth with very great godlineſſe, holineſſe and reverent homage, having their unbelieving and obſtinate hearts ſubdued and mollified, and all this after ſo many ages, and after ſuch obdurate contumacie of that Nation. And beſides all this, the whole *Eaſt* ſhall be in obedience amd ſubjection unto them; ſo that this people are not called *Kings* unworthily, in regard of their large and wiſe Juriſdiction and Empire: More then this, they ſeem to be expreſly called *Kings*, in the *Prophet Eſay*, Chap. 24. Verſ. 21, &c. If we ſhall conſider of the words and meaning of the place diligently: *And it ſhall be* (ſaith he) *in that day, the Lord ſhall viſit the hoſt of him that is on high, in an high place, and the Kings of the earth, that are upon the earth; And they ſhall be gathered together, as one that is bound into a pit, and they ſhall be ſhut up in a priſon; And after many dayes they ſhall be viſited. Then the Moon ſhall be abaſhed, and the Sun aſhamed, When the Lord of hoſts ſhall raign in Mount Sion, and in Ieruſalem, and ſhall be glorious before his ancient men.* The Hoſt of him that is on high, and the Kings of the earth are all one in this place, who are afterward gathered into a pit, and after many dayes are viſited, at whoſe deliverance the Moon ſhall be aſhamed, &c. Which laſt words are for certain underſtood of the full reſtoring of the *Iewes*; Wherefore theſe words alſo do ſpeak of the ſame men, as whom God hath thruſt into a pit in his moſt heavie indignation, and hath held them ſhut up within a moſt hard and cruel priſon, becauſe they have deſpiſed his Son. But at length he ſhall viſit theſe bound and priſoned men, and ſhall bring them out of priſon, at whoſe burning zeal, and notable deſire of, & purſuit after true godlineſſe, the Churches of the *Gentiles*, as it were, *the Moon and Sun* ſhal be aſhamed, by reaſon of this greater light dazling them. It is called *the Hoſt of the Higheſt on high*, becauſe the *Iews* were the peculiar people

of

of God the most high, and were his Church, which is heavenly, wherupon they are called often in *Daniel, the holy Ones that be on high*, or in the high heavens, *Chap.* 7. 22, &c. But this shall be enough to finde out *the true meaning* of these words, we may not now use more words in this matter.

I have set down these things with more store of words, because I would give our Divines an occasion of thinking more seriously of these things. The Kings come from *the rising of the Sun*, because there are greatest numbers of the *Iewes* in those countries, as also because these shall behold the truth, and shall imbrace the study of it first of all others of them elsewhere.

But you will say, *The Temple was shut up, till the seven plagues be accomplished*; which we have shewed to be spoken in respect of the *Iewes*, *Chap.* 25. 18. But that is to be understood of the Universall calling; But here the beginning thereof is only taught us, as we will declare more fully afterwards. By which we may see how the *sixth Viall* answereth to the *sixth Trumpet*. This sent out four furies into the world from *Euphrates*, that shall minister great joy from the same place, as which shall yeeld a huge army of new Christians, by whose power and proweſſe, those furies shall be sent back to Hell; but as *Romes Idolatry* brought the foul, moody and bloody *Turks* upon the world; so this comfort of the Church, shall then straightwayes appear after that *Rome* is defaced utterly.

Vers. 13. *And I saw unclean spirits come out of the mouth of the Dragon.* This is the *second event*, which hath first a Preparation to battell, whereof there are three principall causers, and as many helpers: *three unclean spirits like Frogs*, in this verse; Whose work is described in the verse following. The Principall Agents are the *Dragon*, the *Beast*, and the *false Prophet*. The *Dragon* is the open enemy throughout this whole Book, who were the *Emperors* of *Rome*, as long as they remained Heathens. The *Turks* play this part in these last ages. The *Beast* is a more close and crafty enemy, who is *Antichrist*, *that sitteth in the Temple of God*, as it is, *Chap.* 13. He is called *a false Prophet* now first of all, and often afterwards, after the *fifth Viall* was powred out. But it must needs be that there hath been some description made of him before: *For John speaketh* as of a person well enough known. Which indeed we shall finde in that old crafty and subtill *second Beast*, which we have heard, *Chap.* 13. 11. &c. Who wrought wonders and prodigious lies, both the *Beasts* served to make one and the same *Antichrist*; yet so, as the first signified his temporall and civill

tyrannie,

tyrannie, the ſecond his ſpirituall fraud and malice, as it hath been ſaid before.

But this *ſecond Beaſt is now* called *the falſe Prophet* expreſly, in reſpect of that more manifeſt revealing of him, which ſhould be under this *ſixth Viall*. For howſoever he ſhould have many followers as yet to retain unto him, yet the chief part of men, yea, of thoſe that have bin formerly worſhippers of him, ſhall acknowledge him to be a crafty and lying hypocrite, and ſhall therefore deteſt and abhor him as he deſerveth. For now the *Event* ſhall teach us, after that *Rome* is laid waſte, what glorious lies thoſe were which they have broached, as touching *Peters Chair, the holineſſe of the Church of Rome, and touching the invincible ſtability and perpetuall conſtancy thereof againſt the aſſaults of all men.* Wherefore *the Beaſt* and *the falſe Prophet is one and the ſame Antichriſt*. But yet ſo, as he hath a double power, both ſpirituall and temporall, all which he ſhal now make uſe of to deceive the ſimple, and to draw them to be of his ſide again; he ſhal open his treaſury, he ſhall ſpare for no coſt, he ſhall levie mighty forces, and he ſhal do all other things that make to open violence. And he ſhall be no leſſe diligent and carefull, that the rude and unskilfull may be intangled with all kinde of fraud, couzenage, and juggling tricks of that kind, that is, with lies and errors; to the end that he may have aid from them towards this finall battell which hee is now in preparing: The *Turk* therfore, *that Emperor-like Prieſt*, & the *Pope Balaam*, are theſe three mouths, which ſhall beleh out the Frogs at laſt in their due time.

The three unclean ſpirits like to Frogs. That is, the three Inſtruments and Helpers, which theſe execrable *heads* ſhall make uſe of; that is, *Out of the mouth of the Dragon the Turk*, there ſhall come thoſe that are called, *Baſſa, Age, Beg, Beglarbeg, Sanſacks*; and the reſt of the Captains and Coronels of his army: out of the *prince-like Prieſt*, there ſhall come ſuch Captains alſo, as he commonly uſeth in his wars. Out of the mouth of the *falſe Prophet the Pope*, there came thoſe *Jeſuits*, whom he principally uſeth in this ſervice, with all the reſt of the Toads that belong to his helliſh Hierarchie. Theſe come out of their mouths, becauſe they ſhall ſet upon this work, at the commandment of their ſoveraign Lord, as it is plain *by the vow of Miſſion*, whereby the *Jeſuits are bound to the Pope, to go whither he ſhall ſend them, about whatſoever attempt he ſhall injoyn them.* But why are they called *ſpirits?* Is it becauſe they are like to that breath that cometh out of the mouth, and which hath very great affinity with thoſe on whom it is breathed? both cooling, and giving life to them, as alſo borrowing warmth, and a ſtinking

a ſtinking ſavour from them again? Certainly theſe *three defying Goliahs*, are joyned in great league of friendſhip with their Lords, *they draw* life and heat from them, and give them life mutually. Or, is it, perhaps, for this reaſon, becauſe they ſhall approve themſelves to be no leſſe induſtrious and powerfull in diſpatching of their buſineſſe, *then ſpirits?* Truly the world hath already had evidence and ſufficient proof of the ſingular vigilancie, and of more, almoſt, then credible diligence of theſe combatants; and it is not likely that they will be more ſluggiſh in their laſt incounter.

They are like unto Frogs; becauſe they delight in their own moſt filthy and ſtinking abominations of Doctrine, out of which they fetch their beginning and their life. They refuſe to be clothed with Chriſts righteouſneſſe, boaſting themſelves of their own mire, as if they were clean enough therewith, to appear before God. And ſeeing *the Sea* was made all like carrionly filthy blood before this, what other thing is there that can delight in ſo filthy a Pool, where ſuch ſtinking weeds grow, but Frogs, Toads, and ſuch kinde of execrable vermine that came from the Lake of fire and brimſtone, and ſhall thither again one day? But beſides *their filthineſſe, they are like to Frogs alſo in their importunate crokings*: For theſe bellowes of troubles, and warmaking Furies ſhall leave nothing undone, that they may ſet the whole world in a combuſtion. But why is there no differnce made between the Captains and Souldiers of the *Pope* and *the Turk?* becauſe howſoever nothing ſhall be more common in the Jeſuits and Papiſts, then the Name of *Ieſus Chriſt*, ſo that they will be called *Ieſuits* from thence; yet ſeeing they hope for life and ſalvation by their own merits, they differ in nothing from the Heathens, who do wholly deſpiſe Chriſt.

Verſ. 14. *For they are ſpirits of Devils.* He doth yet more fully deſcribe unto us in theſe words, the nature of theſe ſpirits, by their Lords, their prodigious works, and their Embaſſage to all the Kings of the earth. Their *Lords* are *Devils*, becauſe the *Princes* whom they ſerve are ſuch, as are wholly depending on, and beholding to *the Devill himſelf*, Chap. 12. 9. and 3. 2. They ſhall work wonders by the force and power of the *Devill*, in working whereof the *Devill* is marvellouſly cunning; ſo as he hath imparted of his cunning and faculty herein to the *ſecond Beaſt*, 2 Theſ. 2. 9. and above, *Chap.* 13. 13. *They ſhall goe to the Kings of the earth, to gather them together to the War*, becauſe after that *Euphrates* ſhall be dried up, and the way ſhall be prepared for the *Eaſtern Iewes*; the *Turk* fearing his own eſtate,

eſtate, ſhall make war againſt them, with the greateſt preparation that may be, as it is declared more at large by *Daniel*, Chap. 11. 4. Neither ſhall the *Beaſt of Rome* together with the *falſe Prophet* beſtir themſelves a whitleſſe in the *weſt*, that they may utterly deſtroy all that embrace pure Religion with fire and ſword. And they ſhall take the vantage warily to ſet upon this, when the *Turk* ſhalbe withheld and taken up with *warre* in the *Eaſt* whereby it ſhall come to paſſe, that the life and ſafty of the whole Church ſhall be in extreme jeopardy at one and the ſame time; This is that war, the Alarum whereof *the Froggs ſhall ſound out to the Kings of the Earth.*

Verſ. 15. *Behold I come as a Theefe.* Theſe words trouble *Theod. Beza ſore*; as if they had crept into a place that had not been meete for them, from ſome other more proper place. But ſeeing theſe times ſhould be moſt wofull as its, foretold in reſpect of the *Iewes*, 12. 1. And it is not like that we the Chriſtian Nations, ſhould be in any better caſe, this watchword here needs not ſeem ſuperfluous, and unſeaſonable to any man. The greatnes of this danger might terrifie any of the ſtouteſt men that could be in thoſe dayes. But leaſt any man ſhould daſh his foot *againſt this ſtone of offence, and make ſhipwrack of his faith*, Chriſt biddeth him be of good chear, and not to forſake the righteouſnes of faith for any fear (which be the garments he ſpeaketh of here, and which the adverſaries will moſt of all ſtrive to bereave a man of) promiſing *that he will come as a theefe on a ſodaine*, and that he will plague the enemies, when they are leaſt aware of it, and that he will alſo deliver the Church. The like ſolace was given Chap. 13. 10. and 14, 13. That ſo we may know that ſuch heartning Sentences as this, are neither ſtrange, nor unfruitfull, but moſt ſeaſonable and neceſſary. Neither are theſe words brought in abruptly; but ſeeing mention was made in the words that went next before; *of God almighty*, they are brought in as ſpoken by this *God almighty himſelf in perſon*, to give them the greater force.

Their Garments. That is, the aſſurance of the pardon of our ſins by Jeſus Chriſt alone, wherewith our Sins are covered, Rom. 4. 6, 7. Neither are there any other garments, wherewith all our nakednes, can be covered. The purity of Saints, or of our ſelves, cannot cover ſo much as our backs, ſo far is it from being able to hide our more deformed and unſeemly parts. Theſe garments are called afterwards *the righteouſneſſe of the Saints*, Chap. 19. 8. Where we ſhall ſee what force theſe words have.

Verſ. 16. *And they gathered them together into a place called in*

Hebrew Arma-gedon. This is the third member of *the second event.* But who is this that shall gather them together? It is *Christ* verily; and therefore he doth not speak in the plurall number, and say they gathered them, that is, *those three Spirits*, but the words in the Greek are, *he gathered them, in the singular number.* Whatsoever the Kings of the earth aimed at, Gods secret providence shal so guide and overrule them, that whatsoever destruction they devise and entend to bring upon others, it should fall upon themselves; unlesse perhaps the nown that governeth this verbe be (Spirits) which are spoken of in the 14. verse, and are said there to go forth, to which these words may be joyned, that are in this verse, and so the 15. verse should be interposed by a Parenthesis. But yet whosoever they were that took paines to gather them together, they are governed by the hidden providence of Christ. For being lead by the hand of God, they shall assemble together of their own accord into that place, from whence there shall no way of escaping appear; which place is called in Hebrew *Arma-gedon*, as *Montanus* and *Plantins Edition* reade it by a single d. even as *Aretas* also reades it, saving onely that he changeth one Letter *Erma-gedon.* And these copies had perhaps hit right, if they had retained the Aspiration *Harmagedon*, after which manner I verily think the word is to be read, as it shall be made to appear by that which shall be immediatly spoken upon this word, if I be not deceived. *Theod. Beza*, will have *d.* doubled, as also the vulgar Latin will, as if it were made of *Har*, and *Megiddon.* Which is the place where *Iosias* was slain, 2. Chro. 35. 22. But this place was tufull unto the Church, and prosperours unto the wicked, but *Harmagedon* seemeth to be contrary: Our countryman *Iohn Foxe* of happy memory, bringeth an interpretation from a more fit allusiō as it seemeth to me, who will not have any reference to be made to *Iosias* in this place, but to that notable victory, which *Deborah* and *Barack* got by a little army of that exceeding great Hoste *of Sisera* at the town of *Megiddon* that was seated on the mountain Judg. 5. 19. &c. But yet while I consider of the matter more diligently, no such matter seemeth to me to be alluded to in this place, but here is rather a reference made to that place in *Daniel*, Chap. 11. 45. *And he shall pitch the Tents of his palace between the Seas in the glorious and Holy mountains.* It may be proved by many Argumeuts, that that Prophecie of *Daniel* and of *Iohn* in this place, belongeth to the same time, namely to this *sixt Vial*, as we will one day make it plain, if God will give leave. The difference is onely in this, that the *Turke* is there spoken of in severall, as he is the

enemy

enemy of the Christian Jewes: here all the enemies of the whole Church both Gentiles, and Jews are spoken and entreated of jointly. Now the place is set down by name where the enemy of the Jewes did pitch his tents, namely in the mountain of the beauty of Holinesse, that is in the *Holy land* between the *Syriack Sea* and *Euphrates*, which is also called a Sea in the Scriptures.

But the *Holy Ghost* could not use that word, which is proper to the Jewes in this Prophecie, where he describeth the place of the warre against Jew and Gentile, Christians generally: And therefore he made a new name, that might be common to both of the peoples, and that might come neerest unto it in signification, calling it *Harmagedon*. Which compounded of *Har*, that is *a Hill*, and *Megadhim*, that signifieth *delights*, or with the affixe in the singular number, his delight. Which is the same name in sence altogether with that which is there used. *Hartsebhi*, the Hill of a Kid or a Roe, or of pleasure and delight. For the word *Tsebhi*, signifieth both these. It is a word used by lovers, when they will call their sweet hearts by loving names, as in the song of Solomon, *my beloved is like a pleasant Roe, &c.* Chap. 2. 9. By all this it appeares therefore, that the place is by name foretold by *Daniel* where *the Turke shall fight with the Iewes*.

But here the same place is onely intimated in generall where the *Beast* shall encounter with the *Church of the Gentiles*.

As if *Harmagedon*, were a common name for both people, which is distinguished into *Har-Tsebi quodseesch in the Hill of his Holy pleasantnes*, the place for the *Iews*: and into a Western place that hath no name at all but is included in the name of the whole. And yet this name teacheth us, that this battell is to be made there, where the Church flourisheth with greatest purity. For this is *the hill of delights in Christs account*, we shall see this place to be a little more distinctly declared in the large opening of *this Viall*, Chap. 19. But let us observe for our comfort, that the *Holy Church* that is among us Gentiles, no lesse *the hill of delight unto God*, then that which is to be of the *Iews*: God is no accepter of Persons, he accounteth of them as most dear unto him in every Nation, who worship him truly in Christ.

Vers. 17. *And the seventh Angel powred out his Viall upon the aire.* The *event* of *this Viall* shall be common, as which is powred upon the *aire*, which compasseth the land and Sea round about, which *aire* yet is not this Elementary *aire*, that we breath in, but some other thing which is signified by this name, as it was usuall in the other

Vials. Now we know that the *Devill* is called in Scriptures *the Prince that hath power over the Aire*, Ephes. 2. 2. Whether those Chaines of darkneſſe belong which *Peter* ſpeakes of 2 Epiſtle 2. 4. And *Jude* in his Epiſtle verſe 6. Seeing therefore the *Aire* belongeth to his juriſdiction, this laſt *Viall* ſhall bring a moſt grievous Calamity unto *the Whole Kingdome of the Devill.* The former *Vialt* did plague ſome members thereof ſeverally, this ſhall deſtroy the whole body of the wicked with a common deſtruction.

And there came a great voice out of the Temple of heaven. The firſt *event* is a great voice, which is deſcribed by the place from whence it cometh, and by that which it ſpake. The place is not onely the *Temple of Heaven*, but *the Throne alſo* whereof we had a deſcription, Chap. 4. 2. That is the habitation of the Saints, as we have ſeen before, this is that Throne of higheſt Majeſtie; which being placed in the middeſt of the aſſembly of the faithfull, doth gliſter with an incomprehenſible brightneſſe and glory of the moſt Holy Trinity. Wherefore this voice cometh mediatly from *God himſelf*, in reſpect of the miniſtery of the Church, whereby it is ſignified that God would provide for his ſervants, *under this viall*, beyond his uſuall manner, and almoſt beyond all hope and expectation, by putting forth his power and force from heaven; for the defacing of all his enemies, all which we have heard right now that they were gathered together, into the place called *Harmagedon*, which interpretation we ſhall ſee confirmed more fully in the Chapters that follow where there is a more large explaning of this *Viall.* The word which was given forth was. *It is done*; which is a moſt fit word for the conſummation of all things. Which we know was uſed in the creation of them; Gen. 1. This is the meaning of it, as if he ſhould ſay; All things have now been, which I have decreed ſhould be done. Neither is there any thing more of my promiſes remaining, the accompliſhment whereof is to be looked for upon earth. For this word *it is done*, hath Relation to that Chapter 10. 7. In the dayes of *the voice of the ſeventh Angel, when he ſhall blow the Trumpet, the myſtery of God ſhall be accompliſhed.*

Now ſhall the end of all the Prophets come, both when all the enemies ſhall be utterly and at once aboliſhed, and when there ſhall be one ſheepfold made upon earth, of all the Elect both Jewes and Gentiles under one ſhepheard Jeſus Chriſt. It is certain, that this Kingdom of Chriſt that is thus begun, ſhall be eternall, and ſhall

never

never be broken off againe, and discontinued, and that it shall be translated at length from earth into haven; But *I* finde no mention in this Booke of the time, into which this translation shall fall, that shall be finished perfectly in Christs second coming. This Prophecie proceeds no farther then to the finall and Vniuersall slaughter of all the enemies, and the full restoring of the Jewish Nation, the estate whereof being thus restored, as also of the whole Church in all nations whersoever, it telleth us that it shalbe most happy, but it setteth down no certain point of time, wherein it shall depart hence from the earth, and shall take possession of the heavenly inheritance thereof. These things shall be made manifest out of the Interpretation that followeth, some taste whereof was to be given in this place, lest some perhaps being too curious in marking the orders of matters, should slip into that errour of setting down a certain time of the last day, with which I see certain learned and godly men to be carried away, as if some very neer moment thereof could be defined out of this *Viall*. The which thing if we shall examine it a little more diligently, we shall finde that it is wholly laid up and hidden in the expectation of hope, and not to come at all, within the comprehension of any understanding of ours. Now the agreement of the *last Viall* with the least Trumpet is in this, that the Kingdome of Christ is begun in this where the enemies shall be put down in part, as it is 11. 15. Whereupon that voice was given forth there saying, *the Kingdom of the World is come unto Christ*. In that, the Kingdom of Christ is consummate, when all the enemies are quite swept away; wherefore the voice that is given forth in this, saith *it is done*.

Verse 18. *And there were voices and Thundrings*, &c. There are three members of this *second Event*; which is the execution of Gods judgement against wicked Reprobates; for first we are taught *by what things this judgement is executed* in this verse. Secondly *upon what things it is executed*; vers. 19, 20. Lastly *what effect this judgement should have in respect of the Reprobates*, vers. 21. The *Lightnings Thunders*, and voices shall come from heaven *the earth it self* shall be moved, and shaken, whereby we are taught, that both heaven and earth shall conspire together for the punishing of wicked men, both wch shall pour out whatsoever direfull thing it hath, upon the wicked rout; And that not after the vsuall manner of the former times, but with an horrible terrour, such as never was the like from the creation of the world: For now there shall be A visible taste and resemblance

ſemblance of that puniſhment in Hell, which ſhall inſue at laſt after the laſt judgement. Beſides theſe kindes of puniſhment declare, that the enemies are to be deſtroyed rather by the extraordinary power of God himſelfe, then by any labour and endeavour of men, which is made more cleer and manifeſt afterwards, Chapter 19.20. and 20.9.

Verſe 19. *And the great City was divided into three parts.* This is the ſecond member of the *ſecond event*, ſhewing againſt what things this judgement ſhall be exerciſed, which are partly *places*, partly *men*. The places are *Cities* and *Nations*. And they are three in this Verſe; *The great City, the Cities of the Nations, and that great Babylon.* But what is this *great City?* We have heard above, that the City doth not only ſignifie ſome Town compaſſed with wals which Citizens do inhabit in great number, being joyned together among themſelves with the bonds of the ſame lawes, and priviledges; but alſo the whole juriſdiction and governement of ſome City, as *the tenth part of Rome fell* when *Germany* withdrew it ſelfe from the yoke of her bondage, Chap. 11.13. What then, is this *City* here ſpoken of the *juriſdiction of Rome only?* So indeed it was called above *the great City*, Chap. 11.8.

But ſeeing the full and finall deſtruction of all wicked men is ſpoken of in this place, (for this *Viall* is poured out upon the *Aire*, as we have ſaid) it comprehends whatſoever Dominion & Rule the enemies of the Church have in their hands any where in the world. It doth therefore containe in one compaſſe *the tyranny of the Turkes*, which doth help to make up this *great City*, together with the *Romiſh Tyranny*, as it doth better appear by the ſpoyling of *this City*. For it is divided and broken into *three pieces*, proportionably anſwering to the *three Princes*, by whom it is governed, namely, the *Dragon*, the *Beaſt*, and *the falſe Prophet*, as it is above, V. 13. *Wherefore by this threefold* diſtribution, *all the tyranny of the Turk and Mahomet*, that is, of the *Dragon*, all *the power of the Beaſt*, that is, of the *Emperourlike Prieſt*, all the authority of the falſe Prophet, that is of the *Pope Balaam* fall to the ground at once. For *this man of Sinne* is only remaining after the ruine of his *Throne*, being reſerved for this finall and diſmall diſcomfiture. The former *Viall* was only a preparation unto the war againſt them, this ſeventh bringeth their laſt and utter confuſion upon them.

And the Cities of the Gentiles fell. Thus we have heard what ſhall be the doome of the Univerſall Empire of the wicked. But this

ſhall

ſhall not only come to naught in generall, but alſo all the Cities and Provinces in ſeverall, that are confederate together, belonging both to the *Turk* and *Mahomet*, as alſo to the *Pope*. For the *Gentiles* are all thoſe that are enemies to the truth, whether they be ſuch as are further eſtranged from it; as *the barbarous Nations*, or elſe ſuch as have ſome neerer acquaintance with it, and make ſome profeſſion of it, as the *Papiſts*, who are called Chriſtians, but by a falſe name. For we have ſeen before, that the *Court which was next unto the Temple, was granted unto the Gentiles*; as alſo that *the holy City* was given them, which were the places of habitation to that company of Hypocrites, which boaſted without cauſe of the vaine and counterfeit Title of Chriſtians, Chap. 11. 2.

And that great Babylon. The third place, which ſhall periſh utterly, is *that great Babylon*. But it did not periſh before under *the fift Viall*, when *Rome fell*, that is, the *Throne of the Beaſt*, V. 17. For we have ſeen it called ſo before. *It is fallen, it is fallen, Babylon the great City*, Chap. 14. 8. *Rome* indeed was ruinated before this, but this is new *Rome*, new *Babylon*; namely, *Conſtantinople*. For every powerfull, proud, idolatrous, bloody, and wicked City, may be called *Babylon*, but *Conſtantinople* eſpecially, next after *Rome*; as being the only Daughter and intire Heire of *her Mother Rome*; ſo that as ſhe reſembleth her in her conditions, and taketh them from her by deſcent, ſo ſhe took to her ſelf, name, being called *New Rome*, and that worthily.

And indeed it ſeemeth that GOD hath diſpoſed of matters to come in this order: firſt, that all the forces of the *Turke* and *Pope* ſhould be vanquiſhed and deſtroyed; then that the *Cities* and *Provinces* that are in league with them, (if they ſhall not themſelves alſo utterly periſh with them, yet) ſhall at leaſt come into the hands of new Lords and Commanders: Thirdly, that *the Mother City* it ſelf of the *Turks*, this *New Babylon*, ſhould be puniſhed as her impiety juſtly deſerved.

And it may be that the *Weſterne Chriſtians*, after that the *Popes name & power* ſhall be aboliſhed, and *the Turk* ſhall be diſcomfited in the *Eaſt*, will pour forth their anger upon *Conſtantinople*, & ſhall by that means execute that judgement, whereof mention is made in this place. Out of wch things it may be now underſtood, that all our enterprizes ſhall be to no purpoſe undertaken againſt the *Turke*, till *Rome* ſhall be throwne downe. For this is ſhe that hath brought in

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the *Turke* at first, as we have learned out of the 9 Chap. 20,21. Neither shall this scourge be removed, till the cause thereof be quite taken away. But after that the *Throne of the Beast* shall be consumed with fire; and the last battell against the Papists shall be dispatched, then shall this horrible Tyrant be tumbled down into hell, without any labour of ours, neither is there any trouble to be feared from any of his miserable remainders at any time.

Came in remembrance before God. Now is the cause also mentioned of the destruction of this *Babylon of Constantinople*; and the punishment wherewith she shall be afflicted: that is, the remembrance of God, who is said to remember both in mercy & judgement, when he doth performe that indeed, which he hath decreed should be done. As long as he deferreth to revenge, and to punish, he seemeth to forget, and not to take any care of our matters. The which thing doth very finely expresse, that inhumanity of this *Babylon* not to be spoken of, wherewith God suffereth the Christians to be oppressed, when as he doth not punish the enemies in the meane time, nor send the Christians any meanes to defend themselves from injuries. Who is there that cannot see and would not say that God turneth away his eyes from beholding our miseries, when as he suffers us to be killed, spoyled, and vexed, with all kinde of reproaches, and indignities, to have our Virgins defloured, our wives ravished, whole flocks of our men to be bound and chained, and so carried into bondage, to have our infants plucked from the breasts, to be poysoned with the blasphemous doctrines of *Mahomet*, that so their parents might know that they beget children to be damned for ever? Who is there I say, who considering of these and many more things, all which *Idolatry* hath brought upon Christians, would stick to say, as hee may worthily, that God hath forgotten our misery. He winketh therefore *at the sinnes of Babylon*, that he may inforce her to tax loades of calamities one upon another on the necks of those men, who will not be bettered by any words and warnings, to learne repentance. But at last when the impiety of us Christians shall cease, after that the shop where it is minted shall be burnt up and consumed, he shall cast his eyes against *Babylon*, and shall call to minde all her wickednesse, that hee may measure out unto her condigne punishment.

But yet we may observe, that the Holy Ghost doth not aggravate the iniquity of this City, with so many and so vehement words, as he doth that of her Mother *Rome*, because the sinnes of the Heathens, howsoever

howsoever they be most hainous, are more light then the sin of those that abuse Gods Grace: As for the words, the middle voyce is used for the passive in the Verb *remembering*, as it is, *Act.* 10.31. So is also *to give*, used for, to be given, *to give her the Cup, &c.* The punishment, shall be the *Cup of the Wine of the indignation of his wrath.* Cup is a part or portion, as *the Lord is the part of my portion, and of my Cup*, Psal. 16. 5. and 11. 6. By a Metaphor taken from Masters of Feasts, who were wont to measure out to every one, as much as hee should drink, whereupon some are said in *Homer* (*Iliads the* 4. *Book*) to drink by a divided measure, as it were, a Cup half full, to which a full Cup, wherein a man may drink as much as he will, is opposed. Such are Gods judgments, which are inflicted upon men in such a just measure and weight as is meet for every one. Now these judgements are *Cups of Wine*, because they shall be as pleasing and delectable unto God, as mens sins have been unto them; that is, he shall take delight in cutting them off, as it is, *Chap.* 14. 10. Unlesse it be therefore called *a Cup of Wine*, because the severity of it shall take all sense away from men, as too much gulling in of *Wine* is wont to do, so that a man shall be no more able to escape a mischief, then one that is besides himself with drunkennesse: For which cause it is said in *Zachary*, *I will make Jerusalem a Cup of slumber or trembling, I will smite every Horse with astonishment, and his Rider with madnesse*, Chap. 12. 2, 4.

Now this heaping up of words, the indignation of wrath, signifieth most grievous and sharp punishments, though it be not declared expressly, whether it shall be by this means quite rooted out, as *old Rome* was before. It is likely that the *City* it self shall be left standing after it shall have indured a mighty calamity, and that it shall be possessed by Christians, and shall be in subjection unto them for ever afterwards.

Vers. 20. *And every Isle fled away.* So much of the calamity that shall befall the Cities, and Provinces that be next adjoyning unto them. These words here are to be referred to the more remote Nations, which shall have no help and aid against calamity, by the distance of the place. This desolation shall passe over the Sea, and shall seize upon men in their furthest *Isles*. Neither shall those places be in better case, which shall be fenced with the firmnesse of mountains, for these shall be also plucked up by the roots, and shall perish for ever, as above, *Chap.* 6. 14. And yet this hurly burly shall be far greater and more grievous then that. For there the Mountains

and Isles were removed out of their places. Here they shall be so utterly abolished, that there shall be no foot-steps thereof left standing. But an *Isle* in this place, is not put only for the Land, which is compassed about on every side with the Sea, but also for the *Continent*, after the manner of the *Hebrewes*, who give the name of *Ies* to all the countries that are beyond the Seas, *Psal.* 72. 10. So the word *Isle* here may contain *Egypt* and *Africk* also.

Vers. 21. *And there fell a great Hail about the weight of a Talent.* Thus far of the calamity that shall befall *places*. As for men, *an Hail as big as a Talent* should rain down upon them, as of old, *Josua* 10. 11. *And it came to passe, that when they fled from before Israel, God threw down great stones upon them from heaven, as they were in the going down to Beth-horon, untill Azekah, and they dyed; they were more that died with the Hailstones, then they whom the Children of Israel slew with the sword.* But here he speaks of Hailstones of an huge bigneſſe, which should not only be able to kill men, but even to grinde them to dust also, because there was not so horrible a vengeance ever seen or heard before to light upon men.

And men blasphemd God. The effect of all these things in regard of the Reprobates, is that they shall still vomit out their blasphemie against God. Here therefore shall not the end of all things be, at which time wicked men shall subscribe to the Sentence of the Law with their suffrage, and shall say, *Amen*, acknowledgeing that their damnation is most just, *Deut.* 27. 13, &c. But there shall be some wicked men remaining still upon earth, yet only to bear yokes, and to be like *Gibeonits*, seeing they shall never be able to hurt the Church any longer, in the power whereof the Regiment of the whole world shall be. And thus we have a short and distinct delineation of all matters both that are present, and that shall be unto the end of the World.

The seventeenth Chapter.

AND there came one of the seven Angels which had the seven Vials, and talked with me, saying unto me, come, I will shew thee the damnation of the great whore that sitteth upon many waters.

2 With whom the Kings of the earth have committed

ted fornication, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So hee caryed mee away into the wilderneſſe in the Spirit, and I ſaw a woman ſit upon a Skarlet coloured Beaſt, full of names of blaſphemie, which had ſeven heads and ten hornes.

4 And the woman was arrayed in Purple, and Skarlet, and gilded with gold and precious ſtones, and pearles, and had a cup of gold in her hand, full of abominations, and filthineſſe of her fornication.

5 And in her forehead was a name written, a Myſterie, that great Babylon, that mother of whoredomes, and abominations of the earth.

6 And I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondered with great marvell.

7 Then the Angell ſaid unto mee, wherefore marvelleſt thou? I will ſhew thee the myſterie of the woman, and of that Beaſt, that beareth her, which hath ſeven heads and ten hornes.

8 The Beaſt that thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and ſhall goe into perdition, and they that dwell on the earth ſhall wonder (whoſe names are not written in the Book of Life, from the foundation of the world,) when they behold the Beaſt that was, and is not, and yet is.

9 Here is the minde that hath wiſdome: the ſeven heads are ſeven mountaines, whereon the woman ſitteth.

10 They are all ſeven Kings, five are fallen, one is, and another is not yet come: and when he ſhall come, he muſt continue a ſhort ſpace.

11 And the Beaſt which was, and is not, is even

the eighth, and is one of thoſe ſeven, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten Kings, which yet have not received a Kingdome, but ſhall receive power as Kings one hour with the Beaſt.

13 Theſe have one minde, and ſhall give their power and authority to the Beaſt.

14. Theſe ſhall fight with the Lamb, and the Lamb ſhall overcome them: for he is Lord of Lords, and King of Kings, and they that are on his ſide, called, and choſen, and faithfull.

15 After hee ſaid unto mee, the waters which thou ſaweſt, where the whore ſitteth, are people, and multitudes, and nations, and tongues.

16 And the ten hornes which thou ſaweſt upon the Beaſt, are they that ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burne her with fire.

17 For God hath put in their heart to fulfill his Will, and to conſent and give their Kingdome to the Beaſt untill the words of God be fulfilled.

18 And the woman which thou ſaweſt, is that great City, which raigneth over the Kings of the earth.

The Logicall Reſolution of it.

AND thus we have had the diſtinct Prophecie of the laſt period, *that hath been divided into his* ſeven members, *according to the manner that was uſed in the* Seals, *and* Trumpets; *Now followeth the continued enarration, and the more large unfolding of the* three laſt Vials, *as which are of greateſt weight, and of ſpeciall moment.* The fifth *of theſe is handled in this* Chapter, *as alſo throughout that which followeth, and in the firſt five verſes, of the nineteenth* Chapter. *The ſixth is comprehended in the* 15. *verſes next following of that* 19. *Chapter from the* 20. *verſe. The* ſeventh *is continued through the* 20. *and* 21. *Chapters, and unto the ſixt verſe of the* 22. *Chapter. And from thence followeth the* Concluſion

of

of the Whole Book. It doth much availe to make things cleare, that We ſhould know What things do agree in time and in the nature of the matter. As touching the fift Viall, *it is Wholy carried againſt the* Throne of the Beaſt (*as We have ſeene above, Chapter* 16. *verſ.* 10. 11.) *And the explanation of it conſiſts, partly in declaring What, and of What kinde this* Throne *is, throughout this Chapter, partly in relating thoſe things, Which doe accompany the* ruine *thereof in the Chapter following, and in the beginning of the* 19. *The declaration of the* Throne *hath firſt a* preparation *that doth invite* John *to come and know* the damnation of the whore, *verſ.* 1. 2. *And that leads him away into the Wilderneſſe, to the end it might be the better known, verſ.* 3. *After that it containes* a deſcription *of it, by a double Type, one of the* Beaſt, *another of a* magnificall, *and* moſt beaſtly woman that ſitteth upon the Beaſt, *verſ.* 4. *Of a Woman that is the* mother of abhominations, *verſ.* 5. *Of one that is a* killer of the Martyrs, *verſ.* 6. *The interpretation of Which things is illuſtrated by the* occaſion *thereof, Which* Iohns admiration gave, *verſ.* 6, 7. *And then it is propounded* plainly, *teaching What the* Beaſt *is firſt in reſpect of his* whole Perſon, *verſ.* 8. *Where attention is ſtirred up, that ſo this pointing of the Beaſt out ſhould not paſſe away Without fruit, verſ.* 9. *Secondly in reſpect of his* Parts, both his heads, *verſ.* 9. 10. 11. *And his* hornes, *Whoſe Originall is declared, verſ.* 12. *The* obedience *alſo Which they ſhall give unto the Beaſt, verſ.* 13. *And their* deſtruction *that ſhall be effected at laſt by the* Lambe, *verſ.* 14. *So much for the Beaſt. The interpretation of the* woman, *is firſt in reſpect of her* juriſdiction, *both as it* flouriſheth, *verſ.* 15. *As alſo as it is brought to* decay *by the ten Hornes as the* inſtruments, *and by* Gods will, *as being the* principall cauſe, *verſ.* 16. 17. *and after that in reſpect of her* Pallace, *verſ.* 18.

THE EXPOSITION.

THen there came one of the ſeven Angels, We ſaid in the Reſolving of this Chapter, that this continued explanation, which is contained in the Chapters following unto the Concluſion of the whole Booke is *of the three laſt Vials* onely; which how true it is, the matter it ſelfe will ſhew. In the meane time it may be asked, why the explaining of the former *Vials* is omitted?

The reaſon whereof ſeemeth to be this, becauſe thoſe former

were

were partly past and gone before, and partly they were present at the time when the *Viall* should be poured out upon the *Throne*; and that therefore they have no neede of any larger opening, than either the fresh remembrance, or the present experience and state of matters yeelded; but as for the rest that were to come, they needed a more plentifull declaration, and for that cause all the rest of the labour is spent upon that. Therefore as touching this one *Angel* of the seven, it is that *fift Angell* that should bring calamity upon the *Throne*, Chap. 18. 10. Of which calamity yet, there are certaine degrees, so that there are certaine light sprinklings of punishments made by the helpe of certaine other Angels, before that this whole *viall* be poured out by this. And yet all these are accounted and called *this one fift Angel* by a common name. Which thing appeareth out of this Chapter, which is wholy spent in declaring *the damnation of the Whore*, although her finall destruction be reserved to the next Chapter. These things being thus laid down, let us now consider the matter it selfe.

First, the *Angell* prepareth a way for himselfe to that which he intendeth, both by inviting *John* to learn, as also by *carrying him* over to that place, where he might behold the whole matter most fitly. He inviteth him, partly by calling upon him, and saying, Come hither; for that is the meaning of the defective speech in the Greek (as if *John* desired to understand the matter, but yet went not the right way to finde it out. For so we are wont to call men back that are desirous to know a matter, and yet go astray, by shewing them the right path to the place whither they are seeking to go but all in vaine;) partly by labouring to increase his diligence in seeking, when he sheweth him the greatnesse of the matter; saying, *I will shew thee the damnation of the great Whore.* Which damnation yet is not a present destruction of her, but that that is to come shortly after. And so the word put for *damnation* signifieth *iudgement* properly, which being pronounced solemnly in this Chapter, should be executed a little after; but what *Whore* is this, whose damnation he speaketh of? We have never had any expresse mention made of this *Whore* before now; and yet she must needes be well known, because he calls *John* to know her damnation, as being a thing that was so exceedingly wished for. Certainly this is that *Iezabel*, of which we have heard in the Church of *Thyatira*, that noble Harlot, that had laine sick in her bed of a long time, who is now for all that to be put to death, and to be tumbled out of the window, least she should dye of her

her diſeaſe, before ſhe dye of her puniſhment Chapter, 2. 20.

This is that *great Babylon* that is ſpoken of, verſ. 5. of this Chapter. Which we have heard was made famous for the *mother of fornications, and abhominations of the earth*, Chapter 14. 8. Therefore this is no new *Whore* lately heard of, but an old and almoſt withered bawd, containing within her ſelfe moſt compendiouſly, whatſoever *Sodom* and *Ægypt* ſignified, as being the principall without match or mate for both kindes of fornication both ſpirituall and corporall, Chapter 11. 8.

The ſhort deſcription of which *Whore* the *Angel* giveth *Iohn* here, to take a taſte of it, both in reſpect of the *place* where ſhe ſits and keepes ſhop, as alſo in reſpect of thoſe with whom ſhe hath playd the Harlot. *Her ſeate is above many Waters*, that is, many people, multitudes, nations, languages, as it is beneath, verſ. 15. Wherefore ſhe is no baſe Strumpet that will be hired for a dodkin, but a Queane like a Queene for ſtate and pompe, worthily called *Iezabel*, and a *great Whore*, being of ſo large dominion: The Fornicators are the Kings of the Earth, who have conſpired to commit the ſame Idolatry with her; and they are ſo called as well as ſhe, by a moſt uſuall Metaphor in the Scriptures, becauſe the Spirituall Adultery is equall, yea ſurpaſſing in filthineſſe, and wickedneſſe with the bodily, as whereby a man revolteth from the true God. And ſhe is not onely naught with Kings, but alſo with the reſt of the inhabitants of the earth: *Nobles, Earles, Marqueſſes, Governours of Cities* (for ſhe in her luſt refuſeth no man) and all theſe doth ſhe make *drunk With the Wine of her Whoredom*, by beſotting them ſo wholy with her delightſome ſuperſtitions, that they being bereaved utterly of all ſenſe of true Religion, did ſuffer a kinde of ſenceleſneſſe, ſuch as drunkards did ſuffer. Theſe few words might be enough to ſhew who this *Whore* is, and what is the *Throne of the Beaſt*. For is not *Rome* that great *Whore*? Have we not already convinced her to be *Iezabel? doth ſhe not ſit upon many Waters? and hath not Rome enticed the Kings and inhabitants of the earth unto Idolatry With her coſening tricks?* There are none that can doubt of the matter as the truth is, and not partially.

Notwithſtanding that there might be no place left to the adverſaries, once to cavill, the *Angel* contenteth not himſelfe with ſetting down theſe common markes to know her by, but making all this but as an entrance to the matter, he promiſeth to give us more evident markes yet then theſe. For the words *to be drunken*

With

with wine is an Hebrew kinde of ſpeech, as, *heare thou that art afflicted and drunken, but not with wine*, Eſay, Chapter 51. 21. Though the ſame *Prophet* uſeth the ſame phraſe elſewhere without the preposition, as Cha. 29. 9. As the Greek Interpreters tranſlate it alſo.

Verſ. 3. *So he carried me away.* So much for *Iohns invitement* to come. Now *Iohn* is carried away into a place where he might behold the matter moſt plainly, *he is taken away into a deſart, and a Wilderneſſe*; But will ſome ſay, what needed he to go into any more ſolitary place, being now in *Pathmos*, and abiding there in baniſhment? *Iohn* doth here beare the perſon of the faithfull, whoſe carrying away into a ſolitary place, ſignifieth the *event*, for which cauſe *he did* alſo *ſtand before upon the Sea ſhoare*, Chap. 12. 18. Whereby we are taught that the manifeſting of this *Throne* is to be fetched and taken by the faithfull from ſome men that keepe in an obſcure place, as it were in a deſart and wilderneſſe, whence no ſuch thing as this was looked for.

For as the firſt light that gave knowledge of Chriſt did ariſe of old among a people, *that dwelt in darknes, and that ſate in the Region and ſhadow of death*, Mat. 4. 15. 16. So his *counterfeit Vicar* ſhould in ſome ſort reſemble our Lord as touching his *Seate*. Not but that he ſhould be known before in part to the world, but that the wildernes ſhould give a clearer light to know him by yet more fully, ſo that he ſhould ſcarce endure to looke men in the face.

We know that the whore hath hardned her forehead againe within theſe few yeares, but there ſhall be a new ſtrange reproach be caſt upon her comming out of the deſart, by meanes whereof ſhe ſhall be compelled to hide her face, unles perhaps ſhe hath forgotten her leſſon of being aſhamed, and learnt to bluſh at nothing. And therfore let me ſtir you up *my brethren* to ſet upon this *Whore* with a renewed and freſh aſſault; and let not any man be terrified, becauſe he is a man of no great note and name in the world: God will have ſome brightnes to be acknowledged in a man that is like obſcurity it ſelf. And let not any man marvell from henceforth why *Antichriſt* or the *Whore* cannot be ſeen at *Rome* we muſt needs go into the wildernes, to finde her out. Pompe and multitudes of people take away the ſight of her from the Papiſts. If they deſire to ſee her clearly, let them get themſelves to that place, where onely they may ſee her fully and freely.

And I ſaw a woman ſitting upon a Scarlet coloured Beaſt. So much for the *Preparation*; now heſetteth upon the *deſcription*, propounding a common Type, *a woman ſitting upon a Beaſt*. Both which being joyned together doe give us the certaine and undoubted knowledge of

of the *Throne*, which is the only purpose of the Holy Ghost in this Chapter.

And yet in regard of this more clear understanding, a more plentifull knowledge of the *Beast* will follow also necessarily, when once his *den* shall be sifted and searched into. For the *woman* sheweth us the *place*, & besides the *Beast* will teach us the *time*, when that place is to be counted the *Throne*, both which things are to be searched into to know this matter. And indeed the *Holy Ghost* doth most plainly lay open both these points (as we shall shew by his help) thereby meeting with the conveiance of the *Jesuits* as it were of purpose, as whom he foresaw in his most wise providence, that they would keepe a brabling about the time, when they were convinced about the place.

But he hath cut off all occasion of wrangling from them, by this so accurate a description. Therefore as touching this *woman*, this so expresse nothing of her out in this place *by Babylon, by the seven Hils, seven Kings, by her flourishing power*, and after that *by her destruction*, when the rest of the world shall be standing whole, and lastly by name of *a City*, which is given her instead of an interpretation, doth prove most strongly, that the *whole City* where the Devill reigneth is not here understood by the *woman*, but some *singular City*, and by name *Rome*, and that so much the rather, because this *Whore is the Throne of the Beast*; and we know that *the throne of the Devill* was given to a certain City, that is to say, to *Pergamus*, as we have seen above, Chap. 2 13.

Bellarmine therefore doth not without cause refuse that opinion, & say, *that it is better to understand Rome by the Woman in his judgement*, as *Tertullian* expounds it in his book against the Jewes, and in the 3 book against *Marcion*, and as *Jerome* expounds in his 17 Epist. to *Marc.* & 11 qu. to *Algasia*. *Bellin his 3 book of the Pope of Rome*, Chap 13. Here then we have the adversary himselfe confessing that which we say to be true. What hindereth then that we should not agree with them about *Antichrist*. They have contrived cunningly a double starting-hole for themselves to scape the force of this place; one taken *from the place*, another *from the time*. From *the place*, because though *Rome* be the *Whore*, yet it is not the *Seat of Antichrist*, but *Jerusalem*: from the *time*, because *Rome* was *the Whore*, when the Heathen Emperors reigned, but it is not now, since it was made Christian, and therefore that it is not the *Seat of Antichrist*. But the Popelings are catched in their owne snares, for acknowledging *Rome*

to be the Whore, they must needs grant all the rest also with it. First, that *Rome* is the seat of *Antichrist* and not *Ierusalem*: For is not this *Beast Antichrist* himself? *Bellarmine* granteth this also, and the truth will wring it from him though he would not give it, as we shall see. But he affirmeth that *Antichrist* shall hate *Rome* out of the 16. verse beneath, thus acknowledging the *Beast* to be *Antichrist* very rightly, but how truly he hath spoken that of hatred of *Rome*, we shall examine it when we come to that place. We have and hold these two things out of this confession, both that this *Whore is Rome*, and that *the Beast is Antichrist*.

Out of which it must needs be gathered that *Antichrist* shall have *his Beastly denne at Rome*, seing it is the *Beast it selfe*, vpon which the *Whore* is carryed; doth not the *Holy Ghost* show that there is great coniunction and affinity of both these of the *whore* to the *Beast*, by sitting on him, *of the Beast* to the *whore* by bearing of her. There is no man that will not say that the man is very neerly joyned to his horse which he rideth on. Certainly if *Antichrist* should reign at *Ierusalem*, *Rome* that is set so far out of the *Saddle*, should walk on his *ten toes*, *poor and base*, which had so little aide from the Emperours, after that they took themselves to *Bizantium*, where they were nothing so farre off. Secondly as touching the time, how absurd is this distinction, that heathenish *Rome* should be the *Whore* in the first three hundred yeers after Christ, but *Antichrist the Beast*, should not not come till three yeers and an half before the last day? Shall she ride upon the *Beast* that was not born, no nor conceived for an exceeding long time after? Or shall the *Beast* when he shall come, carry the whore that was dead so many ages before? For she shall live to be the *Whore* a thousand three hundred yeers, and we know not how many more, before *Antichrist* shall come into the world.

These are dreames yea monstruous conceits of *bearing* and *riding* in this sense. The *Holy Ghost* hath taken away from you every such shift as this, when as he coupleth these two things together with so inseparable a connexion, whereby he forbids us, both to seek for *Antichrist* any where save at *Rome*, and not to judge her to be this whore at any other time, then when *Antichrist* shall have his *Sea* there. These two things are to be joyned together necessarily both in place and time. But when shall this time begin? For this is a matter that is yet to be doubted of.

Namely when shall we see *the Whore carried upon this Beast* and through his power, authority, and help, placed in dignity, and lift

up

up on high? This thing will *Leo* confeſſe to be done (though I ſhould ſay nothing) of it in his firſt Sermon touching the birth day of the Apoſtles, then when the *Popes* were in higheſt authority, and *Rome* began to be aloft through the opinion of her Religion. *O Rome* (ſaith he) *that are made the Head of the world through the Holy See of S. Peter, thou ruleſt more largely through divine Religion then thorow any earthly dominion. For though thou haſt enlarged the Priviledge of thy Empire by land and Sea, being amplified with many victories, yet that is leſſe, which thou haſt had ſubdued to thee by warlike labour then that which Chriſtian peace hath brought under thy power.* So proſper.

Rome is the ſeat of Peter,
Which in honour paſtor all
Is made of the world head,
What by the right Martiall
She doth not poſſeſſe, yet thee
By religion holdeth free.

Therefore this one common Type affoordeth us a neceſſary argument that *Antichriſt* hath both his *Seat* and his *Kingdom at Rome*, which one argument were enough to take away all controverſie, if men did not love themſelves better then the truth, and would never leave barking againſt it, before their mouths were altogether ſtopped, wherefore the *Holy Ghoſt* doth not here ſtay himſelf, but goeth on to other more clear arguments, that they whom the morning light will not ſuffice to make them ſee the truth by it, might have the Sun at noon day to their helper, if perhaps they will then be brought to ſee it.

The *woman* and her *Beaſt* that ſhe ſitteth on being thus declared, he doth afterwards come down to handle each of them ſeverally; and firſt he cometh to the *Beaſt*, which is deſcribed by his *colour*, his *names of blaſphemie*, his *head* and his *hornes*. His *colour* is like *Scarlet*, being made red of *a Scarlet die*. Wherefore this *Beaſt*, is hereby made honourable, as gliſtering with the ſame colour that *Kings* ſhine in, & he is made no leſſe wicked & bloody. For this ſame colour is uſed to ſet forth moſt grievous ſins. *If your ſinnes were as Scarlet ſaith Iſay*, Chap. 1. 8. Not onely becauſe it is a deep colour, that can not be waſhed away, but eſpecially becauſe of their cruelty in ſhedding of blood, which ſinne ſeemeth to be moſt horrible of

all the reſt; who ſeeth not that this *Beaſt is at Rome*, where the Pope ſitteth, whoſe feete Kings kiſſe, and who killeth Chriſtians that will not acknowledge his Divine power, and that moſt cruelly both in the *City* as alſo thorow the whole juriſdiction of *Rome?* It was not without cauſe that this *colour* hath above the reſt pleaſed the *Court* of *Rome*, which was thus ordered indeed by Gods providence, that ſo the *Scarlet Fathers* might give a viſible argument unto the world, that they are this *Beaſt*, concerning which matter ſee what *Theod. Beza* hath written in a moſt elegant Epigramme.

Secondly *this Beaſt is full of the names of blaſphemy*, how happy an encreaſe is here made of an unhappy matter? Erewhiles the *heads did weare the names of blaſphemy*, Chap. 13. 1. Now the *whole body* is full of them. And indeed the *Popes ſupremacy* was the chiefeſt blaſphemy in the beginning, and therefore it was meet to have the name of blaſphemy carried on his head, but time did adde new blaſphemies to this every day, the which grew daily by heapes, till at laſt the matter came into the hands of the *Counſell of Trent*, and to the *Maſters of controverſies*, by whoſe help the *Beaſt* is now all covered over with moſt deteſtable errours (the whole *Sea of Doctrine* being turned by them *into deadly & filthy blood* as hath been ſaid, Chap. 16. 3. So that a man can ſee no part of him free from ſtrange and horrible blaſphemy. Let the indifferent judge conſider of thoſe ſo many and ſo foul & fearfull errours as *Bellarmine* defendeth in his three great volumes, and that with the allowance of the *Pope*, and then let him tell us with a good conſcience, whether he finde not every hair almoſt of this *beaſt* ſtained with ſome notorious blaſphemy.

Thirdly, he hath ſeven heads and ten horns: The meaning whereof ſhall be taught us out of the Interpretation of the *Angel* which he will bring ſtraight wayes. In the mean time it may appear by this, that this *Beaſt* is the ſame with that which we have ſeen, Chap. 13. And that it is the former of thoſe two. For the *Second* is ſaid to have *two horns* onely, in that 11. verſe of that Chapter. Here the *Holy Ghoſt* maketh mention but of *one Beaſt* onely, becauſe both thoſe there ſpoken of, do make but one *Antichriſt*, as we have ſhewed on that foreſaid Chapter, here alſo he mentioneth the *former Beaſt* onely, becauſe it is his purpoſe to ſet *Antichriſt* intirely before our eyes from his firſt beginning. Halfe of whoſe portraiture only the *ſecond Beaſt* did repreſent unto us: as alſo becauſe that now in theſe laſt times wherein the *Beaſt* ſhould be fully laid open, the *whore of Rome* ſhould rely more upon the civill authority of the *Pope*, whereof that

former

former Beast was a Type, then upon his ſpirituall power, which is repreſented by the *ſecond*. We ſee at this day, that the Patrimony of *Peter* is of more force and eſtimation with Papiſts, then the doctrine of *Paul*, of which they make a vizard to cover their filthineſſe with, and we ſee alſo that neither, *Spaine*, nor *France*, nor many other people do care a ruſh for *Rome*, but onely ſo far forth as ſhe may ſerve to advance and advantage them by her authority. No man is ignorant, that *Italy* hath now for a long time deſpiſed her at her own doors, whereas it can endure to have her worſhipped by forraigne nations like a God. For theſe cauſes therefore is *the former Beaſt* ſpoken of onely in this Chapter.

Francis de Ribera the *Jeſuite*, labours to prove that this *Beaſt* here ſpoken of, is not either of thoſe which are deſcribed in the 13. Chapter, but ſome new one that was now firſt of all ſeen of *John*. And why ſo I pray you? becauſe ſaith he there is no article prefixed before the *Woman*, or the *Beaſt*, as it is wont to be done in matters that be well known. Indeed it is certain that if he ſhould conclude hence touching a new repreſentation wherein they do now appear firſt of all, that which he ſaith ſhould be of ſome moment, but ſeeing he gathereth, that neither of them was ſimly and abſolutely extant before this, and that from hence, becauſe they appeared not in this forme before, which is the onely thing, that the want of the article reſpecteth, he dealeth either fooliſhly or fraudulently after the faſhion of Jeſuites. For ſo we reade elſewhere, *I looked* (ſaith John) *and behold A lamb ſtood on Mount Sion*, Chap. 14 1. Where the Article is wanting alſo. What then is this a new a new Lamb? if one ſhould call it a new repreſentation of him that ſtands upon *Mount Sion, accompanied with an hundred and fourty foure thouſand*, he ſhould not ſay any thing diſagreeing from the truth, but it is the ſame Lamb indeed, of which there was mention made before, Chapter. 5.

After the ſame manner, here is a new portraiture brought in, but not of a new perſon, as it is clear by the *Woman* which being called the *Whore* in the firſt verſe had the efficacy of the articles which did ſhew that he ſpeakes of the old whore. But now the ſame *Woman* wants thoſe articles, when ſhe cometh forth with a new attire that was not ſeen before. The *woman* therefore is the ſame with the *Whore*, and this the ſame *Beaſt* which was ſpoken of in the 13 Chapter, having the ſame *Sea, blaſphemy, head, horns*, worſhip among men, that ſhall have the ſame *eternall deſtruction* alſo as he is the cauſe of it to others, and he pertaketh with him in all his properties, ſave that

ſome

ſome of theſe ſhould be more encreaſed now in proceſſe of time, and all of them ſhould be more in the view of the world under this *fifth Viall*, then they were at firſt when he ſprang up. For now he appeareth full of blaſphemy, which did onely take hold of his *head* before. Now was that *former Beaſt Antichriſt*, and ſhall not this be he, that is more blaſphemous? Whoſe admirers alſo be reprobates no leſſe then they that admire the *former Beaſt*? What advantage therefore getteth the *Ieſuite*, if when he hath ſent the *former Beaſt* packing to *Ieruſalem*, he ſhall leave this at *Rome*, that is farre more pernicious?

Verſ. 4. *And the Woman was arayed in purple and ſcarlet.* So much of the *Beaſt* now he ſheweth of what faſhion the *woman* is, whom we ſhall ſee to be ſet forth moſt magnifically. Touching which matter *Tertullinn* ſpeakes well, *She that deſerved to be called a Whore by our Lord is ſet forth as it were With an habit fit for ſuch a name. She ſitteth in purple, with ſcarlet, and gold and precious ſtones, Which are curſed things, without which, a curſed and common whore could not be deſcribed.* Theſe things ſaith he, but perhaps a little too ſeverely, in his Book of the attire of women. The *womans* attire here is indeed royall and triumphall, ſuch as *Baltaſar* promiſed to them that could reade the hand writing, *he ſhall be* (ſaith he) *clothed with purple, With a Gold chaine about his necke, and he ſhall be the third ruler in this Kingdom*, Dan. 5. 7. So that this is an habit fit for her that hath rule over the Kings of the earth, as it is beneath, verſ. 18. But purple were enough to declere her dignity? To what end is Scarlet alſo added? That her notorious cruelty that is joyned with her pride might be noted out. She is of the ſame diſpoſition that the *Beaſt* is of, which is like to the *Dragon*, who is red with the ſlaughter of the faithfull, Chap. 12 3. There are many cities that are made famous in Hiſtories for notable cruelty, but the dwelling place of *Antichriſt* muſt therewith all flouriſh aſwell with Soveraignity in the higheſt degree, that ſo it might be knowne evidently and diſcerned from all other Cities.

In both which reſpects, the *Ieſuits* themſelves cannot deny, that *Rome* beareth away the prize.

But to both theſe, *Gold, precious ſtones*, and *Pearls* are added, which beſides her Majeſty, do declare her moſt exceſſive riot and prodigality which is another marke to know this *woman* by. And indeed, who can reckon up the infinite expences that this *City* is at, in building and maintaining, *Temples, Theatres Porches, Bathes, Palaces, Broches* in form of a *Pyramis, Statues, triumphall Arches, private houſes,*

houses, and the rest of the ornaments thereof? The glory of all the world is heaped up together upon this one City, which was taken away by spoil from many other, to let go matters of old, what an infinite summe of money did *Sixtus* the fift lay out of late upon a Conduite, which he built upon the *Quirinal Hill*, in the yeer 1588. It is reported, that *two hundred and threescore thousand Crownes* were spent upon this matter. And it was no necessity that did wring this charge from the *Pope*, but it was done for his pleasure onely, that he might keep more pleasantly on that hill in the summer time. The Vatican Library that was repaired by the same *Pope*, did perhaps stand him in little lesse, yet the same man brought in fifty hundred thousand crownes of Gold into the new treasury, which he built too *S. Angelos castle*, that so we might know that the *Pope* was not yet brought to breggery.

But yet this *Gold* and these *precious Stones*, seem not onely to serve to nourish excesse and riot, for *Rome* was farre more prodigall and wealthy in ancient dayes, then it is at this day, and to what end should he now upbraide her with her immoderate Pride, and pomp, of which he said nothing, when as she exceeded this by many degrees? But rather these things are notes to know whose wealth she should relie on for maintenance of her estate in these last dayes: for we shall see beneath, Chap. 18. 22. That *Purple, Scarlet, Gold, precious stones*, and *Pearles* are among those wares of Merchandize, by which *Spaine* is signified. Wherefore this decking of the *Woman* may serve to that purpose, that it may shew that *Rome* should bragge and relie most of and upon the *Spaniards aid*, at the time when this *Viall* should be poured upon the *Throne*. Otherwise the *Holy Ghost* would have mentioned former Ages, when her attire was more sumptuous, and curious. And is not *Spaine* now at this day the chief proppe to uphold tottering *Rome*, as it hath been ever since *Charles* the fift?

If any man be ignorant hereof, let him know at length, that the matter stands so, and that by the testimony of *Clement the* 8. who is *Pope* and *Pilot of the Church of Rome* at this day, who being to create some new Cardinals of late in the yeer 1595. did protest before, in this manner *that although he made this creation of himself by his own proper motion, yet he could not deny to do this office to the King of* Spaine, *to create some Spanish Cardinals also, because he is the prop of the Catholike Religion, who ought not to have so much denyed unto him now in this decrepit old Age of his, but he should rather be gratified and satisfied in this matter*, as Jansonius relates in his Italian Historie.

This

This then is the reaſon of this arraying of the woman that is proper to this time, which *John* marvelleth at for the newneſſe of it, beneath, Verſe 6.

She had a golden cup in her hand. Now is her ugly filthineſſe laid open, which is double, the one is, that ſhe uſeth towards thoſe men that be well known of her, and of ſpeciall note and worth; whom ſhe doth as it were ſpeak unto by name, and reacheth them the Cup of her fornication, the other pertaines to thoſe that ſhe knoweth not, whom ſhe alureth by her name that is written in her forehead, in the next verſe. For ſhe is deſireus that none ſhould ſcape her ſnares. *She commeth forth with a cup*, as with an inſtrument fit for the fulfilling of her luſt, even as of old every one did openly bear in his hand at *Rome*, the badge of that art which he profeſſed. For the *Holy Ghoſt* hath recorded her *Wine of fornication* now already, and drunkenneſſe and gluttony are moſt fit bellowes to ſtir up filthy luſt. Whence it is that the *Harlot* in *Salomons Proverbs* 7.14. *Telleth the Youngman of her dainties which ſhe hath ready for him.* This *cup* therefore ſhe hath in her hand, reached forth to the renowned Kings and Princes, to whom ſhe ſends *Cardinals*, *Jeſuits*, and other *unclean Spirits* of that kind in ambaſſages, to draw them unto and to retain them in the fellowſhip of her *Romiſh idolatry*. In which point the moſt ardent diligence of *Rome* is known to all men, who ſpareth for no labour of coſt, ſo ſhe may inveagle theſe men to commit this deteſtable whoredome with her. Which that ſhe may the better doe, the *Cup is golden*, very precious abroad, and in the eſtimation of men, the *Romiſh impiety*, being commended with all pompe of words, for the conſent it hath, for *multitude*, *antiquity*, *perpetuall ſucceſſion*, *the very Chaire of Peter*, and ſuch goodly colours as theſe to varniſh her over with, that ſo ſhe might ſeem more precious then any *Gold* to ſimple people, and might by that meanes deceive them. But this *Cup is full of abominations*, and *filthy fornication* with it, that is, if her doctrine be tryed, examined, and ripped up to the quick, nothing is ſo filthy, but this doth ſurpaſſe it in foule and loathſome filthineſſe. For to the end the *Holy Ghoſt* might expreſſe the unſpeakable filthineſſe thereof, he hath made choice of ſuch a kind of naſty matter, as ſhame will not ſuffer a man to name. In one word this whore is of the kinde of thoſe men, who are called *Borborita* of their miry filthineſſe, whom *Ephanius* & *Oecumenius* in *Penario* one *Inda* ſpake of.

Verſe 5. *And in her forehead was a name written a Myſtery.* Another kinde of filthineſſe is that whereby ſhee beareth her name

name *upon her forehead* moſt impudently, and proclaimes that ſhe is a common *Harlot*. She would have no man paſſe by her unknown and uncalled on, but would have men know by the Title where they may turn in to a *Harlot*. It can hardly be expreſſed of what monſtrous luſt thoſe little *facring and ſaunce Bels* of the *Brothel-houſes* were Inſtruments, which this ſame *Whore* of *Rome* did uſe of old, which *Socrates* recordeth, *Book* 5. *Chap.* 18. But *this name Written* goeth beyond that impudencie: For they were ſometimes ſilent, and they ſuffered the ſenſes to take ſome reſpite from the filthy interrupter and diſturber of men; this Title giveth no reſt to the eyes, alwayes running into them, and ſolliciting men unto filthineſſe. She doth not then think it enough to declare her profeſſion by her *habite*, unleſſe ſhe do alſo carry this cognizance on her *forehead*, that ſo this Ivie buſh might make her Wine ſaleable. Impudencie! *Harlots* were of old covered with a vail, and doeſt thou boaſt of thy filthineſſe with an open forehead, and a Title written upon it? But what is this name? Not this word *Myſterie*, as it ſeemeth; for *Aretas* joyned it with the Verb (*Written*) without any note of diſtinction, after this manner: *and upon her forehead ſhe had a name Written, Myſterie, the great Babylon*, &c. As if *Myſterie* were the Subſtantive for the Adjective, *full of myſticall matter*, as if it were ſaid, and upon her forehead there was a myſticall name written, *Babylon*, &c. Certainly the conſtruction requireth, that ſome Noune being joyned with another without an Article, ſhould ſupply the place of that which the Logicians calls *Predicatum*, thus, and ſhee had a name written in her forehead, which is a *Myſterie*.

Out of which it doth appear, that *myſterie* is not to be written with a great *M* in the beginning; as if it were a part of the name, and of the cognizance of the *Whore* ſet on her forehead, but that it is to be read joyntly with thoſe things that goe before the name. But the meaning of it is all one, however it be ſet, teaching us, that ſome *ſecret* lurketh in this name, which is to be interpreted otherwiſe, then it is commonly taken for, and maketh ſhew of. Wherefore the name written on the forehead, is the whole connexion of theſe words; *That great Babylon, that Mother of Fornication, and abominations of the earth*. But (may ſome ſay) there is no City that doth boaſt of her ſelf to be ſuch an one in expreſſe words; Neither doth the *Holy Ghoſt* ſay ſo, but he teacheth, that this is her true name, which *John* ſaw written on her forehead in ſo many Letters and Syllables, howſoever it is, the true *Babylon* ſhould have a name written on her,

which should signifie this self-same thing, with other words by a *mysterie*; Namely, *Rome the Empresse of the World, the Pillar of truth, the Looking-glasse and pattern for all Churches to behold, from whose Statutes We must not depart in any case, whatsoever she ordaineth*, Dist. 19. *Enimvero*. This is that *name* painted with great Letters *on the forehead of the Whore*; the meaning whereof, if a man will diligently search into, he shall see, that it cometh all to one by a *mysterie* with that which *John* saw: For whatsoever ancient corruption either hath been of old, or is yet remaining in these *Western* and *Northern* Churches of ours, all that hath flowed wholly from *Rome*; in which respect she calleth her self vauntingly, the *Mother* of the Churches, but she may be called a *Stepmother* rather, which hath mingled a *Cup* full of deadly Henbane to her daughters. Such therefore is this name, which yet remaineth mysticall, is this last period, as the *Holy Ghost* doth declare plainly, by prefixing this word *mysterie* before it, and therfore neither shall it be manifest now unto all men, as we may see in the *Papists*, who adore this name, as if it were that most holy Name, *Holinesse to the Lord*. The *Iesuits* do against their wils confesse, that this *Babylon* is their *Rome*, as we have seen a little above, and yet what windings and starting-holes do they seek, whereat their Popish filthinesse and impiety may slip away? *Bellarmine* will have the *Heathenish Rome* to be understood, such as it was of old under the *Emperors*, that were the enemies of the Christian profession. *Francis Ribera had rather have the time to come respected*, when the *Pope* shall be driven out of *Rome by Antichrist*, as he dreameth.

Thus are these men blinded in understanding this name, which soundeth any thing rather unto them, then that which it is in truth. But we have shewed sufficiently, that these forgeries of theirs, are no lesse foppish and foolish, then they are pernicious to those that do reverence them; and those things which follow in this *Chapter*, shall make it yet more manifest, that there is no other *Babylon* mentioned here, then that *Popish Rome* that is extant at this day, and that in such a fashion as it now is, and hath been for many Ages past. For did ever the *Heathenish* Emperors labour to impose their *Romish Idolatry* upon the Nations that they vanquished? Or if they had striven to doe it, could this impiety have had any mysterie in it? It was manifest that the *Heathenish* superstition was execrable in the eyes of the *Christians*; but this *Babylon* should infect *Christians* with the contagion of her superstition, which cannot agree to any other *Rome* but that which is Popish.

But

But let it be some thing to come, and admit that the *Pope* shall be driven thence, and that all impiety shall openly rage and raunge abroad there, which thou must needs confesse (*O Ribera!*) Where then shall this mysterie be? Who is there that cannot perceive excessive wickednesse joyned with the like impudencie? That therefore which you feign is quite contrary to all likelihood of truth. This *Babylon* is that *Rome*, which should deceive her followers with a shew of piety, which should be called the *Holy City*, and should possesse the *Court of the Temple*, as it is, *Chap.* 11. 1, 2. which shew, unlesse it did now gull and delude you (*O Papists*) I could not so well know her to be *Babylon*, but your peevishnesse, whether it be upon knowledge, or ignorance, brings most evident credit to this Prophecie. Let us then take that from hence, which the words do give us, and let us conclude that the *Whore*, neither doth, nor shall wage open war against Christ, but that she doth and shall oppugn him closely and privily by a *Mysterie*. The which thing, what force it hath to finde out *Antichrist*, we shall see afterwards.

Vers. 6. *And I saw the Woman drunken with blood.* The third property is *her notable cruelty*, in that shee doth wholly overflow with the blood of Martys. Yea, this is she that killed *our Lord Iesus*, as it is above, *Chap.* 11. 8. So that it is hard to say, how much *Christian* blood the wicked Emperors shed, after that there was made an onset to their cruelty from thence. What slaughter soever was made through the whole world almost, that proceeded either from the Edict, or the provoking and allowance of this City. It cannot be expressed how many and great wars the horrible *Popes* have stirred up in the Ages following, who have set all the *Kings of Europe* by the eares together.

And besides the massacres that were made by publique wars, how many holy men have lost their lives, because they and *Rome* could not jump together in one minde? For which cause they were proscribed for Heretiques, and were consumed with the tormenting flames of fire. It treades in the same steps at this day; as it appeareth by that execution which it made lately in the yeer 1595. upon a certain *English man* for striking to the ground their sacra igious sacrifice of the *Altar*, out of the hands of the *Arch-Bishop* of *Ambronensis*. For after they had cut off his right hand, and had scorched the rest of his body in sundry places, with burning torches, while hee was dragged through the City, by his executioners, at last they burnt him alive over against the Capitoll.

At length behold (*O yee English men!*) whither it is that yee

fly over for whatsoever cause; namely, to that place, where so great impiety raigneth, that if so be that yee have any seed of Election remaining in you, you will chuse rather to die a thousand deaths, then to give any toleration to it with your silence.

Is not the same *Rome* the forge of Rebellions, and the slaughter-house of Christian Princes at this day? Certainly this *Councel* that is made of a company of Furies, doth first decree the killing of Princes, and then it sends out the *Iesuites* underhand, that are a crue of cut-throats and poysoning Villains, who do bring their wicked decrees into execution, by any means they can devise. It were an endlesse labour, to go through all thy butcheries, *O Rome*! Thou art drunk indeed with blood, tumbling thy self in thine own surfet, which thou hast parbraked with excessive quaffing of blood.

Now therefore all these common properties being joyned together, do shew unto us such an *Whore* as this; namely, one that is increased and sustained by the *Beast*, one that is *Prince-like, rich, glistering*, that *great Mother City* and *spirituall Babylon, the Princesse of all superstitions*, yet one that doth deceive men cunningly with her juggling sleights; and lastly, *a cruell killer of the Martyrs*. All which, if they can be found no where else together, but in *Rome alone*, let us take notice of the *City* that is to be condemned, and let every one take heed in time, how he have any society with her, lest that he perish together with her in her destruction, that is now shortly coming upon her.

And I marvelled. Thus far of the Typicall description. Now he passeth over to the Interpretation of it, the occasion whereof is set down in these words: But how is it that *John* marvelleth; whereas this is the property of cursed men, beneath in the 18. verse. This marvelling is full of indignation, because of that so great felicity of the wicked *Harlot*, whose just destruction should have been seen in her first conception, or at least, when shee was in her Cradle. But as for wicked men, they admire her with a kinde of worshipping of her, out of an opinion of a certain excellencie of hers, even as they are said to marvell after the *Beast*, *Chap.* 13. 3.

But was he ignorant of the *Beast*, which he saw, *Chap.* 13? No such matter; Neither is he said to admire the *Beast* alone, but as hee was joyned with the *Woman*, both which he had not beheld before in this new portraiture, and this setting out of them in so full and complete manner.

And who is there that would not be astonished to see, that the

Throne

Throne of the *Dragon* which *John* saw, to be made a sheepfold of Christ in some sort, after that the *Dragon* was thrust out thence, could rise up againe, to this height of impiety? But we must not stick in the person of *John* onely, who doth now beare the common person of the faithfull, but we must understand that certaine godly men that live under the *fift Viall*, considering the horrible blasphemie of *Rome*, which they have tried and known most undoubtedly, and thinking withall of this felicity of hers, of what kinde soever it is, should wonder with themselves exceedingly how it could be, that so great impiety should remaine unpunished so long, and this wondring of his moved the *Angel* to take upon him the full opening of these things.

Vers. 7. *And the Angel said unto me, Wherefore doest thou marvell?* The interrogation containeth in it a certaine reproofe of mens negligence, and sillinesse, as if he should say, unlesse men had shamefully scorned to observe the former times, they should have had no need to wonder at the whore now, because they see her to flourish with this kinde of felicity, such as it is. But *our mercifull Father*, who pardoneth all the faults of his children for Christs sake, doth forgive this carelesnesse of theirs also. And therefore he sends his *Angel*, who may make the whole matter most plaine unto them; For this is that effect of the words following, *I will tell thee the mystery*, &c. Whereby yet he intimateth, and that not obscurely, that the interpretation also it selfe should not be clearely known of all men, but that it should remaine hidden still from men of feared consciences, as we saw above at the 3. and 5. verses.

Vers. 8. *The Beast which thou sawest.* The first interpretation is of the *Beast*, and that first in regard of his *whole Person*, as we have distinguished it in the Analysis, whereby his diverse estate is declared according to the foure changes of the times, such as he should be now at last known to be most plainly under this *Vial*. The first time is that *wherein he was*, the second *wherein he was not*, the third *wherein he arose out of the bottomlesse pit*, the fourth *wherein he shall goe at last into perdition*. As touching the first, it is not to be understood of any time which were before *Johns* age, or before this Prophecy was revealed unto him.

For the *Angel* doth flatly affirme, that this *Beast* was not come yet, vers. 10. That is, that he was not extant as yet, when *John* received this Prophecie, but that he should receive power at the same houre with *the ten Kings*, who were not come to their Kingdom as yet in

Johns

Iohns time, verſ. 12. Therefore this *Beaſt* is not properly the *Devill*, as ſome of the ancient writers interpret it, which *Ribera the Ieſuit* catcheth at greedily. Of him it cannot be ſaid that he was not yet come, or that he had not received power as yet, whoſe Kingdome did both then flouriſh moſt of all, yea it flouriſhed before *Chriſt came in the fleſh*. We ſhall ſee afterwards that the firſt birth-day of the *Beaſt* is to be referred to that time, wherein the *Dragon was thruſt out of heaven, and gave him his Throne*. And ſo the forty two moneths wherein he did exerciſe his power chiefly, which is the ſame ſpace of time with that *of the Womans lurking in the Wilderneſſe*, and *wherein the two Prophets were cloathed in Sackcloth*, did challenge the ſame beginning with this *birth-day of the Beaſt*, Chap. 13.5. and 12.6. and 11.2. Which we have ſhewed to have fallen out about the time of *Conſtantines* inaugurating into his Kingdome, many ages after that *Iohn* departed out of this life. From which beginning the firſt article noteth that the *time was*, when the *Beaſt* flouriſhed for a certaine time, namely from the end of the publike perſecutions by the open *enemies*; whom the puiſſance of *Conſtantine the great* put to flight.

The ſecond Article teacheth us that after that happy tranquility that the *Beaſt* had long enjoyed, a new tempeſt aroſe, which did afflict the *Beaſt* ſo vehemently, that men might well and juſtly ſay, that he was once of old, but he was *not now*, as whom they might think to have periſhed utterly in thoſe troubles, as it came to paſſe after that time of peace and breathing which he had under ſome few Emperors (during which time, the authority of the *Pope of Rome* had grown marvellouſly) when as the invaſion of the *Barbarians* did miſerably *vex al Italy*, did waſt *Rome it ſelf* horribly, which was the *thron of the Beaſt*, and cut off the *Popes authority* that had grown rank and riotous even to the root almoſt. Might not men have cryed out at that time and have ſaid by right, that the *Pope had been, but was not*, when as they might think, that not onely his authority, but his Seate alſo was quite overthrown and paſt hope of recovery.

This ſecond time was called *his wounded head*, Chapt. 13. 3. Which brought with it the knowledge of his former eſtate, whereof there could be no knowledge till this change happened. But yet the *Beaſt* lay not for ever in this overthrow, but he got up and out of it againe as the third Article teacheth us, *he aſcended out of the bottomleſſe pit*, which came to paſſe, when he put forth his *hornes* againe, after that Tempeſt brought in by the Barbarous people was blown over.

This

This Article containes in it both the healing of the wound by *Iustinian* and *Phocas*, as also his uprising out of the *Earth* by *Gregory the second*, of both which we have spoken, Chap. 13. 3. 11. and 11. 7. and 9. 2. 11. This *Gregory* exercised that power, which his ancestors had obtained from the *Emperour*, yea far greater, being become not only an *universall Bishop*, but also a Soveraign commander of all commanders *dictatorlike*, one that could give and take away the Empire at his pleasure. It is enough to note out the first beginnings of matters in this place; we have shewed elsewhere who was the first *Pope* that conferred upon men the name of the Emperour over the Western people. Then therefore did the Beast plunge up out of the Pit, when the *Popes had gotten this earthly power to themselves*, as we have shewed, Chap. 13. 11. Which *earth* he calleth *the bottomlesse Pit* here, as it is also called elsewhere as Psal. 71. 20. *Thou makest me to arise out of the bottomlesse places of the earth*; and so much of the third time.

The fourth is, *he shall go into destruction*, which teacheth that this new revived dignity shall not remain for ever, but that it is to be diminished by little and little, and to be wasted leisurely, till it be quite extinguished at length; as we have heard before in the second chapter that *Iezabell* the paramour of this *Beast*, lay sick and languishing with an incurable consumption, even as we see at this day, it is come to passe both in *Rome* and in the *Pope*, but their funerall and exequies remaine to be kept as yet, and this Revelation will teach us afterwards, at what time that shall be. These are the foure notable changes, by observing of which the *Beast* might be clearly known of men that are not wilfully blinde, as out of which we have a most strong argument both *of the time When Rome is the Whore*, and of *the person* of *Antichrist*.

For that *City* is the *Whore*, wherein *Antichrist* raigneth, that is, the *Beast which Was, which Was not, which ascended out of the deepe*, and *which shall go into destruction*. But *Rome* is the City wherein from the time of *Constantine the great*, the *Pope* raigned, *which Was*, which *Was not*, which *rose up out of the deep*, and *shall goe into destruction*.

Therfore *Rome* is the *Whore* from *Constantines* time, and the *Pope of Rome* is the *Beast* and *Antichrist* from the same time, in whom we see all these changes to be at this day, as far as it can be, while he is not quite carried away out of this world, into the bottomlesse Pit of Hell, from whence he came; whence we conclude that it is not to be doubted, but that he is that *adversary*, *that man of Sinne*, *that*

great

great Antichriſt, whom we ought all of us to flye from and to abhor, and to wiſh and work him deſtruction with all our might. If any man thinke that the Beaſt cannot be known before his laſt diſmall doomeſday (which is to know him too late) let him obſerve, how the *Angel* ſtayes himſelfe in the third Article in the end of the verſe, ſaying; *ſeeing the Beaſt which was, and was not, and yet is*, whereby he teacheth us, that there may be certaine knowledge had of him at the time of the third change.

And the inhabitants of the earth ſhall marvell. Namely by giving all honour and obedience unto him, being dazled with the gliſtring ſhew of his falſe dignity, which was called before, *marvelling after the Beaſt*, chap. 13. 3. And yet leaſt we ſhould think that all men are to be carried headlong into this damnable ſin of *honouring the Beaſt*, he reckoneth up the *inhabitants of the earth* onely among this crue, namely the Citizens of the counterfeit Church, *Whoſe names are not written in the Booke of life*. Now therefore conſider in Gods name, (O ye followers and favourers of the *Pope* and *Popery*) how much it concernes you to try what ye can do, to cleare your *Pope* from having any affinity with the *Beaſt*? For if he be found to be covered in his skin, (which this Chapter will make clearer, than the light at noone day) you are utterly undone all the ſort of you, unleſſe you will flye from him, and avoid all conſorting with him aſſoone as may be. I beſeech you, as you tender your own Salvation, lay aſide all hatred, prejudice, and bitterneſſe of affections, and then weigh the matter with me in equall ballances. The matter is great that you and we ſtand upon and deale in, either the winning or loſing of eternall life.

Do ye not ſee the *Pope* and the *Beaſt* to treade in the ſame ſteps continually hitherto? Marke the things that follow after, we ſhall finde both of them ſtill go on together in the ſame tracke, which the *Holy Ghoſt* hath chalked out, and that hand in hand, and with equall paces. But it may be you will cry out, that this is a new interpretation: But do not offer to binde the *Holy Ghoſt* to be at your command and pleaſure. It is he that ſorteth out the meaſure of knowledge to *every time*, according to his own good will, and that moſt wiſely.

Conſider rather the conſent of the whole Prophecy, which will give moſt plaine and evident proofe of its own authority and certainty; and count that to be moſt ancient, which ye ſhall finde to be moſt true. Why do you ſuffer your ſelves to be deceived with the

name

names of the Fathers, whom the *most certain event* doth teach, to have been exceedingly blinded with errour, in the most places of this book of the *Revelation*? This is the notorious cunning and couzenage of the *Iesuites*, to call those men chiefly to witnesse, and to cite those interpreters, with whose venerable ignorance they might hide and cover the *Popes impiety*, while those ancient Fathers lived, which was either before *Antichrist*, or straightway after, & from the time of his infancy, they could not be much endangered by him. They understood sufficiently, that which availed them to their salvation, God would have all other matters to be wrapped up from them in darkenes, till the time fore appointed came, that Reprobates *seeing, should not see*, and so the way should be made to fulfill his Holy and just decree. Awake therefore (*O ye Popish people*) awake you that lie and have been lying so long in so dead a sleep, and at length open your eyes to behold the truth that shineth so brightly. Which if you shall behold, to glister more gloriously, then it can be obscured with any duskish Cavills and delusions, that the *Judgling Iesuites* can cast upon it; remember that which is here again inculcated by the *Holy Ghost*, that all they who shall *admire and honour this Beast, are not written in the Book of life*, and then look well about you, as the waightines of the matters requireth of you.

Let me likewise admonish you (O my brethren in a few words, for so I account of you, while there is any hope left of your repentance) who change your Religion and turn Catholikes in lesse then two or three dayes, ye are so giddy headed, and new fangled, you think it to be fine sport, to revolt from the *Truth* to the *Pope*, but take heed lest in good earnest ye cast your selves into Hell for a pastime: what? will ye wilfully dash out your own *names out of the Book of life*? Ye make shew as if you would be made *Catholikes*, but consider that those whom you call and count *Catholikes*, are called and counted flat *Reprobates* by the *Holy Ghost*, vnlesse they will get them packing away at length and that in all hast, out of the Popes Camp, whether you play the runnagates out of the Camp of your *Captain Christ*, and that as you pretend, for salvations sake. But this pretenced plea of seeking salvation by this your revolt, is but a toy; I know where your shooe pincheth you; you cannot live at home but in poverty, or disgrace and infamy, it may be for some of your lewd pranks you have plaid here, or else you cannot brook to see others preferd & esteemed above you. But what can you gain by it, if you get the largest and amplest reward, for your labor that can be given you in this world,

if you shall cast away your soules for ever? What infamy can be greater, then to be enrolled among the *heard of Goates* that are to be awarded into everlasting fire? Or who is there that may not think himself esteemed and honoured enough, that is numbred among the *Saints and Sons of God*? Consider of these and the like things I beseech you, and do not think it a light matter to forsak the *true God*, and to make a league of amity and fellowship with the *Divell himself*. Behold also you that harbour *Iesuites and Priests* so gladly in your houses, what pestilent Vipers you nourish in your bosoms. Whatsoever he is that would reconcile you to the *Pope*, and so would make you to be his confederates, he goeth about certainly to tumble you into the bottomlesse Pit of Hell: Whereof the *Pope is the Angell, King, and Key-bearer*, whose name is therefore called in all tongues *Destroyer, yea destruction it self*, as we have heard before, Chap. 9. 11. And this name doth notably agree with that name, *the Son of Perdition*, which is given him, 2 Thess. 2. 3. How wretched a course is it to seek to loose eternall life without all peradventures, and that to avoide an uncertain danger in this life?

Do not measure and waigh the matter any longer which is of such importance and consequence, rather by the Iesuites coloured lies, then by the perfect square of the truth it self which is so manifest. Neither be so obstinate, as to despise my counsell and advice. I am an adversary onely to your errours, I desire from my heart to have your persons saved by *Jesus Christ*. Examine what I say, I desire to be beleeved upon no other condition; And if upon triall you finde matters to be so for certain as I say, then take notice of the subtill serpentine sophistry of the *Iesuites*; thrust out from among you these hellish furies, curse these detestable and pestiferous fellowes, and all the brood of them to the Pit of Hell, behold your own danger, and if you have any care of your Salvation, at length and at last be wise and well advised.

From the foundation of the world. So before the eternall decree touching the death of Christ, and touching the force and efficacy thereof was signified by these words, Chap. 13. 8. Now the same kinde of speaking noteth out the *Eternall Election* of those that shall be saved, which two things are most neerly joyned together.

Seeing the Beast which was, and which is not, and yet is. These last words, *and yet is*, seem to be read thus, *and he is present*. The difference of the readings is, that the words of the common reading signifie un-

to

to us, that the *Beast* was remaining alive in that discomfiture which he suffred; as if it were said, although he be not extant in the opinion of men, yet he is, and so both the members are referred to the same time, as before *John* saw one of *the heads wounded as it were in a deadly manner*, which yet was not quite cut off and killed, Chap. 13. 3. The other reading noteth out the third time more manifestly, wherein the *Beast* should revive again after the calamity which light on him was passed over, which *Aretas*, *Complutensis* and other books do plainly distinguish, who reade it thus, *and he shall be forth coming*, and so *Primasius*, *he shall come*, or *he is to come*. Yet that former reading of *Theod. Beza*, may carry this same meaning also. Though the *Beast* was not erewhiles in mens opinion, yet *now he is*. And so the words are to be taken in this sence, that they may have reference to the *Beast* as he cometh forth of his Calamity, not as he lieth still in it. For they answer to the third article, *and he shall rise up out of the deep*, as it is evident by the fact of the men that admire the *Beast*, who would never honour him, as he lieth forlorn and perplexed, (which yet they must needs do, if these words did respect the same time with the words of the member that goeth next before.)

But as he recovereth his dignity again beyond all expectation of men, and that in more ample manner, then he had it before, as it hapned unto him in his third Change, after he was healed of his wound, Chap. 13. 3. Wherefore the vulgar Latine reading is faulty, that passeth by this third member, making men to *admire the Beast*, when he is not, which is contrary to the truth of the matter. Besides it is plain, that it is not to be read in the future tense, but in the present, because men do not admire his dignity that shalbe, but that which they behold presently. Out of which we may gather, what kinde of *admiring of the Beast* it is, that is an evident mark of a Reprobate in a speciall manner, namely that whereby men *honour the Beast* that got life again after he had taken a deadly foil, which is the *second Beast*, C. 13. 11. Till that time, the *Beast* was not so desperately impious, but that he might deceive the *Saints* easily, but he came afterwards to that heigh of wickedness, that they must needs be exiled from *Gods Kingdom*, who do acknowledge him to be such as he professeth himself to be, by admiring and applauding him. Now in that the *Angel* doth not go on to reckon up his diverse estate, beyond this third Article, he sheweth thereby that he should be openly known to the world, before his last end should come.

Vers. 9. *Here is the minde.* Hitherto we have had the interpretation

of the *Beast* in respect of *his whole person*, Now the *Holy Ghost* setteth upon the interpretation of some of his principall parts, to which he prepareth away to get himself better attention by this preface; Which yet is uncertain, whether it be to be referred to that which went before, or to this which followeth, it seemeth to be placed in the middest, to belong equally to them both, to move men to consider diligently what hath been or shall be said touching the *Beast*.

It seemeth to be a defective kinde of speech, that is to be made up after the manner of that, Chap. 13.8. *Here is wisdom, he that is endued with wisdom let him make the computation of, &c.* So in this place, it seemeth the full sentence should go thus. *Here is an understanding, let him that hath understanding understand.* And so we have heard the conclusions of the seven Epistles to the seven Churches to go after this manner.

Let him that hath eares heare. Or else the full meaning may be in these words by themselves; *Here is the minde that hath wisdom*, as if he should say; give heed and marke those foresaid Changes of the *Beasts estate*, marke likewise and consider well of the interpretation of the *Beast*; the understanding of these things is true wisedome indeed, as whereby a man may escape everlasting destruction. But these words are not onely set here to stir up men to attention, but also for a Prophecy, as which do teach us Prophetically that every one shall not be able to see that open noon-day-light, which God shall bring into the world, to lay open *the Beast* with all, but onely such as are endued with true wisdom, and have their eyes opened and inlightened by God. The *Beast* is like herein to the *Whore*, whose name written on her forehead was *a mystery*, which should be no lesse kept close from the knowledge of most men, then some dark riddle that cannot be opened. For Prophecies are not made manifest to all men, no not when they be fulfilled, as *Bellarmine* saith, and that trifiingly as we will shew afterwards, but onely to some certain and peculiar men, to whom God shall give power to understand, whereas the residue of men shall remain dead and buried in their former blindnesse. And this short advertisement doth convince the Papists to hold a threefold errour touching *Antichrist*, *one about his common name*, another *touching his doctrine*, the third *touching his publike persecution*, of which we will entreat more at large in the confutation of the Papists, which shall be made at the end of this Chapter.

The seven Heads are the seven hills whereon the Woman sitteth. Now he interpreteth the parts of the *Beast*, as we have have said, and first

firſt he teacheth us what his heads are, both thoſe which are permanent in this verſe, and thoſe which paſſe away ſucceſſively in the 10. and 11. verſes. That ſo we might know certainly what, and who, is this *Whore* both in reſpect of *the place*, and *the time*.

Thoſe head are the ſeven Mountains upon which the Woman ſitteth, that is, the ſeven hills of the City of Rome; called in Latin, *Palatinus, Quirinalus, Aventinus, Celius, Viminalis, Æſquilinus, Janicularis*, for which this City is famous through the whole world; and is called of the Grecians *the Seven-topped* or *ſeven-Creſted City*, and of Varro, *the ſeven-headed City*, and that becauſe of theſe hills. And this periphraſticall name ſeemed fitter to be given *Rome* by the lofty ſpeaking Poets, then to call her by her proper name, when they ſpeak of her. As *Virgil, Georgic.* the ſecond toward the end. Out of queſtion *Rome alſo is become one of the moſt godly places in the world, by meanes of husbandry as the which alone hath compaſſed for her ſelf, ſeven Towers with a wall round about.* So likewiſe Ovid de Triſt. Book 1. Eleg. 4. *It is no baſe place of habitation, from whence I am baniſhed, but from* Rome, *which looketh round about and over the whole world from her ſeven lofty hills, and where the Throne of the Empire, and the Temple of the gods ſtand: and again*, Book 3. de Triſt. Eleg. 7. *My Books ſhall be peruſed and read, as long as Martiall victorious Rome ſhall look from her ſeven hills, over the World which ſhe hath conquered.* Neither would God have this matter teſtified by the verſes of the *Poets* onely, but alſo by the publike ſolemnity that hath been kept of old at *Rome*. For the *Romanes* were wont to celebrate a Feaſt called *Septimontium*, becauſe of the ſeventh Hill that was reared up, and joyned to the other Hills that were about the City, whereupon *Rome* was made *a City with ſeven hills*, as *Plutarch* reporteth in his book called, A Deſcription of Romane Antiquities. Theſe things are ſo manifeſt, that the Papiſts themſelves are now compelled, to confeſs as much, will they nill they. We have ſhewed that *Bellarmine* doth prefer this opinion before the reſt, in his third Book of the *Pope of Rome*, Chap. 13. *Ribera* alſo the *Ieſuite* holds the ſame opinion, yea and confirmeth it with many arguments, writing on the 14. Chapter of this Book of the Revelation, Number. 30.

So that there could be no controverſie remaining about this matter, if men were in their wits, but we have touched their madneſs before; who disjoyn thoſe things which are knit together inſeparably. They confeſſe *Rome* to be this *Whore*, and yet they will not endure to have it to bee *the Seat of Antichriſt*, as if theſe two could bee parted aſunder,

aſunder whereof the *one ſitteth, and is borne*, the *other carrieth*; but if this conjoyning of them be of little force, behold here we have a more ſtreight, yea, a moſt ſtreight union of them, as it were, of the head with his body; ſo that they who will ſend away the *Beaſt* to ſome other place, then *to Rome*, muſt needs imagine him to be a body without his heads.

Thus therefore I conclude demonſtratively from hence, the *City where the heads of the Beaſt, or of Antichriſt are remaining, fixed and ſtable*, is the very ſeat of *Antichriſt*; But *Rome* is the City where the heads of *Antichriſt* remain fixed, therefore *Rome* is the ſeat of *Antichriſt*. You can never eſcape the dint of this Argument (*O yee Papiſts* !) while you live. It muſt needs be as fixed, ſtrong and durable, as are the Mountains themſelves of your *Rome*. Yet we will ſtreightwayes ſee what you are able to object to the contrary, when we come to the confuting of your newly coyned *Antichriſt*.

Verſ. 10. *And they are ſeven Kings, whereof five are falne.* So much of the *durable heads*; thoſe which are paſſing away follow, which are *the ſeven Kings*: So that we ſee there is a double applying of this one Type, that teacheth us, that there is an inſeparable conjunction of *the Hils* and *the Kings*; whence we have another neceſſary argument afforded unto us, to prove that *Rome is the ſeat of Antichriſt*, in this manner; *The ſeat of the ſeven Kings is the ſeat of Antichriſt, Rome the City with ſeven Hils, is the ſeat of the ſeven Kings: For the heads are both the Mountains, and the Kings; Therefore Rome is the ſeat of Antichriſt.* But who, or what are theſe ſeven Kings? They are not ſeven ſingular perſons, as *Victorinus* would have it, but they are *the ſeven forms of Princehood*, or *Regiment that have been in Rome*. For if each of the *heads* ſhould note out ſingular men, five of which fell in *Johns* age, that is to ſay, *Galba, Otho, Vitellus, Veſpaſian, Titus*, and *Domitian* was the ſixth, who was then Emperor; and if *Nerva* was the ſeventh who was then to be expected, who ſhould continue but for a ſhort time, and ſhould have *Trajane* to ſucceed him immediately, who ſhould be both the *eighth* and the *ſeventh* at once, if (I ſay) the heads be to be numbred thus, it muſt needs be that this *Beaſt* ſhould have quite failed and periſhed in *Trajane*, who ſhould be his laſt *head*, and that there is nothing now at all to be feared from him of the world. Unleſſe we ſhould thinke, perhaps, that he is ſtill remaining alive, when all his live-heads are cut off, or that new ones ſprung up again, like the heads of *Hydra*, when the old were ſtrook off, whereof yet *Iohn* hath made no mention.

tion. But that we may not thinke that those *seven Kings* are taken Synechdochially, where are the ten *Kings* that arose together with *Nerva?* These must needs subsist together with the *seaventh head*, as it followeth in the 12. verse; or how could the *Beast* seeme not to be when *Nerva* was dead, specially seeing he had adopted *Traiane* before his death? Or what cause is there why they were more reprobates that *admired and honoured Traiane*, then they that admired the former Kings? For so stands the estate of the *seventh head*, that the worshippers there of are most speciall Reprobates, as we have seene above, vers. 8. Many such things as these will not suffer, some singular men to be understood by these *heads* here. To these we may adde, the manner of speaking here used, which is such, that it sheweth *the Kings* to be the *heads of the City*, as long as the Hils be. Otherwise both the *Hils* and the *Kings* were *heads* for some short time perhaps, but they neither were, nor should be *heads* for a farre longer time, if there were a divorce made between the *heads*, which the Holy Ghost joyneth together, seeing the *Hils* onely should remaine, when the *Kings* were gone. The Kings therefore, howsoever they did not all subsist together, as the *Hils* did, shall be called by the name of the *heads of Rome*, for as long a time, as the *Hils*. But concerning the person of this durable King, the time of his raign shall yeeld us a demonstration who he is, vers. 11. But if the *Kings* be kinds of *Government*, which be their kinds? *Ribera the Iesuite* being privy to his bad cause, and knowing that this matter could not be so gently touched, but that their botch would be grieved at the same time, flyeth to the *seven Ages of the World*; the first whereof he makes to be from *Adam* to *Noah*. The second *from Noah to Abraham*. The third *unto David*, the fourth *to the captivity of Babylon*, the fift to *the comming of our Lord*, the sixth from *thence to the comming of Antichrist*, the seventh *from him to the day of Judgement*. Which acute invention of his makes me remember that saying of *Horace* the Poet; *If a Painter* (saith he) *would ioyne a Mares shoulder to a mans head, and would then paint, on all kinds & colours of feathers, &c. could the beholders hereof keep themselves from laughing at this ugly foolish picture*, Certainly the *Iesuite* passeth this Painter in folly, who hath made a head that may be alike set upon the shoulders of all and every City in the whole world. The *Holy Ghost* intends to deliver a certain mark to know the *Throne of the Beast* by; The Iesuite like an old crafty Lapwing, keeps a pittifull noyse, in any place rather then where the nest is, that so he might call men away from the nest, I know not whether.

But

But understand (O *Ribera*) *that the seven Hils belong to* Rome *alone, and that these seven Kings belong to the same City, to which the Hils appertaine. For the heads are both the mountaines, and the Kings, and therefore that these seven Kings belong to* Rome *onely*; And so we will ease thee of a great labour in searching out *Antichrist*, and wil make theeknow by a most certain argument, that he is to be found at *Rome*, for finding of whom out, thou hast compassed all the world to and fro, but all in vaine.

But what do I spending good time in vaine, to confute the toyes and devices of thine, which yet I could not passe by altogether, but that I must needs by this sleight touching of them, at least warn the Papists, not suffer themselves to be abused any longer the with fooleries of the *Iesuits*. The matter it selfe stands thus: These Regiments are proper to that *City*, to which the *hils* belong, and they are those *seven forms of government*, by which this *City* is no lesse famously known, then by her *seven hils*. Now *Cornelius Tacitus*, the History writer, numbreth up these Regiments in the beginning of his History, and that in this manner; *Kings* were the first that did possesse and govern the *City of Rome*, *Lucius Brutus* set up & brought in liberty with the *Consulship*. The *Dictators* absolute authority was taken up for a certain short time; and the power of the *ten men* lasted not above two years, neither yet did the *Consul-like Authority* of the *Tribunes*, stand long in force, &c. The power of *Pompey* and *Crassus*, turn d soon to the making of a *Caser*. In which words he teacheth clearly that there had been six kinds of government in force at *Rome*, from the first building of the *City*, unto his age; namely, *Kings*, *Consuls*, *Dictators*, *Decemvirs*, *Tribunes*, *Emperors*. The seventh, which is of the *Popes* was not known of him, as being dead before he could see it.

Five have fallen. That is, *Kings*, *Consuls*, *Dictators*, *Decemvirs*, *Tribunes*, for these kinds of government were quite ceased and vanished away before *Iohns* time.

One is, that is, the sixth kind of government is by *Emperours*, in whose power the sway of the world was, while *Iohn* lived.

And another is not yet come, that is, the *Pope*, the *seventh King*, who was not the Governour of *Rome* as yet, while the Apostle was living. And the Adjective that serveth to note order, is very materiall; for he saith not, *the seventh is not yet come*, but, *another*, or, *the other is not yet come*, intimating thereby; that this seventh should be of a farre diverse nature from all the former Kings.

All these were *Civill Governours*, the *seventh* should be a *spiri-*

tuall

tuall one, or one of a *mixt kinde*, diſagreeing from all others that were before, whence it is cleare, that the *Chriſtian Emperors* are not the *ſeventh King*; for they differed nothing from the former in the kinde of their Government, only they took Chriſtian Religion unto it. And ſo there were new Religions added often in ancient times, though the form of the Government was nothing changed in the mean time.

Beſides, the *ſeventh King* muſt govern in the ſame place where the *ſeven Hils* are, as we have demonſtrated in the former verſe. But the Chriſtian Emperors never had the ſtanding place of their chief abode at *Rome*, but the whole uſe and profit of the *City* belonged to the *Popes*, by whoſe means alone the glory thereof grew from the time that this *ſeventh King* began his raign. That particle *(not yet)* ſheweth that there was a very ſhort time remaining, to the coming of the *ſeventh King*; For ſo we are wont to ſpeak of matters, that are to come not long after.

Wherefore *Ribera* the *Ieſuit* is a fond Commenter, who holds that the ſixth kinde of Government continued from Chriſts coming, untill three yeers and a half more or leſſe before the laſt day, and ſuch fooliſh creatures be all the Popiſh Writers, who will not have *Antichriſt* to be expected, before that ſame time, as if the *Angel* ſaying, *he is not come yet*, ſhould ſpeak of a man, whom the world ſhould not ſee yet after a thouſand five hundred yeers.

And when he cometh. That is, after that the *ſeventh Kingdome*, namely, of the *Popes*, ſhall be begun, when the *Dragon* ſhall be caſt out of heaven, and *Conſtantine* the Great ſhall come to the Empire; *He muſt ſtay but a little while*, that is, about an hundred yeers after *Conſtantine*, becauſe the *Popes kingdome at Rome* was to be overturned for a time, by the inundation of the *Gothes* and *Vandals*, who did handle *Rome* ſo cruelly, that was the *Throne and Tower of the new Princehood*, that it ſeemed to have utterly periſhed: *Genſericus* bereaved it wholly of every Inhabitant; *Blond. Decad.* 1. *Book* 2. And *Totilas* did lay it waſte again, ſo as there was neither man nor woman left in it; as the ſame *Blondus* reporteth, *Decad.* 1. *Book* 6. See *Chap.* 13. 3.

Verſ. 11. *And the Beaſt that was, and is not.* That is: And that *ſeventh King, the Pope, who came, and was in reſpect of the upriſing and originall of his power for an hundred yeeres from Conſtantines death, and which is not, as being extinguiſhed after that time in the opinion of men, by the breaking in of the Barbarians; this Beaſt* (I ſay) *is*

the eighth, and one of those seven. Where we must observe, that the *seventh King* hath the name of the whole given him by himself, and is called that *Beast*, whereof there was a description made in the eighth verse, by four interchangeable courses of times. For all those changes are proper to him alone; whereupon the *Holy Ghost* doth now immediately after the second change of the *Beast* whereof hee spake in the former verse, set down his double condition in the very words, wherein he was first described, thereby shewing, that those words, *And when he is come, he must continue but for a short time,* are all one with those, *the Beast which was, and is not.*

Even he is the eighth. Namely, *King.* For this eighth doth not agree with the word put for the *Beast* in his Gender; *The vulgar Latin* translates the words untowardly, he is *the eighth Beast*: For there are not eight *Beasts*, but eight *Kings*, the *seventh of which* is the *Beast*. The Relative Pronoune (*he*) seemeth to be a Demonstrative one, as it is often put for one; *he is the eighth King*, that is, the *Beast* is that *eighth King*.

The whole foregoing number also of the sentence, makes the Nominative case that governeth the Verb (*is*) as if he should say, now the *Beast* who was, and is not, is both that *eighth King*, and is one of those *seven*. This *eighth King* is the same *Pope*, after he had recovered his dignity from from that discomfiture, which the *Barbarians* brought upon him, when his *wounded head was healed*, as it is, *Chap.* 13. 3. Or when he that is not, did rise up out of the Deep, as it is, vers. 8 of this *Chapter*; Or when the *second beast* did arise up out of *the earth*, as it is, *Chap.* 13. 11. when *Gregory the second*, and his next successours did plunge up again, and got aloft by the help of their two *hornes*, *Pipinus* and *Charles the Great*: For we have shewed before, that all these things belong to that third change. But now whence cometh this *eighth King?*

What, hath the *beast eight heads* now, which were *seven* only a little before? No such matter, but this *eighth* is the same with the *seventh*, that hath the same disposition, manners, regiment, whereupon it is presently added, *and he is one of these seven*, only he is one that passeth the *seventh* in impiety, blasphemie, sacriledge. The *Popes* were not so wicked in their first originall presently after *Constantine*, as they were after *Phocas*; But more and lesse do not distinguish the kinde.

Therefore the newly revived *Pope* is the *eighth King*, most worthy of all the rest to be pointed out with the finger, and to have it cryed

cryed over him as he goeth; This is *Ipse he.* Out of which there may be a manifeſt reaſon gathered, why one *Antichriſt* was decyphered out by *a double Beaſt*, in the 13. *Chapter*, namely, becauſe he is both the *ſeventh* and *the eighth King.*

And hee ſhall go into deſtruction. Becauſe hee is to be utterly deſtroyed in his due time. This laſt member is the fourth time of the *Beaſt*, fetched out of the generll interpretation, verſe 8. And ſo that which is ſaid there, *Which was, and is not, and is to riſe up out of the deep, and ſhall go into deſtruction*, is here expreſſed in ſomewhat diverſe words, ſo that theſe, words, (*when he ſhall come*) anſwer to the firſt member: theſe *he muſt continue for a ſhort time*, anſwer to the ſecond: theſe, *and he is that eighth King*; *and one of thoſe ſeven*, anſwer to the third: the fourth is the ſame in both places.

Wherefore now we may ſee, that whatſoever is ſpoken generally of the *Beaſt*, doth belong to the opening of the nature of the *ſeventh Head.* Seeing then that this *Beaſt* is the *ſeventh King*, who was to have the next place to him that bare all the rule in *Iohns* time, and the regiment of the *Popes* came into *Rome* ſtreight after that Empire of the *Heathens*, we have found out both *Antichriſt* himſelf, and the time wherein he aroſe up, and that by a ſecond moſt certain demonſtration. Which, that it may be made more clear, may be propounded in this manner:

The ſeventh King ſucceded next of all after the Heathen Emperors, Who did make the ſixth King that raigned at that time, when John *wrote, verſ.* 10. Five *are faln, one is, that is, the ſixth. But Antichriſt is the ſeventh King, verſ.* 10, 11. *Therefore Antichriſt* ſucceded *next to the Heathen Emperors*; *and ſeeing the Pope of* Rome *is this ſeventh King from the time of the Heathen Emperors, as we have made it plain above: it followeth alſo neceſſarily, that the Pope of* Rome *is that higheſt and greateſt Antichriſt, of whom the Scriptures do forewarn us ſo diligently, and that from the time of the Heathen Emperors, and that the City of* Rome *is the Whore from the ſame moment.*

Now ſee yee *Ieſuites*, from how neceſſary principles this Argument proceedeth, bring what Engines you can to overthrow them, you ſhall do no more good then if you ſhould ſet ramparts to overthrow and ſack Heaven. But as for your aſſertions, about which you keep ſuch a diſpute, touching the time of *Antichriſt*, they are but abſurd forgeries of your own brains, and more fooliſh then all the fooleries that can be thought of, as wee will make it to appear afterwards.

Vers. 12. *And the ten horns which thou sawest are ten kings.* Hitherto of the *Heads*; now he interpreteth the *Horns*, which bring a more full and clear opening of the *time of the Beast*, then yet hath been had, with their consent. For the greater train and company that matters have with them, the more clearly are they perceived, and observed by the senses. To the end therefore, that that *seventh head* might be made known with more marks yet, and that his first Originall might be more certainly found out, it is filled and furnished with these *Horns* as it were with a certain pompous train and troop, with the noyse whereof wee might be stirred up to marke his coming.

The *Angel* doth interpret these *Horns* to be *ten Kings*, who are afterwards described of what sort they be, both by their *Kingdome* in this verse, as also by their minde and manners in the 13. verse; and lastly, by the war which they shall wage, verse 14. Their Kingdome is defined by a double time: the first, when it was not as yet received; *Who* (saith he) *have not yet received a kingdome.* The second when it was received; *but* (saith he) *they shall receive power as Kings at one hour with the Beast.*

That first meeteth with a doubt, whereby some man might think, perhaps, that these Kings did raign at the very same time when *John* wrote these things, *not* (saith he) *they do not raign yet, but they are about to raign shortly.* For otherwise it were a needlesse caveat if they should not come forth till three yeers and a half before the last day. The second time yeeldeth us yet more clear knowledge of the matter by a mutuall descrying each of other, which the *beast* and the *horns* do make of themselves.

They shall (saith he) *receive power as Kings at one hour with the beast*; for so I translate the word one hour in the fourth Case, wherein they are sometimes taken for a space of time, for *how long*, as, *these last have spent one hour in the working*, Mat. 20. 12. So, *could yee not watch one hour with me*, Mat. 26. 40. So, in like manner, *Mark* 14. 37. And so do the best *Greek* Writers commonly use the words of time, as, *doest thou continue at thy businesse without sleep all night long?* Xenoph. Pood 2. Sometimes these words, and the like, are taken for the terme of time, when; as in the 70. Interpretors: *Behold, I will rain down hail to morrow about this same hour*, Exod. 9. 19. So, *I will give them wounded into thy hands to morrow, at this self same hour*, Josh. 11. 6. In the new Testament, *The feaver left him yesterday at the seventh hour*, Joh. 4 52. *And at the ninth hour of the day*, Act. 10. 3. 30.

So,

So, *At what houre I will come*, Rev.3. 3. It is doubtfull then, whether theſe words do note out the laſting of their power, or the terme of time when it ſhould begin.

The firſt ſignification containeth the ſecond; For if they ſhall receive power *for one houre with the Beaſt*, it muſt needs be alſo that they ſhall receive it at the ſame houre together with him; but not contrarily, ſeeing the power of one may be prolonged to a further time, then the power of the other, though both of them had the ſame beginning altogether. Beſides the Hiſtory agreeth marvellouſly with the former ſignification, which yeeldeth more evident and plentifull knowledge of the *Beaſt*, by this double and more *Generall Marke*, and ſeeing out of all doubt, the Holy Ghoſt would have the *Beaſt* to be moſt certainely known, we may upon juſt cauſe hold, that this is the onely meaning of the words.

The next words, *with the Beaſt*, the vulgar Tranſlates, *after the Beaſt*, againſt the authority of all Copies, and againſt the truth it ſelfe. For *the Hornes* are reckoned in the firſt place, yea before *the Heads*, or any other part of the body, where ſpeech is made touching the *upriſing of the Beaſt*, which ſhould not have been done, if they had been after the *Beaſts* or the *heads* in their coming forth, Chap. 13.1. *Ribera* will have it to be the ſame ſenſe, whether we read *With the Beaſt*, or *after the Beaſt*, as if it were the ſame time to begin their Kingdom together and after. But he referreth neither of them to the time, but to obedience.

But this is alſo abſurd and unreaſonable, ſeeing to receive power whether it be *With* or *after the Beaſt*, cannot be all one with that, *to give power to the Beaſt*. *Beda*, being deceived with the vulgar Tranſlation, ſeeming to interpret it ſo. But we cannot finde a fit example, or a ſufficient reaſon. *To go a whoring after Idols*, is to ſerve them; but if to receive power after a man, beare the ſame ſenſe, certainly then the *Pope of Rome* ſerveth the *Devill*, after whom he tooke his power; ſeeing then the words are thus opened, hence we may obſerve, a double marke to know theſe *Kings* by, one, that they ſhall be made *Kings* together with the *Beaſt*; The other that they ſhall enjoy this Kingdom but for a ſhort time; for the words (*for a ſhort time*) ver. 10. The *Angel* doth interpret here for *one houre*. And that which is there ſpoken of the *ſeventh King onely*, is here given to all the *ten Kings equally*. Not that they ſhould exerciſe no power at all ever afterwards, after that they have ſeen this *houre* run out, (for how ſhould the *Beaſt* of whom this is ſpoken, together with them, enjoy his authority but

one

one houre onely, who hath *two and forty moneths* to tyrannize in, Chap. 13. 5.) But this is therefore thus ſpoken, becauſe their firſt power ſhould be for a time interrupted with ſome notable calamity, that ſhould come upon them after ſome few yeares, and the ten *Kings* ſhould fall into the ſame miſhap with the *Beaſt*, at their firſt beginning, that ſo the *Beaſt* might appeare the more evidently, who and what he is, and that to all the world by this miſery of his, and the Kings endured together.

Now therefore to come to applying of all this to the matter, we have ſhewed on the 13. Chap. that theſe *Kings* are the *firſt Chriſtian Emperours*. Which ſhall now be made plaine by the particularizing of them, and other matters belonging to them. Firſt, theſe *Hornes be Kings*, and thoſe no ordinary or inferiour ones, but *Emperours*, that had the Soveraign and higheſt power in their own hands, ſeeing they had *Diadems*, wherein they differ from the *Hornes* of the *Dragon*, as we have obſerved, Chap. 13. 1. *For he had ten hornes alſo.* That is, ſo many *Kings*, but yet ſuch as wanted crownes. For theſe were then belonging properly to the *Heads*, that is, to the *City of Rome*, where the higheſt Majeſtie of the Empire did reſide, all the Provinces being ſubject to this great Queen.

But now the caſe ſhould be altered at the firſt beginning of *Antichriſt*, the Soveraigne ſhould be elſewhere then at *Rome*, as we know it came to paſſe when the Chriſtian Emperours kept at *Bizantium*, or *Mediolanum*, or at *Ravenna*, who yet kept the height of their Government over the whole Chriſtian world, ſtill in their own power.

For all this while they ſpake like Lords and Kings; *We have iudged thee worthy of the Biſhoprick of our City, becauſe thou art a maintainer of Chriſtian Religion*, as *Conſtantinus* ſpake to *Liberius the Biſhop of Rome*; Theodor. Book 2. Chap. 16. Yea ſome Ages after, in ſixt *Councell of Conſtant.* Act. 1. *Conſtantine* himſelf gave a gift to the *Biſhop of Rome*, which they called his *Sacra*; in theſe words, *I give this to the Archbiſhop of our ancient Rome.* And this thing alſo the Biſhops of *Rome* did willingly acknowledge; *Boniface* writing to *Honorius* the Emperour, diſtinct. 97. Eccleſiæ ſaith; *Rome is the City which you of your gentleneſſe have given over to me. Gregory* writing to *Mauritius*, ſignifieth his ready obedience in promulgating his law, though he did not allow of his judgment by any meanes, ſaying, *I that am ſubiect to your commandment, have cauſed your law to be tranſported through divers parts of the world*; Book 2. Epiſt. 61. at the end. And

Agatho

Agatho speakes thus of *Rome*, *This is the City that is at the humble service of your Maiestie*, Concil. Constantin. 6. Act. 4. What was then become of *Constantines donation of Rome* that the Papists so talk of, all this time?

And yet the donation it self, if it should be granted to be good and lawfull, might declare sufficiently, where the Empire kept, and who had it in their hands at that time. Secondly, these *Kings are the Hornes of the Beast*, through whose helpe and furtherance the *Popes dignity grew great*, while they drive away all hostile violence from them, that might seem but to encroach upon it any whit. Neither did they onely helpe them to grow with fighting in their defence, but also by giving them mighty store of riches. For although the *Papists* do boast of *Constantines donation* impudently, as we touched it right now, yet it is certaine that he did grace and honour both the *City* and the *Bishop of Rome* with many Priviledges, and that the Emperours that followed after him, tooke nothing away from them that he gave, but did rather put more to the heap.

Thirdly, they are said to be *ten*, because so many of the first Emperours should be notable for their diligence and paines in subduing the enemies of the Romans, by meanes of which opportunity the *Beast* that was newly crept out, might get strength, and might grow great in his first age.

Now the *particular Kings* were these: 1. *Constantine the great.* 2. *Constantine*, *Constans*, *Constantius* his Sons; 3. *Iulian*, 4. *Iovinian*, 5. *Valentinian* and *Valens*. 6. *Gratian*, *Valentinian the second*, and *Theodosius the great*. 7. *Theodosius*, *with Arcadius* and *Honorius his Sons*, 8. *Arcadius* and *Honorius alone*. 9. *Honorius* and *Theodosius the younger*, 10. *Theodosius* and *Valentinian the third*; For so do Jerome, Prosper, Victor, the Bishop of Turone, Marcellinus Comes, and all the rest of the writers both Greek and Latin, that I could ever see, number the Emperours that raigned together for one. For the Empire *of Rome* was one, though it was divided in the chiefe places and Governours, *as the Image in Daniel*, Chap. 2 40. did also shadow out one Kingdom, with legs and feet that were divided. As long as these raigned, the Beast that was but lately hatched, did flourish, being then at length greatly and sore afflicted, when these were dead and gone, seeing there was no horn extant for a long time, that was able to drive and keep away his enemies from his head and shoulders. And yet all the *Hornes* were not of equall strength, but the last of them, were weaker than their fellows, for *Rome* was twice taken in *Honorius*

rius his raigne. When *Alaricus* and *Ataulphus* were Captaines of the war against it, and yet the *Beasts head was not wounded in a deadly manner* at this time, seeing it was a shamefull rather then an harmfull overthrow which he had, *Pompon. Let.* in the life of *Honor.* and his hurt was presently repaired againe, when *Honorius* the *Beasts Horn* began to put forth his power, and to rowze up himselfe, for then he drave the *Gothes* out of *Italy*, and *Attalus* their King was triumphed over at *Rome*, and after that his right hand was cut off, he was carried away into *Lipara*, at the commandment of *Honorius*, *Sabellic.* Enn. 8. Book 1. Certainly *Constantius* and *Aërius* did behave themselves very stoutly after that, and did defend the Majestie of the Empire very worthily from all the assaults of the Barbarous people, howsoever *Honorius* and *Valentinian* their Soveraign Lords, plaid the Cowes through sloth and lazinesse.

But after that these *two last Hornes* fell, it can hardly be told, how many and how great calamities were heaped upon the *Beast* every day, when as there was no aide for him either in the *West* or *East*, that could drive back and beat down the outrage of his enemies, that rushed in upon him. Being therefore destitute of his *Hornes*, he came to that extremity, that men supposed him to be perished, and not to be at all, as the second Article of his estate sheweth, vers. 8. Worthily therefore are the *Hornes* reckoned to be *ten*, in which number the whole defence of the *Beast* is contained, which failed quite for a time afterwards, after that this number was come to an end. This is that *one houre*, during which the *Beast received power*, and not he onely, but the *ten Hornes* with him; which did come to ruine also together with him, seeing that there was no manner of valour or manhood left in any of the western Emperours for a long space of time afterwards, that was able to resist the fiercenesse of the enemies. For the rest that followed after, namely *Avitus*, *Maioranus*, *Severianus*, *Anthemius*, *Rethimer*, *Olymbrius*, *Glicerius*, *Nepos*, *Orestes*, *Augustulus*, that was the last of the Emperours, were no lesse short in their continuance, and feeble in power and strength, yea rather of no power at all, then they are very obscure and of no fame at this day, who are hardly known what they be, either by the rumour of men, or the records of writers.

Fourthly, the time wherein they had not received their Kingdom was the time of *Iohn*, and wherein this Revelation was written. The heathen Emperors were playing their parts yet, namely the *Dragon*, while the *Woman* did travell sore in the meane time *with bringing forth*

forth her son, as being not strong enough yet, neither being yet come to her full time, to bring her issue; as it is chap. 12. 2. &c. For howsoever there were some men in the ages next after *Iohns* time, who were somewhat better inclined to Christians than other, yet the *Dragon* did devoure all the hope straightwaies, as it came first up, as who was most watchfull to lie in waite for the *Womans delivery*, till at length the full time came which God had appointed, and did blesse, to be delivered of her lively man-child.

Fiftly, the time of receiving their power, is at the same houre with the *Beast*; for we have shewed, that the terme of beginning is also included in the space of enduring.

But seeing this *houre* is large, at what moment thereof was this power given? Namely at that, when the *Lamb* cast down *Diocletian* and *Maximinian* out of their Empire, c. 6. 15. For then shall we finde the *Beast rising up*, as it is clear by *the sealing of the Elect* about that time, c. 7. And by that *burning Mountain that was cast into the sea* a little after, ch. 8. By the *Churches betaking of her self into the innermost part of the Temple*, the wicked did domineer in the outmost Court, and in the Holy city, Chap. 11. By *the space of two and forty moneths*, throughout all which space of time, this lurking in the Temple and wildernes lasted, Chap. 11 3. and 12. 6.

By the same space of time wherein power was given to the *Beast*, and by the *Throne*, which he received by gift from the *Dragon*, Chap. 13. 2. 5. But especially and above the rest, by his succeeding next unto the first *Head* and *King*, namely to the Heathen Emperours, ver. 10. of this Chapter. The common cause of all these things, dependeth upon the driving of the *Dragon* out of heaven, when as the Emperors did give over their Empire so marvellously. For what other thing could be the cause why the *Church* did live in so distressed a fashion at that time, but onely the *Beast*, who was then come into the world?

The *Woman* therefore fearing him more terribly, then she had done the *Dragon*, did bring forth her son, and fly away both at once; that is, after that she had brought the Christian Emperors into the world; among whom, *Constantine* taketh the first and principall place, she straightway mued up her selfe in darknes and solitarines, having conceived more hatred in her heart, against the ambitious, and deceitfull Popes, who brought in shadowes, and pictures of Piety, in stead of its sound and expresse portraiture, more then she did against the professed enemies thereof; as it is Chap. 12. 6. Therefore these

Emperors onely are the *Hornes*, to whom alone all these properties do most fitly agree.

The Kings that arose up out of, and after the wasting and overthrow of the Empire, had not their beginning and Kingdomes together with the *Beast*, if we give him his second uprising, as others commonly do, about the yeare 606. but almost two hundred yeares before. For the people called *Suevi*, *Alani*, *Gothes*, *Vandalls* possessed both *Spaines*, while *Honorius* raigned. The *Vandals* did also hold *Affricke* in possession. The *Gothes*, the *Frankes*, the *Burgundians* seazed upon *France*, the *Englishmen* upon *Britany*, the people called *Hunni* kept *Pannonia*, and other people challenged other Countries as proper to themselves.

These *Kings* flourished, while the *Beast* was almost brought to deaths doore in the meane time, with that most grievous wound that had long before been given him. Neither did these receive their power *for an houre*, as the true *Hornes* did; but they hold that dignity constantly to this day by succession of their heirs, which once they atchieved. The glory (I say) of the Kingdomes did never fall to decay, howsoever many families perhaps have been often changed. Lastly, neither did they succeed next to the *sixt head*; but they have the *Popes*, and the *Christian Emperours* comming between and in the middest of them.

By the same arguments do all those things fall to the ground which *Ribera* the *Jesuite* setteth down concerning the *ten Hornes*, upon the 12. of the Apocal. Nomb. 11. As it may appeare clearely to him that weigheth the matter on both sides, so that I shall not need to spend time in confuting his fond conceits. If any man shall object that some of these Emperours were Godly and holy men, let him receive this answer once againe, that those good Princes knew not what Monster they were hatching, even as also it fared with many learned men, who took no lesse care and pains to set out and grace the *Beast* with their writings, then those *Emperors* did, to defend him with their swords. Which thing considered, it is no marvell that both of these did honour and adorn the *Beast*, and that striving who should do it most, seeing his confederate shew carried a kinde of reverence with it, but his fowle and ugly hue, was as yet more closely covered, then that it could be commonly seen. Neither is it needfull that all the *Hornes* should subsist at once, more then the *Heads*, which succeeded one after another. And indeed so is the *Beast*, a row and rank of Bishops, as we have shewed, which a long order of succession

makes

make us up, but it is not circumscribed in any one person. And yet these first Emperours are the *Hornes* in such manner, as that they do containe together with them the whole order of succeeding Emperors; but these are by name set downe before the rest, both because the labour and endeavour of these in advancing the *Pope*, should be first and most apparent, who when once these had left him naked and destitute of their assistance, should ly in the ditch in a forlorn case for a time, as also because the certain, definite, and evident number of these Emperors, that raigned in the first budding of the Popes iniquity, should lead the *Beast* the right way to his Lucifer like height in the Ages following, and might also furnish us with more plentifull light for the understanding of this whole mystery. For these *Hornes, which shall eate the flesh of the Whore*, and *shall burn her with fire at last*, are far distant from the times of *the first Hornes*, even the space of a thousand two hundred threescore yeares at least, as it appeareth sufficiently by those things which have been said before. Therefore there must a succession be understood necessarily, to which the name of the *ten hornes* agreeth, in respect of the whole body thereof. And these things being thus unfolded, we have a third demonstration of those things which are fetched out of this Chap. both of *Antichrist*, and *of the time of his coming*.

For the *Beast*, which received power for *one houre with the ten Kings*, who were not yet come to their Kingdome in the time of *John*, but were to come to it straight after that *the sixt King* was gone, who was then present, *is Antichrist*; but the *Pope of Rome is the Beast* who received his power a thousand three hundred yeares from this time, and that for one and at the same houre with these ten Kings, as we have made it manifest.

Therefore he is that Antichrist, and so hath beene for a thousand three hundred yeares. And thus all things are correspondent among themselves most fitly, and do all of them aime at the same marke in a marvellous manner.

Vers. 13. *These have one minde.* So much for the entrance into their Kingdom. The course and endeavour of these *Kings*, is to bestow all their strength and power with one purpose of heart, to defend and to maintaine the *Beast*. Which words do shew us in a few words, yet clearely enough, what minde the *Emperors* should carry towards the *Bishop of Rome*, chiefly by the space of *the two and fourty moneths*, which is the time of his flourishing Tyranny; For their declining from the *Pope* should not begin forthwith, at or upon this space

of time, but their ancient love and zeale to the *Pope* ſhould begin to quaile ſhortly after, and ſhould abate ſomewhat of the former fervencie thereof by little and little. Now who is there that will not marvel, to ſee ſo great conſpiring and combining of mindes and forces throughout ſo long a ſucceſſion, that they ſhould all of them deſire alike to have the chief dignity and Soveraignty to reſt in the hands of the *Biſhop of Rome*, and that they ſhould let nothing paſſe which might bring increaſe of glory and pomp unto him? The matter is manifeſt to every one in the *firſt ten Hornes*; even *Iulian*, who alone ſpent his ſtrength in vanquiſhing the enemies of the Empire, if not of the Church, did not a little helpe the *Biſhop of Rome*. And when *Rome* lay in her ruines, and the *Popedome* was almoſt quite aboliſhed, the endeavour of the Emperours was not wanting to reſtore, and to reſerve the former authority to *ancient Rome*, when as it might have ſeemed equall and juſt, to transferre the primacie to *Conſtantinople*, that was the ſeat of the Empire at that time, chiefly when as the *Biſhops of Conſtantinople* did challenge it to themſelves with all their earneſt endeavour, yea they did ſuppreſſe the ambition of their Eaſterne Biſhops at length, and commanded them to ſubmit themſelves to *the Biſhop of Rome*.

At laſt, when the *two new Hornes*, *Pipine* and *Charles the great* aroſe in the *Weſt*, there was more ſtout and fierce contention then before, in the *Beaſts quarrel*, c. 13. 11. Yea and it came to this paſſe at length, that the Emperours obliged themſelves to the *Pope* with an Oath of Fealty, and now they did that neceſſarily, which before they did freely and of their own accord. It ſeemed a politick device to the *Beaſt* for the better ſecuring of his eſtate, to ſet this for a *marke upon the right hands of the Emperours* afterwards, as we have ſhewed, Chap. 13. 17. Which cuſtome muſt be derived to all their poſterity, till the words of God ſhall be fulfilled, as it is after, verſ. 17. There was indeed a great combate between the *Beaſt* and ſome few of the Emperours, but this is to be marvelled at in every one, even of theſe, that they thought they had a matter of ſtrife, with a man onely, and not with the *Beaſt*, that is, with the *Pope*, not as he was *Pope*, but as he was a *man*.

They did perhaps hate him, as an open enemy of their outward eſtate, but yet they honoured and advanced the *Popedom* moſt carefully. But neither did the *Pope* ſtand in need of thoſe *Hornes* at that time, who was grown ſo mighty by his own ſtrength, that he compelled the *Emperours* that reſiſted him to ſtoop unto him, whether they would

would or no, and he made thoſe very ſame *Emperors* to come under his yoke now, by whoſe help he brought others under it before. Or admit that ſome one, who ſaw more then the reſt, did hate the very *Popedome* alſo, *yet one Swallow maketh not a Spring:* As for the words, *Montanus* reads the Verb in the preſent Tenſe, *they do give*, as that in the beginning of the Verſe, *they have*, though ſpeech be had of that which is to come, which yet is frequently uſed in reporting of matters: *Theod. Beza* reads the Verb in the future Tenſe, *they ſhall give.*

Verſ. 14. *Theſe ſhall fight with the Lamb.* Now he declareth the *Battel of theſe Horns*, which they ſhould *fight againſt the Lamb.* But what, did *Conſtantine* and the reſt of the good *Emperors* practiſe any rebellion againſt *Chriſt their Lord*, for whoſe Cauſe they took up weapons againſt others? Certainly a man, whatſoever he be, good or bad, doth then *fight* againſt the *Lamb*, when he doth earneſtly defend any thing that is repugnant to holy Ordinances. And indeed, if a man ſhall look into thoſe manifold ſuperſtitions, which were brought in, while even the beſt of the *Chriſtian Emperors* raigned, who were either the authors or the abettors of them, he ſhal ſee eaſily this fight of theirs with the *Lamb*, though thoſe Holy men (for ſo I may call them, who ſinned of ignorance only, and not of ſet purpoſe, whom God did therefore pardon for his Sons ſake) though theſe Holy men (I ſay) thought nothing leſſe, then to *fight againſt the Lamb*, whom alone they deſired to be the Lord and Ruler of all. Thus may they be ſaid to *fight againſt the Lamb*, who were the firſt *Emperors*; Yet they came far ſhort from waging ſuch a war againſt the *Lamb*, as ſhould be undertaken againſt Him in his *Saints*, after that *end of the two and forty moneths.* For ſo we heard above, that when the *two Witneſſes ſhould have ended their teſtimony*; the *Beaſt which ſhould riſe up out of the deep, ſhould wage War againſt them, and ſhould overcome, and ſlay them*, Chap. 11. 7. which wee have ſhewed to have been accompliſhed, partly by the conduct and deſignes of the *Pope*, when hee triumphed over the *Holy Truth* with a troup of *purple Prelates* that were banded together at *Trent*, againſt *the Lord and his Chriſt*, partly by the Armies and Forces of *Charles* the fifth, *the Emperor*, who did withall perſecute the *Princes of Germany* with a lamentable war, becauſe they required a liberty to worſhip the *Lamb*, who began a little before that to ſhew himſelf clearly to the world again, after it had laine in darkneſſe for a long time. The *Angel* ſpeaketh in the plurall number, as if the *Horns* did joyne their forces together

ther to make his war. But it is no new thing to have that said to be don by all, which is done by any of their order. There were many rebellious enterprises set up against the *Lamb* before this, but this one deserveth the name of *a Battell*, more then all the rest.

And the Lamb shall overcome them. Mark here, how *the Holy Ghost joyneth the victory of the Lamb with this Battell*, which can be only understood of this one. But the *Emperor* got the victory in that war; it is true indeed, if we respect that very time of darkneſſe, during which, the *two Witneſſes* should lie slain and unburied, but after that those few dayes fore-appointed of God were expired, they who triumphed erewhiles like conquerors, had now their turns come to be vanquished. For *Mauritius* made *Cæsar* take his heels, and compelled him at last to grant peace and liberty to them of the Religion, as we have shewed, *Chap.* 11. 11, 12. This free confession of the Truth is this victory, which the *Lamb* wrung from the *Emperor* against his will. And not from him alone, but from all the rest also who followed after: as *Ferdinand*, *Maximilian*, *Rodulph*; who seeing it to be in vain to kick against the prick, did cease to be injurious and troublesome to them of the reformed Religion. I would to God that the *Emperor* would at last begin to make the victory of the *Lamb* glorious, not only y ceasing to resist him any longer, but also by abhorring all the *Romish* abominations, wherewith he hath been so long deceived, as also by imbracing the saving Truth it self. How is it, that he considers not, that he doth now follow after the triumphall Chariot of the *Lamb*, otherwise then hee is aware of. For it is not a matter of chance and hap-hazard, but it is the work of *the most mighty Victorious Lamb and Lyon of Iuda*, who is able to make the mighty Peers of the earth to be the nursing Fathers of his Church.

But were it not better for him to accompany the triumphall Chariot of the *Lamb*, rather as a partaker, and fellow with him in his victory, then as one that is bound and pinioned, and so made a miserable spectacle to all the world of a fearfull discomfiture, which the *Lamb* hath put him to for fighting against him. Now the mighty and gracious God open his eyes, that he by rewarding the *Whore* according as her renowned facts do deserve, may be the first of the *Horns* that may win this glorious crown, which if he shall despise or neglect, yet nevertheleſſe another shall carry it away from him ere long.

And those which are with him, called and chosen, and faithfull;

Namely

Namely, the Christian Souldiers, *Mauritius*, and the Armies of the *Protestants*, for whom the *Lamb* got the Victory: For it was his pleasure to overcome his enemies, not with Thunderbolts cast down from heaven upon them by his own power alone, but by using the labours and couragious exploits of his faithfull servants. And thus we have the *Horns* declared more fully unto us, by this *War*, which is no lesse remarkable a Note to know them by now, when they are drawing neer their end, then the number of *ten* was to know them at their beginning; so that having both the beginning and the end of them made known unto us, we cannot well make any doubt of all the rest of the rank that cometh between.

Vers. 15. *And he said unto mee, the Waters which thou sawest.* Thus far goeth the *Interpretation of the Beast*. Now followeth that of the *Whore*: and first in respect of her *Whole jurisdiction*, and that *as it flourisheth*, in this verse. Hee interpreteth the *Waters* which he mentioned in the first verse, to be *people, companies of men, Nations, tongues*; that is, *Nations of every Tongue* that are in subjection to *Rome*, as to their Lady and Empresse. So are the *Prophets* wont to note out an huge company of people by *Waters*; as, *the Waters come up from the North, and shall grow to be an over-flowing and swelling flood*, Jer. 47. 2. And indeed, they are called worthily by this name, because of their notable variety, inconstancie, and often changing of their mindes and opinions, being, as it were, waves tossed up and down with the winds, as who are subject to greater flowings, and to more violent and troublesome motions, then that narrow Sea, called *Euripus*, whose violence is said to be such, that it is able to carry Ships that go with full sail against the wind; to which for that cause the Orator compareth the multitude.

These *Waters* therefore belong to the *Whore*, who hath dominion over the world, far and wide, such as her jurisdiction was of old, when she was in the flowre of her youth, and the perfection of her beauty and outward glory, though now in these last dayes, when she should grow withered, wrinckled and ill-favoured to see to with age, as it becometh an old *Whore* to look her waters should be made more shallow, and drawn into a narrower Channell; as it followeth in the next verse: as for the words, *Nations*, and *Languages*, it is spoken by a figure, by which *two* are put for *one*; as if it were said, Nations of divers languages.

Vers. 16.

Vers. 16. *And the ten Horns which thou sawest upon the Beast.* Now the *Holy Ghost* describeth the afflicted estate of the *Whore*, teaching us by whom this affliction shall be brought upon her, and after what manner, unto which he doth next in order joyn the common cause of them both; *the will and pleasure of God*, in the next verse. As touching the words; in stead of these words, *upon the Beast*, the *Complutense Edition*, which *Montanus* and *Plantine* follow, readeth *and the Beast*; as if the *Beast* himself should hate the *Whore* at length, which is contrary to that reading which *Aretas*, the vulgar Latin, and *Theod. Beza* make, and that with authority of many Copies, and indeed, it is contrary to the manifest truth. For the *Holy Ghost* understands by this laying of the *Whore* waste, which he foretelleth in this place, that calamity which is to be brought upon the Kingdom of the *Beast*, by the *Vial* that shall be powred out upon his *Throne*; of which we have heard, *Chap.* 16. 10, 11. Therefore how can it be, that the *Beast* should make himself an helper forward of the *Whores* defacing and overthrow, as it is necessarily gathered, that he shall out of this corrupt translation, whose fall hee shall take so to heart, and for which he shall be vexed so immoderatly, *that hee shall gnaw his tongue for excessive grief and indignation at it.* Moreover, *John* saw the *woman* sitting upon the *Beast*, at the same time when she cometh forth to be condemned and executed.

What time therefore can they set, when this his forsaking of her, and parting of fellowship with her shall be, which they talk of, when as there shall be so great and neer joyning and uniting of them together, even to her last destruction? Wherefore that which *Bellarmine* labours to build upon this rotten foundation of a corrupt reading is a vain thing; namely, that *Rome* is not the Seat of *Antichrist*, because *Antichrist* shall hate the *Whore*, which hee granteth to be *Rome*. *For* (saith he) *he will never hate his own Seat.* But the whole assumption of this *Syllogisme*, if it be drawn into form, is wholly and manifestly false, because it relyeth upon no other ground, but a faulty reading.

But how is it, that he dareth depart now from the vulgar translation, which he extolleth to the skies elsewhere, and which the *Councell* hath decreed should be only authenticall? The force of the truth hath compelled him to seeke every corner, and if he could by any means help the *Pope* to escape the dint of the stroke, which the *Truth* fastens on him, he knew the *Councell* would be easily brought to pardon him. Wherefore they which shall hate the

the *Whore* are the *ten Horns*; and not the *Beast* together with them. Now the Relative to the Neuter Antecedent (*Cornua*, Horns) is put in the Masculine Gender, in the *Greek* (*ou, oy, these*) because men are to be understood by these *Horns*.

But as the war that was waged against the *Lamb* was attributed to the *ten Kings*, which was made by the means of one of them only, vers. 14. So here it is said of all of them, that they shall hate the *Whore*, and work her last destruction at length, the glory of which work nevertheless, shall, perhaps, belong to some one of these *Kings*. For there are not wont to be more *Emperors* then one, subsisting at once, of one and the same *Empire*. And it may be, that even as at the originall of the *Beast*, the *ten first Christian Emperors*, were notable for their love and zeal towards the *Pope*, above many after them: So on the contrary, the *ten last Emperors* that shall raign neer to his end, shall carry a peculiar and speciall hatred against the *Whore* above many before them, the last of which shall burn her with fire. But I call them the *last Emperors*, not as if there should be an utter ruling of them, when the *Popes* shall be abolished; but because they shall be no longer the *Popes Horns*, as now they are counted, but shall be the last of his upholders; out of which it is evident, that the *Turk* is not the man, by whose means *Rome* shall be utterly destroyed, but that he shall be one of the *Emperors*, to whom this name of the *Horns* agreeth in their beginning, proceeding and end. And indeed, if the *Turk* knew what were for his own good, he would never plot or practise any hurt against *Rome*; For while he shall stand safe, our wars against him, that be *Christians*, shall do him no hurt. Take an example hereof (*O Christians!*) and see thereby how true it is that I say, out of that victory which they got against you at *Karesta*, a few yeers ago, that is, the yeer 1596. How came it about, that at the same time, when yee had gotten the victory, yee took your heels, in extreme hast, and fled from your conquered enemies, being stroken with a sudden panick fear by Gods hand? What was the cause, that when the *Turks* fled away, and left their Tents and Houses in the fields for three whole dayes together, not leaving any one to keep them, you on the other side put your selves to flight most desperately? There have been some of old, that knew not how to use a doubtfull victory, but that men who were conquerors, and might be assured certainly of the victory, when they saw their enemies slain, foyled, and put to flight, this may be the first example (as I think) of Gods over-ruling power, the like whereof was never seen or heard of be-

fore in this kinde. And it is a matter to be thought of with much astoniſhment; and yet the cauſe thereof is not hard to finde out.

This Turkiſh ſcourge of the Chriſtians, is not to be caſt into the fire, till both the *Idolatry* of the *Weſt* be forſaken by true repentance, and *Rome* alſo that is the *Sinke* and *Hidraes head* of this impiety, be utterly defaced by the laſt puniſhment, that ſhall be inflicted on her for this and all other of her horrible ſins. That cruell enemy hath been ſent into the world for this cauſe, as we have heard out of the end of Chaper 9. And there was no better an iſſue to be looked for of that *Hungarian War* againſt the Turkes, ſeeing the Banner of *Maximilian the Archduke*, who was the chief Commander in the Chriſtians Army, had *the Image of the bleſſed Virgin Mary painted on the one ſide of it.* With this inſcription: *The Patroneſſe of Hungarie.* Which impiety was drunk out of the *Cup of the fornication of Rome*, but now ye may learn by experience, how little it availeth you to forſake the true Patrone and Governour of heaven and earth, and to get unto your ſelves new patrones beſides him, and that with extreme injury to the *Saints*, whom you pretend to honour, certainly it was this Patroneſſe that made you recoile ſo fearfully, when you were Conquerours. Be wiſe at length, and turne the edge and rage of your anger againſt *Rome*, which makes you a prey unto the Turkes, through this policy of holding you in *Idolatry*.

When this *Cup of Fornication*, and this *ſhop* where Idolatry is minted, ſhall be once brought to nought, we ſhall have no need of our armies to take vengeance upon the bloody, and Barbarous *Turke*, but he ſhall be deſtroyed, by ſome other meanes, ſo as he ſhall not moleſt thoſe that profeſſe Chriſtian Religion any longer. And I do not poure out theſe things raſhly, nor forge them out of my own brain, but thoſe things partly which have been ſaid before, Chap. 16. 13. And in other places, partly thoſe things which follow, ſhew them to be moſt certain and true. And therefore thou in whom reſteth all the Soveraigne Majeſty of the Emperour that is left at this day, whom therefore it concerneth moſt, to be delivered from this *Whore of Rome*, the greateſt enemy thou haſt, *you alſo the reſt of the Chriſtian Princes*, underſtand at length, what courſe ye may take, both to get your ſelves honour and happineſſe, with peace and ſafety, as alſo to bring unſpeakable quietneſs, and gladneſs to the whole Chriſtian world. You have taken your marke amiſſe hitherto in ſetting upon your enemy; Sanctifie your hands and ſharpen your ſwords upon, and againſt *Rome*, and then *Conſtantinople* ſhall not put you

to

to any trouble at all. Burne up this *Whore, and turne her into Ashes*, then shall you see your Brethren that shall come from the *East*, of whom the world thinketh little or not at all, who shall take vengeance on the *Turkes* and shall plague them by bringing on them an utter destruction, for all their horrible sins, and for their cruelty, which is not to be named, it hath been so outragious.

The fifth and sixth *Vials* of the former Chapter, have given you some tast of the truth of this good-spell and happy tidings that I bring you, the former whereof hath taught you that *Rome* shall be laid waste, the other that the *Iewes* shall be immediately after that; which how much they avail to make this good, which I now put you in hope of, it shall appear more evidently afterwards in their proper places. At length marke diligently, what things I write. I that am unknown to you all, and a man of no reckoning in my own Countrey, durst not take upon me to speak to you, and to exhort you that *are most mighty and renowned Princes*, the glory of the world, and to give you notice of a matter of so great moment, if the confidence that I repose in the Truth of God, and the assurance that this is that truth which I speak, (which I do therefore submit and put to the triall and judgement of all equall judges) if this confidence (I say) had not made me take heart and courage, to do this errand unto you from the Lord of Lords, and King of Kings.

Wherefore if you shall certainly finde, after diligent examination, that that which I bring is true and certain, then I beseech you in Gods name, do your uttermost, to deliver *Europe* at length, that is so miserably plagued and distressed, both from that *firebrand of Civil War*, within our own bowels, which this Whore carrieth about with her, and casts abroad amongst us, as also from that, which is the fewell of the *Turkes* open Hostility and warres against us: and that most justly. Make your selves, and all your Artillery, ready against *Rome*, and raze her to the ground, that is, and hath been of a long time, the most certain and deadly bane and plague, to the bodies and soules of all those that drink of her poisoned Cup of fornication, that is, who serve God according to her abominable superstitions and divelish Doctrines.

They shall hate the Whore. Hitherto we have heard, by whom the Whore is to be plagued, now we are taught in these words and the rest that follow in this verse, what way es they shall punish

her, and thoſe are *five*, which are the five degrees of her puniſhment; *Hatred*, *forſaking*, *nakedneſſe*, *eating up*, *burning*. As touching *hatred*, have they not great cauſe to curſe and to ſpit out upon this Poyſoning, and inchanting Circe, which hath bewitched and beſotted the Kings of the earth, with *her Cup of Fornication*: Which is the Butchery of the Saints, the only ſtrong hold that keeps the *Turks* ſafe, that is *Sodom* it ſelf, and *Egypt*, and the *City which Crucified Chriſt our Lord*, of all which crimes this Book of the Revelation hath convinced her to be guilty, and for which it hath condemned her as guilty moſt manifeſtly? Then they ſhall make her deſolate and naked, partly by revolting from her, partly by miniſtring no aid unto her againſt the aſſaults of her enemies.

They ſhall eat her fleſh, by cutting away her toll money and pollages; as alſo by taking order that her Romiſh Martings and chaſerings may have no more place in their dominions; perhaps alſo by taking again into their hand *Flamina*. The *Picene demeanes*, and *that* Lordſhip of *Siena*, called commonly *Peters Patrimony*, with the reſt of the Dominions in *Italy*, belonging to the Empire, which the *Beaſt* wiped the Emperours of long ſince, through craft and ſubtilty. The *Venetians* were left free in the diviſion of the Empire, and that by the conſent of both the Emperours, being now accounted to belong to neither of their juriſdiction.

They of *Bononia*, *Florence*, *Genua*, *Luca*; and ſome other people have redeemed their liberty with money. But by what right doth *Rome* challenge her Territories? What, did the Emperours give it them? Juſt ſo as *Conſtantine* the Great *gave* his *Palace* the *City* of *Rome*, and all the *Provinces*, *places*, and *Cities* of *Italy*, or of the *Weſterne Countries to Biſhop Silveſter*, and to his ſucceſſors. But admit that *Pipin* and *Charles* gave them all this; they gave it when they knew not what they did, they thought they did it to advance Chriſtian Religion, and for the behoof of the Church, but ſeeing that it is now found out by too true and lamentable experience, that there was never any thing, that hath more redounded to the undoing of the Church, and the overthrow of piety, then this bounty of theirs, why ſhould not the Emperours take their own again, and take away from the Whore, the Earnings and wages of her whoredom? The Princes have no need to be taught what they may do rightfully, ſo they would once open their eyes to take notice of the *Whore*, to be ſuch a filthy Strumpet as ſhe is indeed. And who

ſeeth

seeth not, that these kinds of punishments have been begun to be laid upon the Whore, from the time of *Charles the fift*, whom I suppose to be the first of these *ten latermost Hornes*, chiefly from that moment, wherein he was vanquished by the *Lambe*, with the armies of the Protestants? God would have *Rome* to be taken, and miserably spoiled by him, *Borbonius* being his chief agent therein, though this was done a few yeeres before that, and that is as if he would have that spoiling of *Rome*, to be a tast and pawn of those things, which she should suffer at last at the hands of *one of the ten Hornes*, of which ranke he was the formost, and the Leader.

Ferdinand and *Maximilian* the Emperours, with *Rodolphus*, who swayeth the Emperiall Scepter at this day, have for certain left *Rome* forsaken and naked, if they have not dealt more hardly and roughly with her. Have they taken up weapons in her defence? Have they not suffered their subjects freely to refuse the *Romish superstition*, and to professe true Religion? But there shall now come some Emperours next to these, *Who shall eat her flesh*, that is, who will not only suffer her, to lie naked, and forsaken, but shall provoke her also to indignation, by offering her violence, neither shall they serve her turne any longer, and work for her advantage within their dominions, but they shall think it to be homage enough if their subjects will pay tribute to their lawfull Princes, yea, they will perhaps pick a quarrell with her, by taking from her again into their own hands, those things which I have spoken of right now. And there shall one come up at length, who shall *burne her up with fire*, seeing she cannot be purged with any other Nitre; and this day makes hast now apace, as we may learn by those things that have been said before, but we shall have a neerer terme thereof set down in the Chapter following.

Vers. 17. *For God hath put into their hearts.* Now he pointeth at the Fountain, both whence it should be, that the Emperours should be obedient to the *Beast*, and how it should come to passe, that they should change their minde at last? Both these things proceed from him, *in whose hands, the hearts of Kings are.* He blindeth those whom he will, and imparteth the light of his Truth to others, whom he shall have mercy upon. But that the Elect might be more confirmed, touching this judgement of God that shall be, he setteth before us the remembrance of his judgement, in the time that is past, which may seem to be a matter almost incredible, saying; *God hath put it into their hearts, to give their Kingdom to the Beast, till the Words of*

God

God ſhall be fulfilled; as if he ſhould ſay: As certain proof as you have had of that conſenting of the *Emperours* to obey the *Beaſt* in times paſt, ſo certainly be you perſwaded, that this alienation of their affections from him, and that laſt deſolation of the *Whore* ſhall be, which I have ſpoken of; One and the ſame *Almighty God* is the Author of both theſe. And let us not take it impatiently, if he ſeem to defer his judgement long, the wiſdom of God hath appointed the time and terme, which to accuſe of too great ſlacknes, were the part of a man that is too haſty in his deſires, and too importunate is his wiſhes. For (ſaith he) they ſhall continue in their joynt honouring, and ſhal not come to their joynt hammering of the *Beaſt and firing of the Whore, till the words of God be fulfilled*, that is, till his decreed and purpoſed deſtruction of the *VVhore* ſhall be accompliſhed, which he hath foretold us in his word, that it ſhall be.

Whereby the time of the *fifth Viall* is ſignified, at the pouring out whereof, all theſe things touching the *VVhore* ſhall be finiſhed and fully brought to execution; which time ſhall ſhortly come about, ſeeing our age hath come to the powring out of the *fourth Vial*, as we have ſhewed in the former Chapter.

Verſ. 18. *And the Woman vvhich thou ſaweſt.* So much of the interpretation of her *dominion.* Now he cometh to interpret her *Palace*; Which letting go all circumſtances of words, doth teach us moſt plainly, that this *VVoman is the Great City which raigneth over the Kings of the earth.* This *City* then is not the vniverſall company of the wicked, whoſe dominering over Kings, is not more notably ſeen, then over the reſt of the multitude of the people, but *it is a true City*, that is famous for the Empire that is ſeated there, over the Chief Commanders among mortall men; and ſo much the rather, becauſe theſe words are ſet in the room of an interpretation, and the *Holy Ghoſt* is not wont to give an interpretation, that is more obſcure then the things that are to be interpreted.

Wherefore it is *a City* properly ſo called, and a *great* one indeed, as being the *Empreſſe* over the other Princes, and ſuch a kinde of *Mother City*, there can be no other in the Chriſtian world but *Rome*, that is, *the abridgement of the habitable world, the Queen of Nations, the Lady and Miſtreſſe of Kings*, in armes and warres, now in ſuperſtition chief, to whom even in this extreme old age of hers, while ſhe is like the ſnuffe of a Candle, making a noiſe in the ſocket, when as her old livelyhood and demeanes are much diminiſhed; yet the *Emperour*, the *Kings of Spaine, France, Poland*, and many other Princes

Princes of a lower ranke, do to this day ackowledge and give homage and fealty unto her. This Whore therefore can lye hid no longer, she is found out at last, she hath a suite commenced against her, she holds up her hand at the Barre, her cause is tryed, and she is found guilty, and condemned to be burnt up with fire. I have here delivered you the Copies of the publike records under Seal, and there is nothing else remaining to be done, but that she suffer her finall and dismall punishment, that is awarded against her, which is to be put over into their hands to see it executed, for whom God hath reserved the glory, of performing so excellent a peece of service, as is the executing of *the great Whore of Rome*. And so now at length we have seen the expresse portraiture of the *Whore* and of *Antichrist*; it remaineth, that we should examine in as few words as may be, what the *Popes Proctures* and *Sergeants at Law* teach and maintain concerning these matters, and that chiefly for this reason, because that when this cause and controversie touching *Antichrist*, is once thorowly canvased and sifted, it will be an easie matter to judge of all the rest; For if the *Pope of Rome be Antichrist*, what need shall we have to contend any longer about the *Church of Rome*, and about the *seven Sacraments* therof, to make any more dispute touching *free-will*, *Justification*, *good workes*, or about any other point of doctrine that is controversed between the Papists and us? It is well enough agreed upon among all men, that the *Doctrine of Antichrist*, is to be suspected, avoided and cursed to Hell. And therefore my brethren strike at this root, and let the dint of your axes be driven into and upon it withall the power you have.

This controversie well decided will be enough for us, to cleere all the rest. All the boughes and branches shall be overthrown together with the tree it self, and so you shall spare and save a great deal of your time and labour, and in this regard I will not think much of my labour, to make a little digression from the interpreting of this book, to answer and confute all that the Adversaries can say about this matter.

The

The confuting that counterfeit ANTICHRIST:

Whom BELLARMINE describeth, and laboureth to prove by arguments with all his might: Book 3. Touching the Pope of Rome.

CHAP. I.

Touching the common name of Antichrist.

ALthough it cannot be a matter doubted of (as I suppose) by any man that will with such a minde as desireth to know the truth, marke diligently what hath been written upon the Revelation hitherto, but that the Pope of Rome *is both that principall Antichrist, and from what time he hath appeared so, yet lest that the mist, with which the Popish Writers endeavour to overwhelme the truth, should dazell and blear the eyes of any man, I have thought it to be a matter worth my labour, before I go forward to interpret the rest of this Book, to scatter all this mist of theirs, and to make the aire so clear, that the Sun may henceforth shine upon every one with his bright and cleere beames.*

BELLARMINE divideth all this Question into nine heads, the first whereof is touching *the name of Antichrist*, the second, *whether Antichrist be one singular man, or a kinde of men.* The third, *touching the time of his coming, and of his death.* The fourth, *about his proper name.* The fifth, *out of what Nation he shall bee born, and by whom hee is to be received.* The sixth, *where he should pitch his place of habitation.* The seventh, *touching his Doctrine and Manners.* The eighth, *about his Miracles.* The ninth, *touching his Kingdom and Wars*: Touching every one of which points, what ought to be held, and how grossely the cursed Popish Doctors are deceived in each of these, it may manifestly appear to every

every one, out of thoſe things, which the *Angel* hath taught us in the former *Chapter*, touching *the condemning of the Whore*. For if *Antichriſt* be come, and have pitched the place of his Sea at *Rome*, and that as ſoon as ever the Empire was taken away from the Heathen *Emperors*; then it cannot be doubted, but that *Antichriſt* is by his common name to be called, *a cloſe adverſarie*, but that *he is a wicked kingdome*, not a ſingular man, but that the time of his coming is paſt, and not to come, but that his proper name is *Lateinos* Lateinus, but that he is not to be born of the *Iewes*, neither is to raign elſewhere, ſave at *Rome*, but that his doctrine is Catholike and Chriſtian only in name: and laſtly, but that his miracles, kingdome and battels are no other, then ſuch as we have had experience of for many ages. Now *Antichriſt* came at that time which we have ſpoken of. For the *Angel* hath taught us, that *Antichriſt* is the *Beaſt, which was, and is not, and was to riſe up out of the deep, and is to go into deſtruction*, Chap. 17. 8. And we have ſhewed that the *Pope* of *Rome* hath undergon the three former of theſe four notable changes of his eſtate long ſince, and that he began his firſt eſtate from the time that the Heathen *Emperors* ceaſed to raigne, and that he is now giving the world moſt certain arguments of his fourth change.

Secondly, *Antichriſt* is the ſeventh head of the *Beaſt*, which ſucceeded next to the Heathen *Emperors*, who made the ſixth, which was then extant when *Iohn* wrote this Book, *Chap.* 17. 10, 11. As ſoon therefore as theſe gave place, hee came forth, who had the honour given him to be the next head.

Thirdly, the *ten Horns*, who are ſo many abſolute *Kings* and *Emperors*, had the rule of all the world, after that the ſixth head fell, that is, after the Heathen *Emperors* were expulſed. For the *Beaſt* never wanted his crowns, after he began firſt to raign, *Chap.* 13. 3. And theſe *Crowns* have no place elſewhere, ſave in his heads and *Horns*. So that it muſt needs be, that as ſoon as they were taken away from thoſe, they muſt be tranſlated to theſe. But ſeeing the *ſeventh head*, that is, *Antichriſt*, received his power at the ſame time with the *ten Horns*, it followeth that he began to ſubſiſt at that time, when the Heathen Tyrants of *Rome* ceaſed to raign.

Fourthly, the *Woman* fled into the Wilderneſſe, when once the *Dragon* was caſt out of Heaven, that is, when the *Emperors* were put down, as we have ſufficiently declared, *Chap.* 7. & 11. & 12. Now what was there for her to be more horribly afraid of, and to flie from, then *Antichriſt*? She therefore getting her ſelf into the Wilderneſſe

at his ariſing, ſheweth plainly, that *Antichriſts* coming falls into the ſame time when the Heathen *Emperors* were caſt out.

Fifthly, the *City* of *Rome* hath relyed and gloried moſt of and upon the Tuition and Patronage of the *Pope*, ever ſince the Heathen *Emperors* were driven out. Now this *City* ſhould be both the *Whore* and the *Seat* of *Antichriſt* during that time, when as ſhe ſhould be caried by the *Beaſt*, and her dignity ſhould ſhine forth principally.

Sixthly, wee adde to theſe, the conſent of the whole Prophecie, which agreeth excellently with it ſelf by this manner of expounding it both in the whole, and in every one of the parts thereof, which yet otherwiſe ſetteth before us a kinde of confuſed matter, whence there can be no winding out, having the member thereof, as it were, torne and plucked aſunder.

Laſtly, even the Popiſh Doctors themſelves do acknowledge ere they be aware, that *Antichriſt* hath fetched his originall from this beginning: For while they boaſt of *Conſtantines donation of Rome*, and that all the *Weſt* was ſubject to the *Biſhop* of *Rome*, they ſhew ſufficiently by their own confeſſion, about what time this adverſary of Chriſt came into the world. *Now was poyſon ſcattered and ſown in the Church*, as the voyce ſpoke from Heaven, by the record of *Platina*, in the life of *Silveſter*.

Now, if any man ſhall object, that there were ſome godly *Biſhops* and *Popes*, or at leaſt tolerable ones from this time; I anſwer, that *Antichriſt* is not particular men, but a certain kingdom and ſucceſſion, out of which God can exempt ſome at his pleaſure, on whom to ſhew the riches of his infinite mercy. By all theſe things have been handled and explained more largely by us, when we interpreted the words of the Apoſtle. Now only I thought it good to make a brief ſumme of matters, that thoſe things which have been ſpoken ſcatteringly, being ſet under one view, might ſhew unto us the more cleerly, how all the Popiſh, and Jeſuitiſh ſubtilties, are, as it were, ſet on fire, and come to nothing, the words of the Apoſtle alone, as if they had been fired with lightening from Heaven. Theſe therefore are common arguments, and to be applied to every one of the heads of the Diſputation following, which we thought good to advertiſe thee of, *good Reader*, that ſo thou maiſt fetch them from hence, rather then we ſhould inculcate them often in every queſtion. We will bring in thoſe things which are proper to each place, as occaſion ſhall require. Now therefore let us come to hand-blows with *Bellarmine*, and let us not flie from any of his veaies and aſſaults, that he may therby the better perceive

perceive how hee hath ſpent his ſtrength in vain, in fighting againſt the truth.

The *firſt Head*, is touching the name of *Antichriſt*, which he ſtriveth to prove, *that it ſignifieth ſome one that is contrary to Chriſt, and not any way howſoever contrary, but ſo as he ſtriveth with him for his Seat and Dignity; that is, one that is in emulation of Chriſt, that would be accounted Chriſt, and would caſt down him that is truly Chriſt.* The firſt part of which interpretation I do grant readily, that *Antichriſt* is ſome that is contrary to *Chriſt*; but whereas not being content herewith, he requireth ſuch a contrariety, as was between *Marius & Sylla*, *Pompey*, and *Cæſar* that fought battels one againſt the other; the *Holy Ghoſt* convinceth that to be falſe, when he teacheth, *that the Beaſt hath two Horns like to a Lamb*, Chap. 13. 11. *That he is a falſe Prophet*, Chap. 16. 13. And *that it is a part of ſingular wiſdome, to know this Beaſt throughly*; Chap. 17. 9. Can any be ſo blockiſh, as that he ſhould not know Chriſts enemy, that ſhould make open war againſt him? Hath any man cauſe to be deceived by him, when as he oppoſeth *Chriſt* with profeſſed malice and force?

The *great Antichriſt* ſhall deceive men more then compell them, *he ſhall come with all deceiveable unrighteouſneſſe in thoſe that periſh*, as the Apoſtle ſaith, 2 *Theſ.* 2. 10. Whereunto agreeth that in the *Revelation, and he ſhall ſeduce the Inhabitants of the earth*, Chap. 13. 14. Shall this Seducer carry his deceits and juggling tricks openly and in view? There is nothing more contrary to the diſpoſition of this fellow. Therefore let ſome one be *Antichriſt*, who ſhould boaſt of himſelf openly, as if he were *Chriſt*; but this belongeth not to the great *Antichriſt*. And yet we may not think that any man goeth before him in wickedneſſe; the Devill doth more miſchief when he makes ſhew as if he were an *Angel of light*, then when he looks horribly like a *Dragon*.

But you labour to prove the matter three wayes. Firſt, *becauſe the Word* (Antichriſt) *cannot by any means ſignifie the Vicar of Chriſt, for the Greek propoſition* ANTI, *doth never ſignifie in compoſition any ſubordination, as you ſay it doth plainly appear by the examples of all ſuch Words compounded with* ANTI. *But as for the Word Vicar, that ſignifieth no oppoſition, but ſubordination*; and therefore you conclude, *that ſeeing the Pope is Chriſts Vicar, he is not Antichriſt.* I anſwer, that howſoever I ſhould grant, that *Antichriſt* cannot ſignifie *Chriſts Vicar*, the *Pope* ſhall not be a whit farther off from being *Antichriſt*. For the argument is made of an equivocation, and therefore it concludeth nothing.

In the proposition you set down a true and proper Vicar, such as indeed *Antichrist* cannot be, who, though he be a close enemy, yet he is a deadly one, as the Scriptures describe him by the true names of an *Adversary*, of *the man of Sinne*, of *the Angell of the bottomelesse Pit*, and of the *Beast*.

After that in your assumption, you do not speak of a kindly, and lawfull one, but of one that is such through his own detestable ambition, sacrilegious usurping, and false boasting. Out of which nothing else can be at last concluded, but that the *Pope* is not *Antichrist* by his own confession, which I easily grant you. For the question between us is not I trow, what name *Antichrist* will call himself by, but what name he is worthy of, and what name the Scriptures give him. It is not to be looked for, that he will bewray himselfe, and will confesse ingenuously that he is the *man of Sinne*, *the Sonne of perdition*, the *Angel of the bottomlesse Pit*, the *Beast*, and such things; as his other names of this kinde describe him to be; which thing if he should do, he could not so fitly play the part of the *false Prophet*. You have therefore defended your *Pope* worthily, when as you have gone about to prove that he is not *Antichrist* by his own testimony. Secondly, I answer, that that which you affirm of the signification of *anti*, in composition, is false (although it make little to your purpose) which of the two significations it have, whether of *opposition*, or *subordination*, and this I will make plain by examples. *Antimisthotos*, signifieth one that is hired in the room of another. *Antibasileus*, is as much as the Latin word, *Prorex*, or one that is the Kings Vice-gerent, or Vice-Roy. *Antistrategos*, signifieth him that is the *Emperors* or *Governours* Vicegerent or Lievtenant: as *Henry Stephen* in his Treasury of the Greek tongue hath observed; namely, that it is as much as the word *Hypostrategos* in *Appians Anabaicks*, that signifieth as much as *sub-pretors*, or *pro pretor*, in Latin; and so doth *Budeus* teach out of *Demosthenes*, in the Greek word put for *Proconsul*, in all which words *Anti* signifieth *subordination*.

But, you say, *that Hypostrategus, is one that is an equall to the Captain, and that the Latin words* pro-pretor, *and* Proconsul, *signifie not the Vicar, or Vicegerent of the* Prætor, *or* Consul *in a City, and that therefore* Musculus *was herein deceived, who because he read that* Antistragetus *signifieth a* Pro-pretor, *thought it did signifie the Vicar of him which is* Pretor, *which is false.*

I answer, that the first *Proconsuls* that were ordained, were such as did exercise a Vicegerents authority, as *L. Fenestela* witnesseth, writing

writing of the Magiſtrates of *Rome*, Book 2. Chap. 21. *At what time* (ſaith he) *the Proconſull exerciſed no ordinary iuriſdiction, but ſuch as he had by delegation, and aſſignement, though afterwards it was the uſuall cuſtom, that this kinde of Magiſtrate had a iuriſdiction of his own falling to his ſhare.* And this is that which Dionyſ. Halycarnaſſ. ſaith in his Romane Antiquit. Book 11. *That the firſt proconſuls that were ordained, were created in the third yeare of the eightieth and fourth Olympiad*, though he had made mention before of *T. Quintius* created Proconſull in the ſecond yeare of the ſeventieth and ninth Olympiad, that is, one and twenty years before, Book 9.

The reaſon of which ſpeech is this, becauſe theſe *Proconſuls*, ſuch as *Tit. Quintius* was, that exerciſed a power onely upon truſt committed unto them, were not to be in the Catalogue of the ordinary Magiſtrates, but they onely, who after that the bounds of the Empire were enlarged, had an authority proper to themſelves, and then firſt of all was the dignity and name of a Magiſtrate granted unto them, and taken by them worthily. And yet thoſe *Proconſuls* upon truſt, were called by that name, as it is plaine by that which *Dionyſius* ſaith when he ſpeaketh of this *Tit. Quintius*. Wherefore *Muſculus* was not herein deceived as you ſay, but you are egregiouſly deceived your ſelf, who will not ſee a matter that is moſt certaine, thorough your eager deſire to fight againſt the truth.

Secondly, you would prove this that you ſay out of the Scriptures; out of which you judge aright that the ſignification of this name is to be fetched, and firſt you bring that place where he is called *Antichriſt, who is extolled above all that is called God*, 2 Theſſal. 2. 4. *Which is certainly*, ſay you, *not to be the Vicar, but the enemy of Chriſt, who is true God.* I anſwer, firſt, that ſeeing here is the ſame equivocation of the name *Vicar*, that was before, this argument hath as much force in it, as the firſt, that is, none at all. Secondly, I ſay, *that to be extolled above all that is called God*, is ſpoken figuratively, not properly; for the true God is never called *all or every God*, but *one God*, as ſaith the Apoſtle, 1 Cor. 8. 5, 6. *For although there be that be called Gods both in heaven and earth, (for there are many Lords) yet to us there is but one God the Father, and one Lord Ieſus Chriſt.* But the reſt of the Gods becauſe they are more then one, are often called *all the Gods*, as Pſal. 97. 7. *Worſhip him all ye Gods.* Therefore *to be extolled above all the Gods*, is not to be extolled above that *one God* in heaven, but above *every God* in earth, that is, above the *Civill Magiſtrate*, to which the Scriptures give the name

name of God, which self-same thing is clear out of the word that followeth, *or which is worshipped*. For if the word (*God*) be taken properly there, how is that joyned next after, which is lesse then it? In distributions, that which is the lesse is wont to be set before; as for example, a man speaketh not well, that saith thus, *Who is extolled above every King, or every subiect*, but contrarily he that saith thus; *Who is extolled above every subiect, or King*. But now the word *God* being taken figuratively, the sentence is amplified elegantly, thus, who is extolled above all *Magistrats*, and not onely those that be of the inferiour sort, but also above all that Majestie that is Soveraign amongst men, the highest Emperours themselves, who are called *Augusti* in Latin, as they be *Sebasto* in Greek, of the high reverence and worship which is due to them.

Lastly, as touching the true God, how should *Antichrist* sit in the Temple of God, if he should acknowledge no other God but himself? as the Apostle saith he should sit, 2 Thess. 2. 4. He would demolish all their Temples certainly, whose names he cannot endure, much lesse their worship and honour. Neither should he be his crafts master, if he should boast of himself to be superiour to the true God in Heaven, but the most doting, and frantick fellow that ever was, and that in all mens judgement.

Wherefore the Apostle teacheth in these words, that *Antichrist* should exercise insolencie against the Civill Magistrate, whom he should trample under his feet, even as your *Pope of Rome* hath made it to prove true by too many most woefull facts of his; but this usurping of supream preheminence, above all earthly powers, brings in no necessity of waging open war against Christ, but it may very well stand together with the counterfait humility of *a Vicar*.

A second place is taken out of 1 John 2. 22. Where it is said, *that he is called Antichrist, who denyeth Jesus to be Christ; That is*, say you, *who denyeth Iesus Ch[illegible], so as he boasteth of himself, as if he were Christ*. I answer, that this is a Jesuiticall interpretation, that is altogether contrary to the minde of the Holy Apostle.

You will have this deniall of Christ to be open, manifest, impudent; the Apostle seemeth to say no such matter, but all things that be contrary rather. For it is the denyall of such men, who crept in lately, and closely, of whom the faithfull did scarce suspect any such thing, but they had neede to be admonished, *that many Antichrists were alreydy come*, vers. 18. It was the deniall of such men, *as went out from us, but were not of us*, vers. 19. That is, of the Chri-

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ſtian profeſſion, ſuch as were *Cerinthus*, *Ebion*, and thoſe that were of that ſtampe, who retaining the name of Chriſt, could not deny it openly, but onely in ſecret, cloſely, and craftily: laſtly it was the deniall of ſuch an *Antichriſt*, as ſhould deny the *Father, and the Son*, as it is verſ. 22. But he ſhould not deny the Father openly, ſeeing that by this meanes he ſhould be openly known to be an Atheiſt, which is contrary to that which the Apoſtle teacheth, who ſaith; *that he ſhould ſit in the Temple of God.* Therefore ſeeing the Apoſtle ſpeaketh of a crafty deniall of Chriſt, but you would ſtretch and tenter it to be a denyall, that all men might behold and take notice of; you ſhall get nothing by alledging this Scripture, onely you ſhall approve unto us your egregious cunning in concluding any thing out of any thing.

A third place is taken out of Matth. 24. 5. *For many ſhall come in my name, ſaying, I am Chriſt*; and againe, ver. 24. *There ſhall ariſe falſe Chriſts*; out of which you gather, *that Antichriſt ſhall affirme that he himſelfe is Chriſt, which is*, ſay you, *the part and pranke not of Chriſts Vicar, but of one that doth imitate Chriſt, and ſtriveth to be equall with Chriſt in excellency.* I anſwer, that this word *Vicar* is full of matter to deceive with, as which corrupteth ſo many places and arguments taken thence with his ambiguity.

For here he dallieth with us, as before with the diverſe acception of his name; but beſides, why do you not marke that he ſaith, *that many ſhal come in the name of Chriſt, and that falſ Chriſts are to be raiſed up?* Our Lord doth not ſpeak of one ſingular man, but ſheweth that there were many that ſhould arrogate this name (*Chriſt*) unto themſelves. Therefore if theſe things be ſpoken of the true *Antichriſt*, certainly he ſhall be no ſingular man. This place brings you a dammage in ſtead of the gaine which you hoped for. Our Saviour pointeth at the *Antichriſts* of the Jewes, eſpecially thoſe whoſe impudencie howſoever it might be greater; yet the miſchiefe they ſhould do, ſhould be leſſe, then that which the chiefeſt and greateſt Antichriſt ſhould bring into the World. But we ſhall have occaſion offered us afterwards, to interpret this place. Meane while you may ſee, that theſe Scriptures do nothing at all make to prove that which you intend.

Your third Argument is taken, *out of all the Authors who have written of Antichriſt, and out of the conſent of all Chriſtians; in roome of al whoſe teſtimonies, you cite Damaſcene and Ierom among the ancient writers, and Henry Stephen among our writers.* I will anſwer your Teſtimonies, by oppoſing againſt them one of the ancient writers,

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that is, that S. *Ephrem*, (whom *Ierome* extolleth and commendeth for his lofty wit) that so you may be kept from bragging any more so lavishly of all Authors. For thus he speaketh in his Sermon touching *Antichrist*; *That filthy theefe shall come in this habite; For that he may deceive all men, being false in deed and word, he shall faine himselfe to be humble, gentle, one that abhorreth unjustice, one that flyeth from Idolls, and that makes shew of piety, one that is bountifull, poore, studious, a goodly amiable fellow beyond all admiration, gentle, soft, of pleasant carriage towards all men.* These things saith he; where is then that open war that this notable cheater shall make? Where shall we finde that manifest pride, whereby this notorious counterfeiter of humility, shall lift himself up above all that is called God?

How shall we finde that manifest Tyranny in this fellow that is so just, godly, poore, and courteous in shew towards all men? If I would search into the judgements of the rest, I doubt not, but I should make your totall sum of all Authors, come short a good deal; As touching *H. Stephen*, he doth so acknowledge the true meaning of this word, that he judgeth those men worthy to be called by the name of *Antichrist, who do professe the name of Christians, and yet are the enemies of Christ indeed, whilest they do adulterate his doctrine with sundry inventions of their own. For though they boast of Christ with their mouths, yet they desire to have him overthrown in their hearts; and those men especially, who do invade his Kingly Seate with their wicked boldnesse, as also they who do derogate from his divine nature.* These things speakes he, whereof there is none, that doth not agree very excellently to the *Pope of Rome*. Out of all these manners thus disputed, you gather now at last this first argument against us that be your adversaries, and that the whole sum might not differ from the parts thereof, you conclude with the same most sweet equivocation, wherewith you have embellished all that hath beene said yet, and that in this matter. *The name of Antichrist signifieth an enemy, and corrivall with Christ; but the Pope of Rome acknowledgeth himselfe to be Christs servant, and to be subiect unto him in all things. Therefore he is not Antichrist.* That is, by his own confession, which thing he doth acknowledge, let him be accursed with Bell, Book, and candle. For you might better confirme this most certaine conclusion with an *Anathema* in the end of it, then the Fathers in the *Councel of Trent* could back their cursed Canons. But I pray you understand (O *Bellarmine*) that it is an intollerable trifling in a serious matter, to make a perpetuall æquivocation.

The

CHAP. II.

That Antichriſt is not ſome certain man that is to come.

THe ſecond point in controverſy, is, *Whether Antichriſt ſo called properly be one certain man, or a ſingular Throne and tyrannicall Kingdom.* All the Papiſts hold that he ſhall be ſome one man. But thoſe common arguments, which we have ſet in the forefront of this diſputation, do evince the contrary; For if *Antichriſt* have raigned from about the three hundreth yeer of our *Lord*, even unto this day, as it hath been demonſtrated ſufficiently, he is no ſingular perſon. Beſides, if any man would eſtimate thoſe ſtraights of time, that ampleneſs of his Iuriſdiction, the multitude of matters, that are to be done by him, together with the greatneſs of them, all which the Popiſh writers do fain that he ſhall do, he will marvell that men could ſo dote, that they ſhould think that all theſe things are to be found in one perſon.

But beſides, a part of his Kingdom laſteth for *a thouſand yeeres*, as we are taught afterwards, Chap. 20. 4. 5. Let us ſee then with what kinde of reaſons you confirme your opinion. You bring Scriptures and Fathers to prove this point. Thoſe are five, the firſt whereof is taken out of the Goſpel of Iohn, 5. 43. *I am come in the name of my Father, and ye have not received me, if another ſhall come in his own name, him ye will receive.* You ſay, *that theſe words are to be underſtood of the true Antichriſt; and that both by the teſtimony of certain Fathers, as alſo by the propriety of the words themſelves.* I anſwer, as touching the Fathers, I have no liſt to examine their opinions. It were a tedious and fruitleſſe matter to do it, ſeeing all men who are not wilfully blinde, do confeſs that they have much erred frō the truth in the matter of *Antichriſt*, through the darkneſs of the times they lived in. Let us tread in the certain way of ſearching out the truth, which is by the Scriptures, which neither can deceive, nor be deceived.

What is then that force of the words, which inforceth us to hold a ſingular perſon to bee meant here? This you endeavour to ſhew four wayes; *firſt, becauſe the Lord oppoſeth another man to himſelfe, that is, one perſon againſt another, as it is cleere by thoſe words, I, another: in my name, in his own name: me, him. Therefore*, ſay you, *as Chriſt was one ſingular man, ſo alſo ſhall Antichriſt be.*

I anſwer, the force of this argument lyeth in three oppoſite words, *another*, *in his name*, *him*. The two lattermoſt of which depend upon the firſt, for what reſpect that hath, the ſame ſhall thoſe alſo have, ſeeing they are all referred to the ſame thing. But (*another*) here doth not ſignifie a ſingular perſon, as the Grammarians teach, whoſe rule is this, that *Eteros* in Greeke, *Alter* in Latin, *the other* in Engliſh do ſignifie *one of the two*, but the words *Allos* in Greeke, *alius* in Latin, *another* in Engliſh, ſignifie one among many. *Ammonius* writing of like and unlike words.

Therefore it followeth neceſſarily out of this certain and true Rule, that here is not any one certain man underſtood; neither is it the opinion of the Grammarians onely, but alſo the cuſtomable manner of ſpeaking in Scriptures, confirmeth this, as to omit infinite other Examples; *There is one that ſoweth, and another reapeth*, Joh. 4. 37. What is there but one ſower, and one reaper meant here? Nay Chriſt addeth, *I have ſent you out to reape that, wherein you laboured not; other men have laboured, and you have entred into their labours*, verſ. 38. So, *to one is given the ſpeech of knowledge, to another faith, to another the gift of healings, to another the power to worke miracles; to another Prophecy*, &c. 1 Cor. 12. 8, 9, 10. I trow you will not ſay that theſe gifts were proper to ſingular men, but common to more then one. In the ſame manner when S. *Paul* ſaith; *if any other ſeeme to have confidence in the fleſh, I moſt of all*, Phil. 3. 4. He doth not compare himſelf with any ſingular man, but with any one among many. You provide exceeding ill for your cauſe, who fetch proofs from ſuch places, whence it is cheifly overthrown.

Secondly, you ſay, *that Chriſt affirmes here, that Antichriſt is to be received by the Iewes; now it is evident that the Iewes looke for one certaine and ſingular man.* I anſwer, that there is nothing at all found in this reaſon. For neither is that *great Antichriſt* whom the Revelation ſpeaketh of, and of whom we entreat, that *Antichriſt* whom the Jewes will receive, as it is plaine by thoſe things that have been ſaid before, and as it ſhall be more plainly declared afterwards. Neither is the *Antichriſt* of the Jewes one certain, and ſingular man. For (as Chriſt ſaith) *many ſhall come in my name, ſaying, I am Chriſt*. Where he ſpeaketh cheifly to thoſe who ſhall ariſe among the Iewes, Math. 24. 5. As alſo the Jewiſh Hiſtory reporteth, that there have been more then one accounted for Chriſt; who have challenged the name of the *Meſſiah* to themſelves ſacrilegiouſly. Now as touching the expectation of the Iewes at this day, this doth no more argue, that he is

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a ſingular perſon, then the expectation of the Papiſts doth argue that he ſhall be one certain man. We indeed looke and long to have you bring forth ſome ſounder matter for proofe, then your owne fooliſh expectations.

Thirdly you ſay; *That all the falſe Prophets came in the name of another, not in their own name. Antichriſt therefore who ſhall come after a ſpeciall manner in his own name is a ſingular perſon.* I anſwer, *Antichriſt* ſhall not come after another manner then all the reſt of the falſe Prophets, as touching that is meant by *name* here. For *name* here is not *an appellation*, but *authority*, as it is cleare by the oppoſite member, that is, *in the name of the Father; I am come* (ſaith Chriſt) *in the name of my Father.* That is not in the appellation of the Father, as if I were the Father, but by the commiſſion and authority of the Father; So to come *in his own name*, is not to boaſt of the proper title of his own *name*, but to come in *his own authority*, God having given him no lawfull authority.

And after this manner come all falſe Prophets, both in the name of another, as alſo in their own name; In the name of another, fainedly, and diſſemblingly, becauſe they brag falſly that they are ſent, in their own name very truely, becauſe they have no authority but their own, but *they runne before they be bidden*, as the Prophet ſpeaketh. Wherfore there ſhall be no difference in this reſpect between *Antichriſt*, and the reſt of the falſe Prophets that be of the ſame crue with him.

Fourthly you ſay; *The Lord would not have ſaid, if another ſhall come, but many are comming, if he (would) have ſpoken of falſe Prophets.* I anſwer, that *Chriſt* ſignifieth that many ſhould come by the word Another; for it is a Noune that ſignifieth a partition among many as we have ſhewed; And that ſwarme of falſe-Chriſts could not be intimated, more briefly, and ſignificantly, which is that which Chriſt ſpeaketh of in *Matthew*, then this way. But as you go about to eſtabliſh a ſingular Perſon by this ſilence which you do ſuppoſe to be here touching many, which yet you do perceive perhaps to be ſpoken more loudly of many, then you would; ſo give me leave, I pray you, to overthrow the ſame ſingular perſon moſt certainly, out of Chriſt true ſilence. For do you think, that *Chriſt* in the 24. Chap. of Math. inſtructing his Diſciples ſo diligently of the evils that ſhould come even to his ſecond comming, and eſpecially touching falſe Prophets, from whom the greateſt danger ſhould come, would not once have made mention of this one ſingular man, this intolerable and peſtilent fellow of whom it concerned them, to take moſt heed.

It is certain therefore that this whole dream touching a singular man, was an errour in the Ancient writers, but it is madnes for you to hold it, yea and to persist obstinately in it. Thus far of the first Scripture.

The *second* is that of *Paul*, 2 Thess. 2. 3. *Unlesse there come a departing first; and that man of sin shall be revealed, the Son of perdition*, &c. And after; *and then shall that Wicked man be revealed, whom the Lord Iesus shall consume*, &c. Where you say, *that the Apostle speaketh of a certain and particular person, as it appeareth by the Greek Articles*, O anthropos, O vos, *that man, that son*, O Anom, *that Wicked man. For the Greek Articles contract the signification to one certain thing; and therefore*, you say, *you marvell that our Writers who brag so of the knowledge of the Tongues, have not observed this matter.* I answer, it is true indeed, that the Greek Article hath an Emphasis or force, to call back and to restrain a matter that is of an infinite and vncertain notion to some certain thing; but this certain thing is as well a certain genus or kinde of thing, as a certain *individuum* or singular matter according to the nature of that that is handled. So that we that be novices, think this to be a new and unheard of point of Grammar and and Logick, that the Greek Article should alwaies point out some individuall matter.

What shall *ò spiron*, &c. *He that soweth, and he that reapeth, be one singular Sower, and one singular Reaper?* Iohn 4. 37. Shall *n' amartia*, sin, *signifie one individuall Sin entring into the World*; And shall *ò thanatos*, death, *signifie one singular death*, Rom. 5. 12. Or shall *ò cleptes*, a Thief, *be one Thief*, Iohn 10. 10. We have now got one rule more to our Grammar, of the Iesuites teaching then ever we learnt, or then ever any Grecian I beleeve thought or once dreamt of. Our writers have been too dull-witted to observe this.

Certainly this garland hath been reserved for you (*O Bellarmine*) whose name is worthy to be registred in the Book, that writeth of the Inventors of matters in the next edition of it, you have found us out such a worthy peece of learning. But say you, Epiphanius *teached this same thing, in the ninth heresie, that is, of the Samaritanes*, saying that *ANTHROPOS, a man*, signifieth, *a man as it is a common name for all men*, but *ò anthropos*, that or the man, signifieth *a singular man.* I answer, that this injury of yours is not to be endured, whereby you would cast a blot of so notable ignorance upon that most learned man. *Epiphanius* teacheth no otherwise in this matter, then all other learned men, *for where the Article* (saith he) *is added*

added to ſome one determinate thing, and ſuch as is moſt cleere, there is altogether ſome emphaſis becauſe of the Article, but without the Article, the Word is to be taken indefinitely of any vulgar matter. Even as if we ſhall ſay (Baſilios) *a King, we have indeed expreſſed a name, but yet we have not demonſtrated any definite man, for we ſay the King of the Perſians, and of the Medes, and of the Elamites; but if we ſhall ſay with putting to an Article,* O Baſilios, *that King; it is out of doubt, what is ſignified, is the King that was ſought for, or of whom ſpeech was had, or who is known to us, or he that raigneth in ſome certain Countrey. After the ſame manner,* theos, *and* O theos, anthropos, *and* O anthropos, *and ſo in the reſt. Epiphanius* therefore will have ſomething ſpoken before, that is famous, well known, of which ſpeech or queſtion is had, but it never came into his minde, much leſſe hath he committed it to writing, that every word is alwayes tied to a ſingular perſon, with this circumſcription of the Article.

The Article may put any habite, as a Ieſuite doth according to the diverſe reſpect of time and place. Whereas therefore you marvell that our writers, who brag of their skill in the tongues, as you ſay, have not marked and obſerved this; I do rather marvell at you who are a man exerciſed in learning, famous in the Schooles, a Profeſſor of controverſies, upon whoſe mouth, the whole generation almoſt of the Papiſts doth depend, hath ſlipped ſo foully in ſo childiſh a rudiment. But your deſire of overcoming hath hindered you, that you could not ſee the truth. There is but one way left for you to bolt out this ignominy, which is, to adviſe and perſwade all your Schollers, that henceforth they would conclude any thing rather from theſe Articles, then a ſingular perſon.

The third place is, 1 Iohn 2.28. *You have heard that Antichriſt is coming, now alſo there are many Antichriſts extant; Where, ſay you, the Article is ſet before Antichriſt properly ſo called, and none at all before him that is taken commonly, and therefore that is a certain perſon, this is all Heretickes in generall.* I anſwer, it ſeemeth that the greateſt defence of this cauſe is placed in this new deviſed force of the Article, and therefore that theſe twice ſodden Coleworts are ſet before us again. But wee have confuted this either ignorance or malice of yours ſufficiently, in the former argument that went next before, with which this is altogether one and the ſame.

And yet that you may not complaine that you can get no anſwer, admit that *O Antichriſte*, that Antichriſt with the Article, be

be some divers thing, from *Antichristo* without an article, shall it therefore be one certain person forthwith? The consequence hereof is denyed, as hanging untowardly together. It may signifie a singular kinde of Antichrists, whereof the Apostles have advertised the Church diligently, even as *O Poneros, that wicked one*, is often put for the generall stock or kinde of wicked men, *the tempter*, is put for the generall stocke or kinde of tempters, and so in the rest, in which the article doth not respect one singular thing, but something that is common, and notable in the kinde thereof. This might have appeared manifestly unto you out of *Iohn*, where he telleth us, *that Antichrist was extant in his time. For*, saith he, *there have many deceivers entred into the world, Who do not confesse Iesus Christ to be come in the flesh, and he that is such, he is, O Planos, & O Antichristos, that deceiver and that Antichrist*, 1 Ion. 2.7. Where yet he doth not speak of that chief Antichrist, who was to come after, but some such kinde of Anchrists, as he was like to be whereout it may appear sufficiently, that Antichrist with an Article is not a singular person.

The fourth place is Daniel 7. and 11. and 12. Out of the seventh Chapter, you apply to your purpose, those things which are spoken of the *little Horne*, verse 8, &c. *Which* you say, *are to be expounded of Antichrist, and that by a twofold argument, first, by the Authority of some of the Fathers, and then by the words of Daniel himself.* I answer, that as touching the authority of the Fathers, I know that many learned men do interpret these things of *Antichrist*, but this interpretation of ours upon the Revelation scattereth that mist, which took away the sight of things from us before, and would not suffer us to behold the matter it self.

For it teacheth that that little *Horne* differeth much from this *Antichrist*, whom *Iohn* describeth. For *Antichrist*, is one of the heads of the *Beast*, which is of many shapes both in *Daniel* and in *Iohn*; now the *little Horne* is onely some addition joyned to that *Head*. Besides this riseth up after the *ten Hornes*, *Antichrist* springs up together and at the same hour with them all.

That subdueth three of the Horns & bringeth them under his power, holding the rest that are not subdued either for enemies, or at least for friends with whom he hath equall Priviledge. *Antichrist* ruleth over all the *ten Hornes*, as to whom they do most willingly yeeld their service untill the time fore-appointed by God. To conclude, that *Horne* is said to bee a *little one*; *Antichrist* is not little, who *hath Power over every Tribe, Tongue and Nation*, Revel. 13.7.

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Who alſo *beareth up the Whore, whom people, and multitudes and nations and tongues do obey, and raigneth over the Kings of the earth*, Revel. 17. 15. 18. But you will ſay, perhaps, he is called *little* becauſe of his beginning, not when he is come to his full age. I anſwer that the higheſt pitch of his dignity, when he ſhall flouriſh moſt of all, ſhall not lift up it ſelf higher, then above the three *Hornes*, which he ſhall ſuppreſſe.

Out of queſtion the *Holy Ghoſt* would have recorded more of them, if he ſhould have had power over more. Therefore this *Horne* is not *Antichriſt*, but if we will conſider of the matter well, it is the *Dragon* himſelf of the ſixth Viall that is ſpoken of, Revelat. 16. 13. Namely, the *Turke*, of whom and of the reſt of the enemies, that ſhall oppreſſe the Jewes, Daniel doth onely intrear, without once mentioning of the *Weſtern Antichriſt*, as we ſhall have occaſion given us, perhaps, to declare theſe things more fully one day. This Unlikeneſſe therefore between theſe two will not ſuffer them to agree in one by any meanes. So that now you may ſee that we ought not ſo much to regard either who they be, or how many they be, that ſay any thing, as with what reaſons they perſwade themſelves ſo.

Secondly you gather out of the words of Daniel, Chap. 7. 24. *That this Antichriſt (whom the Fathers will have to be meant by the little Horne) is a ſingular perſon, becauſe he is not called one Kingdome, but one King, who ſhould take quite out of the World three of the ten Kings, whom he ſhould find in the World, and ſubiect the other ſeven to himſelf.* I anſwer, firſt, that theſe laſt words, *and he ſhall ſubdue the other ſeven*, are very boldly forged, and foiſted in, ſeeing there appeareth not the leaſt footſtep of them in Daniel. For he ſaith onely here in the 8. Verſe, *ſo that three of thoſe former hornes were rooted out from before him.* And againe, verſe 24, *And he ſhall ſubdue three Kings*, but he never ſpeaketh of ſubduing the other ſeven. And I pray you, how ſhould he be a little Horne, if he ſhould deſtroy three Kings, and raigne over all the reſt.

Theſe words have been brought in unadviſedly by ſome of the ancient Writers, but they are retained by you with a worſe mind, even to obſcure the truth with them. But this is of a little moment to helpe the force of the argument. Therefore I ſay in the ſecond place, that that is falſe, *that he is one perſon, Who is called one King.* For the Angel ſpeaketh alſo above, *theſe great Beaſts, Which are foure, are the foure Kings that ſhall ariſe out of the earth*, verſe 17. Which yet are

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not foure ſingular perſons, but ſo many kingdomes; which thing you your ſelfe cannot deny.

The other place of *Daniel* is taken out of the 11. Chapter, from the 21. verſe to the 36. where you ſay, *that that famous Antiochus is ſpoken of literally, but Antichriſt allegorically, as* Calvin, *and* Cyprian, *and* Jerome *interprete it, as of whom Antiochus was a figure, and therefore becauſe this man was a certain and ſingular perſon, Antichriſt muſt be alſo ſome certain perſon.* I anſwer, that there is a great agreeing between wicked men, & that many things muſt needs be found to be alike in them, who are all governed by one & the ſame unclean Spirit; in which regard thoſe learned men might affirme, that this *Antiochus* was a type of *Antichriſt* in ſome common reſpect; but I ſee not how it can be rightly ſaid, that the holy Ghoſt did intend to make him a Type properly, according to his uſuall manner of making Types in the reſt of the Scriptures.

He hath not ſuch an agreement with his truth and ſubſtance which they make, as is wont to be found in the reſt of the Types. For example ſake, this *Antiochus is the very little horn of the Goat*, of whom it is ſaid Chap. 8. ver. 14. *That he ſhould rage for two thouſand three hundred dayes.* Shall he be then a Type of *Antichriſt?* then ſhall he not raigne three years and a halfe onely, but ſixe years, and more then a halfe, & ſo we muſt look for another *Antichriſt*, then you do faine to this day; or if you will not have all things to be ſo accurately correſpondent in the Type, and the Counterpain, yet I think that it is required of a moſt wiſe Maſter-builder, that he make not the entry greater than the houſe; that is, that the Type ſhould not raigne longer than the Truth it ſelfe. I remember that three hundred ninety dayes are given to *Ezechiel* for a ſigne of ſo many daies, but I find no where ſo many yeares given to any man for a ſigne of ſo many dayes.

Secondly, I anſwer, though it be granted that *Antiochus* is a Type, yet one perſon cannot be concluded thence, ſeeing a ſingular Type may as wel note out many perſons, as many perſons may ſignifie one, as we ſee it to be done in that ſucceſſion of Levitical Prieſts, who were all referred to Chriſt alone, as to their ſcope. The third place of *Daniel* is taken out of the 12. Chap. 11. 12. where the Angel ſaith, *From the time that the daily ſacrifice ſhal be taken away, & the abhomination of deſolation ſhall be ſet in the Temple, there ſhal be a thouſand two hundred & ninety days. Bleſſed is he that ſhal wait & ſhal [illegible] to the thouſand 300 & 35 days.* Touching this place you ſay nothing of your own,

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but reſt in the interpretation of certain men, who have applied it to *Antichriſt*, but you will have theſe dayes to be taken properly, and therefore that he is a ſingular perſon, whoſe kingdom is bounded in ſo ſmall a time. I anſwer, that this number doth not at all belong to that Kingdom of Antichriſt, of three yeers and a halfes laſting, that is to be before the ſecond comming of Chriſt, which you dreame of.

For *Daniel* asketh when the end ſhall be of theſe marvellous things? Will you have this anſwer to be made, that the end of them ſhall be, after that a thouſand two hundred and ninety dayes, or at the moſt, three hundred thirty five ſhall be expired immediatly before the end of the world?

What could be learnt out of ſuch an anſwer? If a man that dwels in a far country, ſhould ask which way he ſhould go to *Rome*, and another ſhould anſwer him, when thou comeſt, to the tenth ſtone from the City, turn this or that way to the left hand or the right, might he not think that he were mocked, and that worthily? Or if, one ſhould ask as touching ſome climat of the heavens, how long the day is in the Countries that be under it, and he ſhould have this anſwer ſhaped him that it is about halfe an hour long, after the ſun is ſet, would he count himſelf ſatisfied? Such a kinde of anſwer do you make the *Angel* to give, when you hold that theſe dayes are common ones, and that they do go before the conſummation of all things.

Godforbid that we ſhould think that the *moſt Holy Angel* would ſhut up that moſt divine viſion and eſpecially the whoſe prophecy with ſuch a jeſt. Therefore we finde not *Antichriſt* ſo properly called in any of theſe places, much leſſe his ſingular perſon.

So much for the fourth Scripture out of Daniel, the fift and laſt is Revelat. 1ſt and 17. *Which places* you ſay, *are underſtood of Antichriſt, becauſe Ireneus teacheth ſo Book 5. and it is plaine, by the likenes of the words in* Daniel *and* John, *who do both of them make mention of ten Kings, which ſhalbe in the earth, when Antichriſt ſhall come, and they do both of them foretell that Antichriſts Kingdom ſhall laſt three yeers and half. As Daniel therefore ſpeaketh of one certain King, ſo doth Iohn in the Revelation.* I anſwer that Ireneus doth judge aright, that *Antichriſt* is ſpoken of in thoſe foreſaid places of the Revelation, but you deal untowardly, who will have ſuch an *Antichriſt* to be underſtood in *Daniel*. I have ſhewed that theſe two differ in many reſpects, ſo that the one cannot be the other, Thoſe *ten Hornes* in

Daniel, are not theſe of the *Beaſt*, they are correſpondent indeed to the *Hornes of the Dragon*, but the *Beaſt* hath not *Hornes* common with the *Dragon*.

To this we may adde, that that *time, times, and a piece of time*, in *Daniel*, is not the ſame ſpace, which the ſame kinde of ſpeaking in *John* ſignifieth. There it agreeth to the *little Horn*, here to the *Beaſt*, which ſeeing they are diverſe, as we have ſhewed, it is not needfull, that one and the ſame place of time ſhould be agreeable to them both. That ſignification of the time in *Daniel*, anſwereth to that *houre, moneth, and yeer*, Revel. 9. 15. All which ſpace is a little part onely, of this *time, times and half a time*, that is ſpoken of in the Revelation, as we have proved before ſufficiently; In that you urge the likeneſſe of the words, it is all one, as if one ſhould conclude the *Pope* to be the *Turke*, becauſe both of them be men, and raigne over many men. Beſides if I ſhould grant that one is ſpoken of in both Prophets, yet *Daniel* doth not ſpeak of one certain King. You did labour to effect ſuch a matter right now, but all in vain, as we have ſeen, and the matter doth proclaime the contrary openly. For if the *litte Horne* ſhould be a ſingular perſon, ſuch as the *ten Hornes* ſhould be alſo neceſſarily according to your opinion, what a kinde of deſcription ſhould this be of the Romane Empire, which ſhould omit ſo many Ages, wherein it endured, and ſhould onely touch the eſtate thereof during the laſt three yeers?

Nay not during this *one three yeers* either, when as you will have this Empire of *Rome* to be quite deſtroyed, before *Antichriſt* ſhall come? Therefore there is not one little word left for you out of the Scriptures, which can teach that *Antichriſt* ſhall be a certain man, after the right manner of concluding; but we have demonſtranted out of them moſt certainly, that he is that *Apoſtatical Sea* of thoſe, that ſhall dominere in the Church.

Your ſecond argument to prove *Antichriſt* to be certain ſingular man, is out of the Fathers, whom how ſhould we beleeve when they affirme this that you ſay, ſeeing ſome of them knew not, whether he ſhould be a man or no? Some of them will have him to be *A devill*, others *incarnate Devill*, ſome of them make him him to be *Nero*, and others of them make him to be I know not what. Do you think that theſe men are to be credited of their bare word if they ſhall ſay he ſhall be a certain perſon? Beſides, ſeeing there is no ſuch appearing out of the Scriptures, but the contrary to it, what account ought we to make of the uncertain conjectures of men, who are commanded not

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to be wiſe above that which is written, 1. Cor. 4. 6. I will leave theſe men therefore as I finde them wavering and floating in their uncertainties, and ſo I might let paſſe your anſwers to our writers, ſeeing they come not neer to hurt any of the things which I have laid down touching this matter, yet that you may perceive your ſelf to be no leſſe weake, and weariſh a defender of your own cauſe, then you are an impugner of ours, I will beſtow this labour alſo upon you in examining the force of your anſwers.

You propound three arguments of our men, two of *Theod. Bezas*, the third of *Iohn Calvins*, the firſt argument of *Beza*, is this *Antichriſt in not ſome one man, becauſe the myſtery of iniquity did work in the time of S. Paul, and Antichriſt is to be killed towards the coming of Chriſt.* You anſwered; *that Antichriſt began to do miſchief up and down in the Apoſtles time, but not in his forerunners, to Wit, Simon Magus, Nero, and the like.* To this I ſay that *Theod. Beza* and all our men confeſſe, that *Antichriſt* himſelf properly ſo called was not extant in the time of the Apoſtles themſelves, but his forerunners onely.

For that which he ſaith, *let them give me any one man that could remain alive from S. Pauls age to the day of judgement*, is ſpoken after the ordinary maner of ſpeaking by way of amplification, and asit were at the largeſt extent, and it is to be underſtood of ſome one that ſhould be a little after that age. And ſhould not he be born within a ſhort time after, whoſe forerunners did keep ſuch a coſſe while the Apoſtles were living? The Revelation ſpeaking of *Antichriſt* under that ſeventh Head, ſaith; *And another is not yet come*, Chap. 17. 10. Which kinde of words we are wont to uſe in matters that be ſo neer; as that they may ſeem to become, though they be not come as yet; and we do not at all ſpeak ſo of things that are to come fifteen hundred yeers after.

All the things therefore which you would inferre from hence are idle and trifling, as if you would prove by *Bezas* reaſon, that *Peter* and *Paul* were *Antichriſts*, and that *Simon Magus* and *Nero* were as it were Chriſts. Why do you not (I pray you) go about to prove, that the originall of Antichriſt was not ſo much as nigh at hand at that time? Is it not enough for the confuting of his ſingular perſon, if he ſhould have his beginning for ſome Ages after *Paul*? But you like an unskilfull fighter at ſharp; hold up your buckler to keep of a blow, where there is none offered you, and where you are laid on and wounded even to the death you never care how naked and ill warded you leave your ſelfe.

The second argument of *Theod. Beza* is this, *that singular Kings & Kingdomes, are not understood by the singular names of these Beasts, the Bear, the Lion, the Leopard, in* Dan. 7. *One of which doth containe many kings in it, and therefore that* Paul *doth in the same manner understand one body, as it were made of many Tyrants, & not one singular person, by the Man of sin, and the Son of perdition, seeing* Paul *doth consent with* Daniel *marvellously.* You answer two things; *first by denying that* Daniel *doth alwayes understand severall kingdoms, by the singular Beasts. for in Chap.* 8. *he understandeth* Darius *the last King of the Persians, by the Ram; and* Alexander the Great *by the Goat. Secondly, you deny the consequent of the Argument, because* Paul *by the Man of Sin, doth not understand any of the four Beasts that are described by* Daniel, *but only that little horne.* I answer to the first, that is false which you say of the *Ram* and the *Goat.* For by the *Ram* is understood the whole Kingdom of the *Medes* and *Persians* which ended indeed in *Darius*, and by the *Goat* is understood the Kingdome of the Grecians which began in *Alexander.* For so he saith, Chap. 8. 3. *There stood before the River a Ram which had two hornes, and these two hornes were high, but the one was higher then the other, and he reigned last.* These two Horns are the two Kingdoms of the *Medes* & *Persians*, of which that was first & weaker, this was later and larger. Can these things agree to *Darius*, or to his whole raigne? And then it followeth in the next verse, *I saw this Ramme pushing against the West, the North also, and the South with his horne, and no Beasts resisted him, neither was there any of them that could deliver out of his hand, but he did what he listed, even very great matters.* Which all of these things was to be seen in *Darius*, who being provoked to war by *Alexander* in the second year of his reigne, grew more and more to decay every day after? Last of all when he goeth about to explain this vision, V. 20. he saith thus, *The Ram which thou sawest having two hornes, are the Kings of the Medes and Persians*, he saith Kings, not *Darius* only. So also the Goat is the King[dom]e of the Grecians, not *Alexander* alone. He is called indeed the King of Grecia, Vers. 21. But it is plain, that King is taken there collectively, as it is elsewhere, that is for the kingdome, as it is taken distributively and particularly for *Alexander* in the end of that verse, when he saith; *The Horne that is between his eyes is the first King.* And if he be the Horn, he is not the whole Goat. Wherefore a singular person is never signified in *Daniel*, by a Beast, but a whole Kingdome.

To the second, I say that the little Horne is not meant by the *Man*

of

of Sin, but the *Beaſt*. For *Antichriſt* is the *ſeventh head*, which is the *Beaſt* alſo; as *Rev.* 17.8.11. And though this *Beaſt* be none of thoſe of which *Daniel* ſpeaketh, yet the argument is ſtrong, being drawne from that which is like and equall unto it. For the *Beaſt* in the Revelation is a whole Kingdome, in the ſame reſpect that the *Beaſts* in *Daniel* are put for the like.

Our third argument is that of *John Calvins*, who argueth thus, *that Antichriſt is not a ſingular perſon, becauſe the Head of an univerſall Apoſtaſie that laſteth for more yeares, then can be run out under one King, is not one certaine man; but Antichriſt is the Head of ſuch an Apoſtaſy.* (*Ergo*) you anſwer five wayes, *to the end that* (as you ſay) *Calvins impudency may appear more evidently.*

Firſt that Antichriſt himſelf may be underſtood moſt rightly by that Apoſtaſy that Paul *ſpeaketh of. Secondly, that that Apoſtaſy may be taken for the revolting from the Roman Empire. Thirdly, that it is not neceſſary that it ſhould laſt for many years. Fourthly, that it doth not require one Head. Fifthly, that the queſtion is yet to be decided, which of the two profeſſours have revolted from the faith & Religion of Chriſt, whether the Papiſts or the Lutherans.* I anſwer to each of theſe: and firſt, whereas you underſtand *Antichriſt* himſelfe metonymically by the Apoſtaſie, you confirme the ſame thing which *Calvin* ſaith, thus notably you uſe to put down *Calvins* impudency.

To the ſecond, I anſwer, that this Apoſtaſie is not a revolt from the Empire of *Rome*, but from the true faith, that is from the love of the Holy Truth, as *Paul* himſelfe expounds it; and as it ſhall be made plaine afterwards in the firſt and fourteen Chap. of this confutation. To the third, touching the laſting of the Apoſtaſie, we have learnd already out of the *Revelation*, that it hath prevailed for more then a thouſand two hundred and threeſcore years, and we have ſeene this more cleerely laid forth unto us, then that any of our ſilly ſubtilties can ſhift of the matter. To the fourth I ſay, that if you can finde out any other multitude, beſides that of the whole earth, which followeth the *Beaſt*, I will not be againſt it, but you may make as many *heads* of this Apoſtaſie as you will. Rev. 13.8. To the fifth, namely, to that queſtion that is not yet decided, as you ſay, whether the Papiſts or *Lutherans* have made a Apoſtaſie from the faith, we will accept of this condition, to put the matter to the judgement of all holy men; amongſt whom *Idolatry* is found, let them be condemned for this revolt. For *Idolatry* is an apoſtaſie and rebellion againſt God, as the Scriptures teach every where.

But if there be any credit to be given to the most Holy oracles of the Scriptures, all that worshipping of Images, invocation of Saints, adoring of Christs new coined body in the Sacrament, worshiping of Reliques, and many such abominable things, wch be in use and request amongst you, is *horrible Idolatry*, and therefore *Apostasy*. But idolatry is a spirituall fornication, and therefore as it is the way of a whorish woman, who eateth, and then wipeth her mouth, and saith I have wrought no iniquity, Proverb. 30. 20. So is the way of Idolaters; they can not be wrought by any meanes to acknowledge their impiety.

This shall be a true triall (*ô Bellarmine*) before God and all his holy Angells, who are Apostates, you or wee; The things which you propound are ridiculous. You would make us revolters, because we have departed away from the superstition of our predecessors, that is both from their doctrine, and their rites also which be full of Idolatry; as if we were not commanded *to go out of Babylon*; and to have nothing at all to do with her. We have indeed revolted from the *whore*, we have revolted from *Antichrist*; that is, we have revolted from your *Pope of Rome*, but thanks be to God, we have by this revolt be taken ourselves and cleaved fast to that one true God, who for his infinite mercies sake in Christ, will give us the crown of eternall life to reward this Holy revolt of ours, and who will for his Justice sake render unto you everlasting shame and confusion with all those that will not obey the truth unlesse you will repent in time, and that as a just guerdon of your wicked constancy, or rather devillish obstinacy. Now then cast up all your accounts, and take the totall summe, and then see, seeing *Antichrist* is a wicked, and Apostaticall Kingdome, and the *Pope of Rome* be the principall ringleaders of that Apostasy, and they have been many, whether *Antichrist* be a singular person or no.

Chapter 3.

Where it is shewed that Antichrist is come already.

Concerning the coming of *Antichrist*, we have set down demonstrations at the beginning of this Confutation, which may the moderate and determine each of every questions in this cause,

so

ſo as they may make manifeſt the truth of them. Yet leaſt this place, where the point is handled of purpoſe, ſhould complaine, that it is left naked and empty; it ſhall not be amiſſe; to adde one or two reaſons more to the former, as an overplus. And theſe we take out of the 2. Theſſ. 2.2. and firſt out of the third verſe; Where it is ſaid, *unleſſe the Apoſtaſy come firſt, and that man of ſinne be revealed, that Son of perdition, &c.* In which words the Apoſtle affirmeth, both that each of theſe two things ſhall go before the coming of *Chriſt*, as alſo, that the Apoſtaſy ſhall go before the revealing of *Antichriſt*. For that is the cauſe of this, that procureth this miſchief, as he teacheth after, *that Antichriſt ſhall therefore come, becauſe men would not receive the love of the truth that they might be ſaved*; verſ. 10. 11. And the revealing of Antichriſt ſhould not be delayed after the Apoſtaſie, but it cometh forthwith after it; as the Apoſtle ſaith, *unleſſe the apoſtaſie come firſt, and the man of ſin be revealed*, &c. For after that that which hindereth ſhould be taken away, which as we have ſhewed, came to paſſe ſhortly after, this peſtilent *Antichriſt* ſhould come abroad into the world immediatly.

But this apoſtaſie began privily and cloſely at firſt, even in the time of the Apoſtle, which therefore cannot be a revolt from the Romane Empire, but a neglect and contempt of the truth that was once received, as the ſame Apoſtle doth interpret it in that place, and it is that which hath prevailed for theſe many ages laſt paſt, and is to be ſeen openly at this day in that worſhipping of reliques and of Images, and in the invocation of Saints practiſed by the *Church of Rome*, as we have ſaid a little before. For the Lord is forſaken by ſuch kinde of Idolatry, and when we chuſe ſtrange Gods, we depart from him, as it is *Ieremy* Chap. 16. 11. Where the Prophet is commanded to ſpeak to the people and to ſay unto them thus, *becauſe your forefathers have forſaken me ſaith the Lord, and have followed ſtrange Gods to worſhip them, and to bow down unto them, but they have forſaken me, and have not kept my Law.*

And after this manner do all the reſt of the Prophets ſpeake. It muſt needs be therefore that *Antichriſt* is come long ſince, the ſigne and cauſe whereof, that is ſo neer joyned unto it, hath kept Rex in the world for theſe many ages. Secondly, that impediment is long ago taken away, which was the onely thing which hindred in the time of the Apoſtle, ſo that that man of ſinne could not be revealed, verſ. 7. Which was not the Romane Empire, but the ſixt Head of that Empire, which had then the Government of the world, which *John*

liveth

lived. For so the Revelation saith, Chap. 17. 10. *Five have fallen, one is, that other is not yet come.* That one, who, as the *Angel* saith, was then, was the sixt King, with whom the Romane Empire should not fall, seeing the *seventh King* and Head should succeed after: neither were there more heads then one raigning at once, so that the *seventh head* should as well take upon him the sway of the Empire for his part, as any one of the other former heads did. Therefore assoon as that present regiment should be changed, which happened about two hundred yeers after *Iohns* time; then after that heavie burden was removed which kept *Antichrist* down, he should come forth, and keep in the view of the world.

Thirdly, if the mystery of iniquity was working while the Apostles lived, it must needs be that the birth thereof was not far of, when as the paines in travail began to vex the Church so soon, 2. Thess. 2. 7. Otherwise, what strange monster is this, that the Papists would make, that one should be with Child fifteen hundred yeers agoe, and that yet the brat should not be hatched, and yet when he should spral forth, he should prove but *a King of three yeers and a halfes lasting?* But these be Popish dreames. For the Apostles could hardly make him keep in his horns, much lesse could their posterity do it, who had lesse piety, knowledge, care, diligence, whose gifts also daily decaying more and more, made *the man of sin*, to come and grow up the more quickly. These things being thus laid down, let us now come to that which you say. And here we have but one agument onely to prove that *Antichrist* is not yet come; it is long enough indeed, as which reacheth from the beginning of a Chapter to the very end, but it as weak in the joynts of it, and feeble in the loines as it is tedious and odious.

This is the sum of it, *Antichrist is not yet come, because he came not then, when certain of those that lived of old and of late thought he would come*, the ancient ones you speak of, *are the Thessalonians, Cyprian, Jerome, Gregory, one Jude, Lactantius, the Bishop of Florence; the later ones are the Samosatenians of Hungary, and Transilvania, Illyricus, Chytreus, Lather, Bullinger, Musculus.* And in following this matter you spend all the Chapter.

I answer two wayes, first that that is false which you say, that he that came not at the times spoken of by those Authors that you mention, is not yet come. It was not necessary that they should know the first originall and uprising of *Antichrist*. The *Beast* remaineth to be a mystery long after that he hath been revealed, Revel. 17. 7.

Whose

Whoſe perſon was manifeſt, but not his wickedneſſe, and originall likewiſe. For the myſterie ſhould be taken away, if that which lay lurking within were opened unto all men. And as the Kingdome of God though it was foretold by the Prophets, came not with obſervation, *Luke* 17.25. So neither did the Kingdome of Antichriſt. *Tares are ſown while the huſbandmen ſleep*, *Mat.* 13.25. Neither are they marked when they come to their firſt growth, but were they not therefore at all, becauſe the husbandmen knew not by what degrees they grew up? Shall we not acknowledge the Sunne to ſhine, becauſe we ſee not how it goeth forward? Out of doubt that moſt crafty enemy of mankind, had rather have his Vickar to reſemble his conditions, & to come creeping in cloſely, that ſo he might ſurprize the more ere they were aware of him, then to come ruſhing in with a ſhout and an uproare to give men warning to look about them for their own ſafety. Beſides when you would conclude that he is not yet come, you ſhould have comprized all the other times that remain to your time you ſet him to come in, and not thoſe few times only, which thoſe ancient and later men cited by you mentioned. Can one be ſaid not to be come upon a day appointed, becauſe he came not either at the firſt, ſecond, or third houre? It is a faulty kinde of diſputing, when there are many parts to be reckoned, to paſſe by any, ſeeing you have omitted moſt of them, your propoſition is abſurd diverſe wayes, and ſo is the whole argument that depends upon it.

Secondly, I anſwer ſeverally to your Authors, and firſt touching the ancient ones, out of whoſe words we doe conclude more then probably, *that Antichriſt is come.* For ſo ſaith *Cyprian*, Book 4. Ep. 6. *You muſt know* (ſaith he) *beleeve and hold for a certain, that the day of the Churches oppreſſion is begun to come over our head, and that the end of the World together with the time of Antichriſt approacheth.* Jerome in an Epiſt. to *Ageruch*, about *Monogamy* ſaith, *He that withheld is taken away, and doe we not yet underſtand that Antichriſt is at the doores?* Likewiſe *Gregory* Book 4. Ep. 38. *All things are done which are foretold, the King of pride is at hand.* Now if Antichriſt did approach thirteene hundred yeeres ſince, or at leaſt a thouſand, as it is manifeſt by theſe teſtimonies, how can it be that he ſhould not be come as yet? You anſwer, *that the ancient Fathers were deceived with an opinion which they had about the end of the world, which they held to be neerer then it was indeed; and therefore that they held this falſe opinion touching Antichriſts approaching nearer then it was in truth.* To which I ſay, if the ancient writers founded

their opinion touching *Antichrists* approching, upon their perswasion of the end of the world, it had been necessarily, that as they erred about this: so they should have erred about *Antichrist*, but seeing they grounded their opinion upon other arguments, and seeing they gathered not so much that *Antichrist* drew neere, because the end of the world was at hand, as that the end of the world approached, because *Antichrist* was at hand, that which they affirmed touching this matter, must needs be firme and stable, unlesse you can teach us that the rest of their reasons are as light as their opinion was vaine touching the end of the world. But it is evident by their words, that they suspected the end of the world to be at hand, because of *Antichrists* comming, and not on the contrary. For *Ierome* reasoneth, *that Antichrist was at hand, becaus that which hindered was taken away.* *Gregory* gathered, as much out of the fulfilling of all things that were foretold, then which, what more certaine argument can there be. And you your selfe confesse *that all the ancient writers considering the wickednesse of their times, did suspect that the time of Antichrist was hanging over them.* They did not therefore conclude about *Antichrists* comming out of their suspecting that the world was at an end. For the last end is no where made a signe of things that go before it, but things that go before are made signes of the last end, seeing it is the last of all, and most unknowne of all other things, even to the Angels themselves, yea to the Son of man, *Matth.* 24. *Mark* 13. 32. 36. It can give no forewarning of things that be before it, and better known then it. They knew therefore by certain arguments that *Antichrist* was shortly to come, but that which they added touching the last end, did relye only upon an uncertaine conjecture of men. They had received a false Chronologie from *Clement Alexand. Stromat.* 1. that five thousand seven hundred eighty four yeares two moneths, and twelve dayes were past from *Adam* to the death of *Commodus* the Emperour.

To this was added the opinion touching the lasting of the world for six thousand yeares. Whereupon *Cyprian* saith in his Preface to his exhortation to the Martyrs: *Six thousand yeares are now almost fulfilled since the time that the Devill began to fight against mankind.* And that of *Lactantius* came thence in the 7 Book of his Divine Instit. Chap. 25. *All the time we look for in this world, is no more but the space of two hundred years.* To these if we shall adde their conjecture touching the worlds quick & present expiring after Antichrists comming, then shal it easily appear, that there is great difference between

those

thoſe things which they handle touching *Antichriſt*, and thoſe things which they ſet down about the end of the world. This was certainly made knowa unto them by many Prophecies, and undoubted ſignes thereof, this they were perſwaded of by ſome likelihood it had to the truth, and by the weake authority of men. The like we ſee in Chriſts Diſciples, whom we know to have expected a temporall Kingdom, yet when they preached, that *Chriſt* was come, and that the Kingdom was then to be reſtored to Iſrael, ſhould any man that could not ſee the Kingdome reſtored deny to give credit to their report touching Chriſts comming? Or if he ſhould, ſhould he not deal unequally? For they knew that *Chriſt* was come by moſt certaine arguments which could not deceive, but that which they conceited touching the temporall Kingdom, they drew out of the dregs of the common errour.

After the ſame manner the ancient writers underſtood by true ſignes out of the Scriptures, that *Antichriſt* was at the very doors, but that which they affirmed touching the laſt end, was their own invention, yet ought it not to diminiſh the credit of that truth which is joyned with it, you are not therefore ſcaped away with this anſwer of yours, but the judgement of the ancient fathers, remaineth ratified and unmoveable, that *Antichriſt* is come; and therefore it was not for nothing that one of your own ſide the *Biſhop of Florence*, avouched openly five hundred yeers ſince, *that Antichriſt was come at that time*. For the ſuppreſſing of whom the *Counſell of Florence* was called and gathered, but you have thought ſafer for your ſelves, that the fame of this councell ſhould rather come to poſterity, then that the acts thereof ſhould come to their knowledge.

As touching the later writers, you mention firſt of all the *Samoſatenians* of *Hungary*, with whom I will have nothing to do, I care not what they think, or think not. till they ſhall be of a ſounder minde then they are. The reſt of the learned men, differ after three ſorts in their judgements touching the time of *Antichriſts* coming; *Illyricus*, *Cytræus* and *Luther*, making the coming of *Antichriſt* to be about the yeer of the Lord, 600. *Bullinger* at the yeer 763. *Muſculus* 1200 The reaſon of their judgement was this, becauſe they being ſuch quick ſented men, *the ſecond upriſing of the Beaſt*, in the precincts whereof they ſtick, did ſmell ſo ſtrong, that they could not bend their minds to think of any time beyond this, wherein they are like to good hunting doggs, who when once they have ſmeld out the place

where the wilde *Beast* couch, are carried with a full cry, and run after them withall their might, no longer ſmelling out every one of their ſteppes; Therefore they referre for the moſt part ſuch things to *the ſecond ariſing of the Beaſt*, which belong to the firſt; and do draw many things to it, that are not agreeble unto it, but this light errour of theirs touching the time of his uprifing doth not take away his coming at all, but we may know that Antichriſt was come by the ſhoote and out-cryes they make, though they were ignorant of the very moment, when he began firſt to ſubſiſt. Let us therefore run over your anſwers to each of them, that ſo you may underſtand not ſo much, that they were in an errour; as that you have wearied your ſelf to no purpoſe, in labouring to overthrow their opinions.

In the ſecond place you grapple with *Illyricus*, who ſaith? *that Antichriſt was then borne, When Phocas granted power to the Pope of Rome, that he ſhould be called the Head of the Church*; Which happened in the yeer 606. You anſwer; *that he was not borne at this time in two reſpects, firſt becauſe the temporall kingdom of Antichriſt of 666 yeers continuance, which Illyricus holds to be began from that time of his upriſing, ſhould long ſince be ended, and Antichriſt ſhould be dead. Secondly becauſe by the Popes ſpirituall Kingdom, which Illyricus will have to laſt 1029. yeers, the Century-writers might know the end of the world exactly, which is againſt the words of our Lord*, Act 1. & Mat. 24 I anſwer to the firſt, It is abſurd and fooliſh to gather as you do from his words that Antichriſt muſt die after 666. yeers are expired, when as you ſee and ſay, that he and the reſt of the century-writers do give him a ſpirituall Kingdom that laſteth a thouſand two hundred three-ſcore yeers. Can a man raigne five hundred ninety four yeers, after he is dead; (for ſo many yeers do they proroge his ſpirituall Kingdome beyond his temporall; but perhaps your Pope hath no more life nor liveline ſſe left in him, without his temporall power, then a Serpent hath without his duſt.

To the ſecond I anſwer, that it is as poſſible, for the century writers to know the yeer exactly, when the world ſhall be ended, as it is for your Popiſh writers to know the very day. Now do not you reckon a thouſand three hundred five and thirty dayes from the beginning of Antichriſts Kingdome to the laſt judgement? What ſhall it be known ſo long before, when the laſt day ſhall be? Hath that ſpeech of our Saviour as touching that unknown day no longer any force, but till Antichriſt ſhall come, Mark 13. 32. How then can it come, *like a ſnare upon thoſe that dwell on the face of the whole earth?* Luc. 21. 33.

There-

Therefore you confute them not worth a ſtraw. We have ſhewed that that former number is not the number of his Kingdom, but of his name, but that the other is to be reckoned from the firſt comming of Antichriſt, not from the ſecond. But I will not proſecute this matter now with many words. I returne to you, and I grant you that which you labour for. Admit, that Antichriſt was not borne firſt of all.

This I enquire of you, whether he was then extant or no? If you deny that he was then extant, I will convince you, for then was *that that hindred taken away, which did onely make him ſlacke his coming*, as Jerome affirmed right now. *Then were all things accompliſhed, which were foretold that they ſhould go before his coming*, as Gregory anouched, then was the univerſall Prieſt extant ſuch a one as the ſame Gregory ſpeakes of confidently, *Whoſoever calleth himſelf or deſires to becalled univerſall Prieſt forerunneth Antichriſt with his pride*, Book 7. Epiſt. 194. to Mauricius. But if he that deſireth ſuch a name be Antichriſts forerunner, whom ſhall we call him that had gotten it? Therefore ſeeing Antichriſt was forth coming at that time, ſee now withall, how it can be that he is not yet come.

In the third place you anſwer to *Chytreus*, who determineth his upriſing about the ſame time, eſpecially becauſe *Gregory* did about that time eſtabliſh invocation of Saints, and maſſes for the dead, &c. To theſe things you ſay, *that Gregory was not the firſt that taught men to invocate Saints, and to offer maſſes for the dead, for all the ancient writers taught the ſame thing*, and in the Rome of them all you produce *Ambroſe* onely. *Who was more ancient then Gregory by two hundred yeers*; I anſwer, that *Chytreus* indeed was in an errour, who thought Antichriſt to be yonger then he was indeed by ſome ſtore of yeers; For he was much more ancient, but yet he bare his age ſo well, that he ſeemed to be alwayes waxing like a child, freſh, and luſty, as it were another pretty *Cupid*. Certainly his *ſecond upriſing* deceived the man, whereby he revived from the dead; and as Aeſon is fained by the Poets to be made a yong man of an old, ſo this *Antichriſt* returned from his youth to his cradle and infancy again. And it muſt not be marvelled at, that that was then counted his firſt upriſing, which then ſeemed to be new.

But you do ſo deny his beginning that you adde yeers unto him, but do not take any from him; as if you were getting the poſſeſſion of an inheritance for a ward and as if you were afraid he would come to late out of his nonage.

In the fourth place you come to *Luther*, who maketh *Antichriſt* to have a double coming; one with a ſpirituall Sword, after the yeer 600. another with a temporall Sword after the yeer 1000. You anſwer, *that the Popes depoſed Emperours, and made Wars againſt them before the thouſand yeer*; I anſwer; Therefore thou alſo waſt deceived (ô *Luther*) *Antichriſt* was come before thou ſuppoſed him to become. Certainly you defend the Pope in ſuch a manner, as if one that were accuſed of theft, ſhould for the purging of himſelfe from his crime cry outopenly, that this was not the firſt Theft he committed, but that he had a hand in many other, and thoſe more grievous robberies, you did not fear as it ſeemeth, that there would ſome comé after, who would ſearch out further and higher into Antichriſts Originall.

Fiftly *Bullinger* doth ſo expound that number 666. that he makes it to determine the yeer of the coming of *Antichriſt* after the Revelation was written, namely the yeer of your Lord, 763. To whom you anſwered well, *that this number belongeth to Antichriſts name, not to his time*; though this do little help your cauſe: For howſoever he was not born at that time firſt, he might be born before that, which doth ſhew ſufficiently that you affirm ſafely that he is not come yet.

Sixtly *Muſculus* affirmeth that *Antichriſt* came about the yeere 1200. and that being moved with the authority of *Bernard*, ſaith after many other other things wherein he bewaileth the ſinnes of his times; *It remaineth that the man of ſin ſhould be revealed*, Serm. 6. On Pſal. 80 You anſwer two things, *firſt that the ſuſpicion of Bernard was falſe, as was that of Cyprian, Ierome, and Gregory in their times, for he ſuſpected out of the evils which he ſaw, that Antichriſt was nigh, Secondly, that there were far worſe Popes without any compariſon in the former age, then in that.*

I anſwer, to the firſt, you do worthily to contradict the Apoſtle. For he teacheth that the apoſtaſie goeth before *Antichriſt* and that he ſhall come into the world, becauſe they deſpiſed the love of the truth, thereby declarring, that there is no more evident ſigne of *Antichriſts* approaching and raigning, then all kinde of hypocriticall impiety, that raungeth every where without controllment.

You will have *Bernard* to be deceived, becauſe he ſuſpected by the evils which he ſaw that *Antichriſt* was neer. Indeed he was deceived, that he thought him to be neer, and not preſent. Otherwiſe he thought more ſincerely touching *Antichriſt*, then the Ieſuits are wont, or any other of the Papiſts. To the ſecond I ſay, ſeeing they were

were worſe in the former age, we grant unto you that *Antichriſts* firſt beginning was not now, but that he was begotten long before, but he was now openly extant.

And ſo at length you have made ſuch a goodly piece of diſpute about this queſtion, as if one ſhould be very earneſt to prove, that the ſunne was not riſen at noone, though he began to ſhine in the Horizon at ſix a clock in the morning, becauſe it did not ariſe either at the eight hour, as one affirmed, or at the ninth as another, or at the tenth as a third man held. By ſuch a kinde of argument do you and your Complices prove that *Antichriſt* is not yet come.

Chapter 4.

Againſt the firſt demonſtration that Antichriſt is not yet come, taken from Univerſall preaching of the Goſpel

THis queſtion about the time of *Antichriſt* coming, giveth greateſt light to the truth of the reſt, being as it were the ſun that enlightneth all the reſt of the ſtarres with his light, Here upon it is that *Bellarmine* hath prepared ſixe thight and thicke vailes, which he calleth *demonſtrations*, to obſcure the truth with, under which he hopes his *Pope* may lurke ſafely. Now he will have theſe taken out of ſo many certaine ſignes (as he ſaith) of *Antichriſts* comming, two whereof do go before, namely the preaching of the Goſpel in the whole world, and the deſolation of the *Romane Empire*.

Two do accompany it, that is, the preaching of *Henoch* and *Elias*, as alſo a great and moſt nortorious perſecution. Two follow it, namely the deſtruction of *Antichriſt* after three yeers and an half, and the end of the world, none of which (ſaith he) we have ſeen to be extant as yet. Let us therefore ſee what we can do by the grace of God to help this blind fellow and let us take away the Scales from his eyes with a faithfull hand if ſo be that he will ſuffer us.

The foundation of your firſt demonſtration is laid down, Mat. 24. 14 *This Goſpel of the Kingdom, ſhall be preached in the whole world for a teſtimony to all the Gentiles*, out of which words an argument is framed thus, which I pray you ſuffer me to bring into forme that ſo we that are of the more rude and ſimple ſort, might the more eaſily marke this art of yours in making demonſtrations thus. He that

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is to come after the preaching of the Gospell in the whole world, is not come yet. But *Antichrist* is to come after the preaching of the Gospell in the whole world; therefore he is not come as yet. This is your manner of demonstrating, wherein we meet with many marvellous and newfound matters, that were never delivered by any of the Masters, that professe the art of demonstration, namely, that such *principles* should be used in *demonstrating*, which are neither *true* nor *first*. For as for the truth of them; the proposition is either manifestly false, or at least doubtfull, as it shall appeare more cleerly afterwards, and therefore such as is not fit to demonstrate withall.

Besides, if a man should doubt of the assumption, what strength can it have from that place of *Matthew*? What one word is there in him touching Antichrists comming after an universall preaching? How is this an immediate principle, which if it have any credit at all, must borrow it from another place? Pardon me I pray you, if I be somewhat more curious and hard to please then you may think there is need. I thought it necessary to make a triall of some one of your demonstrations, of all which seeing we have now gotten a taste what sweet ones they be, in this first and foremost of his fellows, we shall not need to be so precise in canvasing and scanning the rest, but we all may judge of them by the nature of this one.

But even you your selfe saw how it was not worth a deaf nut, much lesse worthy of the name of a demonstration, and therefore flye you to a probable reason, which you set as an underpropper, to hold up that tottering demonstration of yours. Therefore to confirme that assumption of yours, *viz. That Antichrist shall come after a generall preaching*, you set *Matthew* goe, as whose name you did only foist in, to face out the matter with, and thus you say; *Howsoever* Matthew *deny us his helpe at this dead lift, yet this matter may be proved by reason, because in the time of Antichrist, the cruelty of that last persecution to be raised up by him, shall hinder all publick exercises of true Religion.* I answer that we shall see beneath in handling this Head of persecution, how truly this is spoken, wch you say, touching the publick ceasing of Religion, in the mean time, I affirme you do not only dispute unskilfully, but dishonestly also, and like a Jesuit. For there being a threefold time, past, present, and to come, nothing can be proved to be to come, unlesse it be made good before, that it is neither present nor past. While you therefore conclude that *Antichrist* is to come after the generall preaching of the Gospell, because he can

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not ſubſiſt together with it? But why may he not go before it I pray you? Yea what if he muſt neceſſarily goe before, and that by force of this demonſtration of yours?

Certainly he cannot ſubſiſt together with the generall preaching, becauſe of the cruelty of the perſecution, for ſo are your owne words, and he cannot come after; for Chriſt ſaith, *that when once the Goſpel ſhould be preached in all the world, then ſhall the conſummation come.* You ſee that nothing commeth between the univerſall preaching and the end of all things. Therefore it muſt needs be, by this goodly reaſon of yours, that he ſhould come before the univerſall preaching. This is not the leaſt vertue of this doughty undoubted demonſtration, that it makes more to help your adverſaries cauſe than your own. But ſay you, *the adverſaries do not admit of this reaſon.* Truly no more do your friends neither I believe, unleſs they be ſome little crafty Foxes that will praiſe the Crow for his ſweet ſinging. But I con you thanks yet, that you will acknowledge at length the abſurdnes of this demonſtration. Beſides you ſay, *that you have no leiſure now to make this demonſtration ſtrong and unanſwerable by laying open the undenyable principles thereof, and therefore that you will prove the ſame poynt out of the teſtimonies of the Fathers.*

What, have you no leiſure, which undertook the moſt copious handling of all controverſies, that might ſerve for a Treaſury of controverſies? Specially ſeeing you bring no one argument of any weight in this cauſe? I cannot but take notice here of a crafty Jeſuites ſimple ſhift. That which for poverty and badneſſe of your cauſe you cannot doe, you make us believe you have no leaſure to do, for the haſte you make to other matters.

But let us goe on with you, and let us ſee how you trimme and prove both the parts of your former argument; for there was no new one to be come by as it ſeemeth, but you are glad to trick up & to hanſom the old Daws neſt, that it might make ſome ſhew of a pretty piece of work by your tampering with it. Firſt therefore you bring in *Hilary, Cyril, Theodoret,* & *Damaſcene,* who affirm, *That Antichriſt ſhall not come, but after an univerſall preaching.* I anſwer, that is not needful for us to ſearch curiouſly into their ſaying, becauſe they teach that which is agreeable to the Scriptures. For *Antichriſt* was to come for rejecting the love of the Truth, 2 *Theſ.* 2. 10. Now the puniſhment is not inflicted before the fault be committed; and there could be no ſuch fault made, before there were power and means given to know and to believe the truth.

In this therefore I will not ſtand againſt you, moreover I doe after a ſort grant your proofe hereof out of the Text. For the Goſpell was to be preached before that great tribulation, of which we read, *Matth.*24 21. but herein you erre, in that you think, both that this tribulation here ſpoken of, is that laſt great one that ſhall bee, and that it is the perſecution of *Antichriſt*. For it is no other than the deſtruction of *Ieruſalem*, as *Chryſoſtom* doth alſo acknowledge, though hee would have it to be referred typically unto Antichriſt. Let Antichriſt then come after the generall preaching.

But what of that? Hath not the whole world rung with the Goſpell till this day? So you held indeed; though the matter it ſelfe be otherwiſe, Chriſt, when he was about to aſcend into heaven, commanded his Apoſtles, to *go into all the World*, Mar. 16. 25. And he promiſed them, *that they ſhould be his Witneſſes even to the end of the World*, Acts 1. 8. It cannot be, that either the Apoſtles were negligent in fulfilling Chriſts commandement, or that our Lord did not perform that which he promiſed, neither did the event ſhew to the contrary; as the Apoſtle teacheth, ſaying, *that the faith of the Romans was publiſhed throughout the Whole World*, Rom. 1. 8. And *that the Goſpell came unto the Coloſſians as it did alſo unto all the World*, Col. 1. 6. 23. You anſwer, *that the Whole World is taken in theſe places not properly and ſimply, but by a figure; but that the Goſpell is to be preached properly and ſimply in every nation, before Antichriſt come*: Which thing you prove by the teſtimony of the Fathers, and by three reaſons, the Fathers are *Auguſtine*, *Origen* and *Ierom*, beſides thoſe that were cited above; I anſwer, that it is not to be doubted, but that the Fathers apply their words to the words of the Scriptures, and therefore that they ſay often that the *Goſpel is to be preached in the Whole World, in the univerſal World, in all Lands*, &c. But it may wel be doubted, whether they ſpeak expreſſely or no, and whether they will have it to be their expreſſe meaning, that theſe kinds of ſpeeches are to bee taken ſimply and not figuratively.

Ierom ſaith in his Epiſt. to *Ageruchia, he that hindred, is taken out of the way*; and do we not herehy underſtand, that *Antichriſt* is nigh? By which words of his it is plain, that he underſtood not any other kind of preaching in the whole world, but ſuch as had been in and before his time; for otherwiſe how could Antichriſt be at hand? ſo ſaith *Gregory*, as we have heard, *that all things which were fore-told were fulfilled, the King of pride was at the doors*. Therefore this univerſall preaching was then accompliſhed, but not properly as you take it, ſeeing it

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is not seen perfectly fulfilled, no not at this day, as you also say. Therfore tosse and peruse the Fathers over, and weigh their writings a little more diligently; perhaps howsoever these things have been exceeding dark and hard unto them, you shall not find any such kind of preaching in them as you dream of. The first of the reasons you bring is this, *because Christ saith that the preaching in the Whole World is a signe of the consummation of the World; for so he addeth immediately*, and then shall the end be. But say you; *if the Gospell should be preached in the whole World not properly, but by a* Synechdoche, *that signe were of no value. For the Gospell was preached after that manner in the Whole World by the Apostles in the first* 20 *years after Christ.* I answer, that that which you affirme, *viz. that the preaching in the Whole World is a signe of the end of the World*, is your own, (& *Bellarmine*) not Christs; he saith no more here, but *that the end shall come then*; Those words *of the World* be none of his, nor any part of his meaning. For the end he speaketh of, is not of the world, but of the Iewish Temple and government, the priviledge whereof was abrogated at and by Christs death, but now all the use thereof also should be taken away at the scattering and overthrow of their nation.

For the Disciples asked Christ about a double end of *the Temple* and of the *World*, vers. 3. Touching *that*, Christ answereth unto the 13. ver. touching *this*, he speaketh in the rest of the Chap. under the name of his comming; neither should he have satisfied their demands, unlesse he had compriſed both of these poynts in his answer. Wherefore that *universal preaching* was a signe of the destruction of *Ierusalem*, which had for a more immediate signe of it, the *abhomination of desolation*, which *Daniel* foretold; which being set next unto this of the preaching, may teach us, of what end the former words speak; For Christ doth not answer so confusedly, and intricately, that he would skip back again to the state of the Iewes, presently after he had spoken of the end of the world. Seeing therefore he speaketh of this consummation in this place, and not of any other, there is no necessity that preaching in the whole world should be taken properly.

Your second reason is, *that all the nations of the earth were promised to Christ properly. All nations shal serue him*, Psa. 72. *Therefore this preaching ought to be proper.* I answer, that I deny not, but that all nations shall be gathered to Christ, and that by a generall preaching, properly so called before he come to judgement. For the preaching of the word is that silver Trumper, which is appoynted for the gathering of the elect together, and I finde that there is a *double generall*

preaching ſpoken of in the Scriptures, one *figurative*, another *proper*; as we ſhall declare more fully at the end of this Chapter; But what make theſe things to the comming of *Antichriſt*? We have demonſtrated, that he came a thouſand and three hundred yeares ſince. Beſides, his overthrow ſhall goe before the laſt judgement a long time, as we wil ſhew after in the 9. Chapter of this confutation; where we ſhall ſpeak of purpoſe touching the end of the world, as alſo we ſhall ſhew it in expounding the reſt of this book of the Revelation. Therefore that may goe before Chriſts comming, which ſhall follow Antichriſts deſtruction. And indeed this proper generall preaching ſhall not begin, before that Antichriſt be at an end, or elſe at leaſt be about to filthy dye. The times are not to be confounded, neither is that to be transferred to one time, which is proper to another.

Your third reaſon is this, *becauſe the Goſpel ſhall be preached in the whole World for a teſtimony to all nations; Therefore there muſt be a generall preaching before the generall iudgement.* I anſwer, that this argument is all one, with the former, ſave that it is after a ſort diſtinguiſhed by the ſubjects.

That ſpake of the ſalvation of the elect, *this* of the juſt condemnation of the Reprobates. Yet the anſwer is all one, For I confeſſe, there muſt go a generall preaching before the general judgement; but when you ſhall have proved, that the generall judgement and Antichriſt are things ſo neerely conjoyned, that that which goeth before that *Iudgement*, muſt needs go before Antichriſt alſo; then will I not think much to aſſent unto you, and to think, that a generall preaching properly taken, ſhall goe before *Antichriſt*. And now as if you had put the matter out of all controverſie, you fall to anſwering of S. *Pauls* words, *Rom.* 10. 18. *Their ſound is gone out into all the world*, the interpretation wherof you bring out of *Auguſtin*, *Jerom*, and *Thomas*; the ſum of all is, *that thoſe words are to be underſtood figuratively.* Which you might have obtained eaſily without ſo great a do: There is no man but will grant that this and the like Scriptures above cited are not to be taken properly.

But ſeeing *Paul* ſpeaks figuratively, why ſhould not Chriſt ſpeake ſo likewiſe? Becauſe ſay you, *it is not abſurd if we ſhould grant that the Lord ſpake properly, and the Apoſtle figuratively. For the reaſons which compel us to take the Lords words in a proper ſignification, have not the ſame force, if they be applyed to* Pauls *words; ſpecially ſeeing the Lord ſpeaks of a thing to come, but* Paul *ſpake of a thing paſt.* I anſwer, ſeeing that *end* of which Chriſt ſpake was onely of the *City*, not of the

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World, namely of *Ieruſalem*, there is no reaſon to force us to take the *Lords* words rather in their proper ſignification, then thoſe of *Paul*, Rom. 1. 8. Coloſſ. 1. 6, 23. of which we ſpake before. For whereas you ſay that *Paul* ſpeaketh of a matter paſt, Rom. 10. 18. You might have remembred out of *Auguſtine, that he took the time paſt, for that which was to come, as David had done, whoſe words they are*, as you your ſelf wrote a little before, and that the Prophets are wont to ſpeak every where almoſt of things to come, as if they were paſt. In the other Scriptures *Paul* ſpeaketh of that matter now already perfited, which the *Lord* foretold was to be perfited. This firſt demonſtration of yours therefore, halteth down right in every part, haing nothing in it that is ſound, nor no jot of truth but the generall preaching you ſpeak of is ſuch a ſigne (In that ſence that you would have preaching to be taken) of Antichriſt that is to come, as the Iewes have fained unto themſelves of Chriſt that is to come, namely ſuch as the bold and blind preſumption of men dare deviſe, without any authority of the Divine Oracles. Wherfore ſeeing you have writen nothing ſoundly touching this matter, I will aſſay, if I can bring forth ſome more certain matter, as I promiſed I would do right now, that ſo the Readers may know what they are to think about this point.

There is therefore a double univerſall preaching, as we have ſaid, *a figurative one*, and *a proper one*. That was given to the Apoſtles for a ſigne of the deſtruction of Ieruſalem, and of their eſtate; and ſo it ſhould go before *Antichriſt* alſo, who was not to come forth, but after ſome ages, when that whole manner of regiment was quite extinguiſhed. The other which we call a generall preaching properly, ſhal not go before, but ſhall follow *Antichriſt*.

For after he ſhalbe ſlaine, the Goſpell ſhall be ſpread abroad far and wide, even among thoſe nations, which have never heard of it hitherto. *For then ſhall the Nations bring their glory and honour to the new Holy City*, Rev. 21. 24. *Then ſhall the tree grow in the middeſt of the ſtreet of the holy City, whoſe leaves ſhall yeeld meditine and health to the Nations*, Revel. 22. 2. *Then ſhall the Temple be opened, into which no ſtranger could enter, during the time of the ſeven laſt plagues, wherewith Antichriſt ſhalbe conſumed*, Rev. 15. 8. & Chap. 16. *Then ſhall waters flovv out of the Temple tovvards the Eaſt, and into the Coumrey round about, vvith the vvholeſomeneſs vvhereof a very great multitude of fiſhes ſhall be begotten*, Ezech. 47. Then to conclude, *after that the little Horne ſhall be taken avvay, the Kingdom ſhall be given to one like to the Son of Man, that all people, nations and tongues*

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shall serve him, Daniel 7. 14. And this Kingdom is not that which is to be enjoyed in the heavens, where there is no distinction of Peoples, Nations, and languages, but that which is to come and to be seene on earth, which is to be administred with the Sceptre of his Word.

So that after this Horne is cut down, which they do commonly interpret to be, partly of *Antiochus*, partly of *Antichrist*, but in truth he is the *Turke* that is to be rooted out somewhat after the true *Antichrist*; there is a most ample preaching of the Gospell to made, that shall have much more large and wide bounds, then ever it hath had before that. *For then indeed shall all Nations serve him*, Psal. 72. 11. *And God shall be King over all the earth, and in that day shall there be one God, and his name shall be one*, Zach. 14. 19.

These things and many of the like nature do make it plain, that howsoever the Doctrine of Salvation have shined upon many Nations before *Antichrist* came, yet after he shall be once defaced, the Tabernacles of the Holy truth shall be unfolded much wider; so that a very huge and innumerable multitude shall be gathered together into them; unto which the assembles of former times being compared, shall seem to be very small, or rather none at all. These things are those which the Scriptures teach touching the *universall preaching*, which be constant, firme, stable, full of Majesty, power, and mercy in repect of God; but if we shall cast our eyes upon our selves, they are no lesse full fraught with all kinde of joy, and Solace. Whereas on the contrary, those things which you have set before us, are either uncertain conjectures, or vain fictions and forgeries, which will both deceive your expectation at the last, and in the meantime, they lead you away into errour and destruction.

Chap. V.

Against Bellarmines *second demonstration, taken from the desolation of the Romane Empire.*

The second demonstration is taken (as you say) *from another signe that goeth before the time of Antichrist, which shall be a totall desolation of the Romane Empire, which seeing it endureth to this day, Antichrist is not yet come.* Hereupon you undertake to prove two things; *both that Antichrist will not come till after that the Empire of Rome be altogether laid waste; and then that the Empire of Rome endureth unto this day.* You confirme

firme the first out of four Scriptures. Among which the three first, namely, Dan. 2. 7. Revel. 17. rely upon the interpretation of *Ireneus*, Book 5.

But I pray you let us let Authorities of men go, and let us weigh the matter it self in the ballance of the truth. If the matter were to be sifted out with the opinions of men, that are contrary each to others, and whereof many might be brought in these most darke and obscure places, we should never make an end. Let us worke it rather out of those principles, by the conduct whereof wee may bee lead to somewhat that is certain.

As touching therefore the second of *Daniel*, and that succession of the chief Kingdoms, which were to be on earth to the end of the world, which the Image sheweth, that noteth out by *the head of Gold, the breast of Silver, the Belly of brasse, the legges of iron, and the feet partly of iron, partly of clay, the four principall Kingdoms, that should be on earth*; namely, *Of the Assyrians, the Persians, the Grecians, the Romanes*; *whereof that of the Romanes, which is the last, was* as you say, *divided into two parts for a most long time, as the legs are two, and longest of all the parts. Besides, that there sprung up ten toes out of those two legs, and that the whole Image ended in them, because the Romane Empire was to be divided at length into ten Kings, because there shall be no King of the Romanes, as no toe is a leg.* As touching these things I say, what one word is there in this whole vision, whereby Antichrists comming may be intimated, after the utter defacing of the Empire of *Rome*? I hear of two legs, and feet divided into ten Toes, but not a whit touching *Antichrist*, whether he should come or no, or whether he should come after this division or before it, or in the time of it. Do you thus go on to build demonstrations, or rather castles in the aire, without any least shew of a ground for them to stand on? Nay what if the contrary may be most firmely concluded from hence, that *Antichrist* should come before the universall destruction of this Empire? For he shall come before Christ shall come; but the Romane Empire shall not be wholly destroyed before Christ come. For the feet of iron and clay shall endure, till the stone that is cut out of the mountain without hands shall smite, and beat them in peeces, as it is spoken expressely, vers. 34. *Thou sawest till the stone was cut out, which is not in any hands, and it smote the Image on his feet of iron and clay, so that he did beat them in peeces.* And again, vers. 44.

Now

Now in the times of theſe Kings, the God of heaven ſhall raiſe up a Kingdom, which ſhall not be deſtroyed for ever, &c.

But theſe feet are the Empire of Rome, which is weaker, then that was of the Legs, which yet was the Romane Empire alſo. For the ſtatue deſcribed onely four Kingdoms; but if the Legs and the Feet betokened a diverſe Kingdom, there ſhuld be five. Whereupon it is proved falſe alſo that you ſay, *that the Romane Empire ſhould be at length divided into ten Kings, whereof the King of the Romanes ſhall be none, as no Toe is a Leg.* For ſo you bring in a fifth Kingdom, which the Spirit meaneth not by that Image. Neither is that of any value, which you ſay, that a Toe is not a Leg, ſeeing no one member is another, though both of them be parts of the ſame entire thing, even as the Leg and the Toe are parts of the fourth Kingdom. Now then you ſee how ſweetly you have demonſtrated the nakedneſſe of your cauſe, which the more you labour to cover and hide, the more foul and manifeſt do you make it.

The ſecond place is out of Dan. 7. 7. Where ſay you, *the ten Hornes which come out of the laſt Beaſt, are the ten laſt Kings, who ſhall ſpring indeed out of the Empire of Rome, but they ſhall not be the Romane Emperours, as the Hornes ſpring up out of the Beaſt, but they are not the Beaſt it ſelf.* I anſwer, as I anſwered even now to the former argument, with which this is one altogether.

If theſe ten Hornes poſſeſſe a diverſe Kingdom from that of the *Beaſt*, then there are not *four Kings* onely, but *five*, which is contrary to that which the Angel ſaith; *Theſe great Beaſts which are four, are four Kings that ſhall riſe out of the earth*, in the ſame Chapter, ver. 17. Beſides do you think, that thoſe *four hornes of the Goate*, which ſpring up in the room of that *Horne* that was broken, is another Kingdom from the Kingdom of the *Goate*, namely of the *Grecians*? Dan. 8. 8. If you do think ſo, the Prophet ſheweth that you are plainly deceived, who teacheth that this *Goat* in Chap. 8. is that *Leopard* in the ſeventh; as alſo that the *Leopard* is one Kingdom onely, and that the third, Chap. 7. 6. *vſ.* For even as the *Hornes* of the *Goat* do not make another Kingdom diverſe from the Kingdom of the *Goate*, ſo neither do the *ten Hornes* of the *fourth Beaſt* make a diverſe Kingdom from that of the *fourth Beaſt*. There are alſo *ten Hornes* of the *Dragon*, in this Book of the Revelation, who are not rebellious Princes againſt the *Dragon*, but his Chiefe helpers, Embaſſadours, and Servitours, by whoſe helpe he did chiefly exerciſe his Tyranny,

Chap.

Chap. 12. 3. Beſides the *ten Horns* do not ſignifie the diſſolution of that *Empire*, as whoſe body remaineth after thoſe are ſprung up. And ſo the viſion it ſelf teacheth plainly, that the *Beaſt* it ſelf; namely the fourth, is not to be ſlain before, nor his body to be deſtroyed, before that *Horn* ſhould be broken and taken away, which ſhould ariſe after thoſe *ten Horns*, Dan. 7. 11. Wherefore the *ten Horns* do by no means ſignifie the deſtruction and fall of the *Roman Empire*, ſo that they can yeeld us no help to finde out the coming of *Antichriſt*. To theſe things we may adde, that his argument hath this in common with the former, that here is no mention neither, made of *Antichriſt*.

The *little Horn* indeed groweth up after the reſt of the *Horns*, which many learned men apply to *Antichriſt*, but you doe not inſiſt now upon this *Horn*, and wee have ſhewed before in the ſecond *Chapter* of this Confutation, that this expoſition is contrarie to the truth.

The third place is, *Rev.* 17. 16. Where you will have *the ten Horns to be ten Kings, which ſhall raign together, and that they are not Kings of* Rome, *becauſe theſe Kings ſhall hate the Whore, and make her deſolate, and ſo they ſhall divide the Empire of* Rome *among themſelves, and deſtroy it utterly.* I anſwer, that it is very marvellous that you ſee not, that the clean contrary to that which you intend, is proved out of this place. For if this hatred, whereby the *ten Kings* ſhall hate the *Whore*, and make her deſolate, be the very fall and ruine of the Empire of *Rome*, then *Antichriſt* ſhall come before the Empire of *Rome* ſhall be laid waſte; For he ſhall ſubſiſt long before this hatred, and the *ten Kings* ſhall ſerve him a long time, before they do thus burn out in anger againſt the *Whore*, according to that which is ſet down, *verſ.* 12. & 13. of that *Chapter*. *Now the ten Horns that thou ſaweſt, are ten Kings, who have not received a Kingdom as yet, but they ſhall receive a power as Kings at the ſame hour with the Beaſt. Theſe have one minde to give their ſtrength and power to the Beaſt.* Beſides theſe are the *Horns* of the *Beaſt* himſelf, not of the Empire of *Rome* that is divided, *Chap.* 17. 3. Which if they ſignifie any diviſion, the *Beaſt* ſhall be divided from his firſt upriſing. Moreover, ſeeing they ſhall ariſe *at the ſame hour with the Beaſt*, they ſhall not go before him; ſo as they may ſignifie by any forerunning of theirs, that he is following them at the heels. Wherefore nothing is hence to be gathered at all touching the deſolation of the Roman *Empire*, as being any ſigne of *Antichriſts* coming into the world.

The fourth place is taken out of 2 *Thes.* 2. 6, 7. *And now what withholdeth ye know, that he should be revealed in his time; only he that now hindereth, shall hinder till he be taken away, and then shall that man of Sin be revealed, &c. Where the Roman Empire* (as you say) *hindereth the coming of Antichrist, who shall take away this Empire for the wickednesse thereof; and so do the Greek and Latin Fathers expound this place.* I answer, that I acknowledge the ancient Fathers, not to have taken so right an aime in writing of these matters, as I have often said, as who living long from the time of the event of matters herein contained, were carryed away only with bare conjectures. They knew as much as was belonging for their times to know; Yet remember, I pray you, what kind of desolation of the Roman *Empire*, *Jerom* understands, who will have *him that hindred* to be taken away in his time, as we have heard often out of his own words. So that by his judgement, the Empire of *Rome* was so laid waste at that time, that there was nothing hindered in this regard, but that *Antichrist* might come.

And indeed, *Gregory* said not well, *All things are done which were foretold, the King of Pride is neer*, if any such desolation were to be expected, as you speak of, or if such *ten Kings* should come forth before, as you *Papists* tell us of. Therefore either those Fathers knew not what *that was which hindred*, or else they floated hither & thither with their doubtfull opinions, so as no sound and stable thing can be gathered out of their Writings. But this Book of the *Revelation* being now made cleare by the event, and that for the most part, makes the matter to be without all question, as also it doth expound *Paul* most certainly and most faithfully, teaching us, that *that which hindereth*, is not the Roman *Empire*, but the sixth Roman *King*; for he saith, *five are fallen; one*, namely, the sixth, *is now, the other is not yet come*, Rev. 1. 10.

That is, the Heathen *Emperors*, who make the sixth *King*, and do now raigne, who being at length taken away, and leaving *Rome* empty for the *Pope* of *Rome*, the eleventh *King* shall come, that is, that *Antichrist*.

The Roman *Empire* is one after a sort, but the manner of governing it by divers Magistrates, and kindes of governing, is manifold. And it could not be said, five Roman *Empires* have fallen, but five *Kings*, who were Rulers and Governours of that one *Empire*. Besides, *Antichrist* is *that seventh* Roman *King*; for so saith the Angel expresly; *And the Beast which was, and is not, is both that eighth King, and one of the seven*, vers. 11.

What

What, should the Roman Empire be made desolate, while it had a King thereof remaining alive? no such matter, but rather the *Whore* of *Rome* should flourish exceedingly, while she should be carried on the back of this *King-like Beast*. Therefore the Roman *Empire* was not to be destroyed, when *Antichrist* was to come, but it is rather to be marvellously preserved, increased, and amplified, during the time foreappointed by God. Let us therefore understand that *Paul* and *John* speak of the same impediment, but the *Angel* doth describe it more expressly and clearly, by the place, the dignity of it, and the number, by which, as by most plain and true signes we should be lead, as it were, by the hand to the very cradle and infancie of *Antichrist*.

Wherefore *Antichrist* should come while the Roman *Empire* should stand safe and flourishing, there was no more to be done, but that the *Emperor* should yeeld up his place to the *Pope*, and should leave him house-room enough at *Rome* to play *Rex* in, like that great *Leviathan* that sports himself in the *Ocean*. You ground your self therefore (*O Bellarmine*) upon as manifest an error as the Sun can see, whereby it shall come to passe, that unlesse you will take heed in time, that whilest you look little for any such thing as *Antichrist* before the totall subversion of the Roman *Empire*, you your self shall be oppressed and thrown down to *Hell* by him, before you can perceive that he is come.

Your second proposition is this, *that the Empire of Rome doth indure till now*. Which I grant unto you without any opposition, and that as you now see, without any detriment to that cause which I defend. Although you are grosly deceived about the *Head* of this *Empire*, which thing you are to be informed better in with a few words. You think that this dignity is in the power of the *Emperor*, and so do I acknowledge it is, as far as a name & a naked title can make an *Emperor*, but as for the *Empire* it self, I say it is belonging to the *Pope*. For the *Roman King* must be the *Head* of *the Whore of Rome*, which the *Emperor* is not, but the *Pope* himself, who maketh the *seventh* and the *eighth Head*, as it hath been declared, *Rev.* 17. 11.

Besides, the *Emperors*, from the time that the *Beast* began first to put forth his *Horns*, have served him wholly, as the *Revelation* also declareth; saying, *they shall give over both their strength and their power to the Beast*, and the experience of all ages confirmeth this to be true.

For this servitude of theirs hath proceeded so far, that they have taken his mark, and have yeelded the Oath of Fealty to him, not

to ſpeak of the reſt of thoſe moſt villainous ways, by which the *Beaſt* hath trodden the Soveraigne Majeſtie of the *Emperours* under his feet.

Laſtly, the Toes of his feet being now divided, are not now kept in with any common band of the Imperiall name, but only of the *Whore* of *Rome*.

For what hath the *Emperor* to do with *Spain*? what with *France*? What with the *Venetians*, with the *Florentines*; or with the *Kingdome* of *Naples*?

All theſe Toes ſticke together in the common foundation of the *Popes* Authority; who is the only foot now wherein all theſe do agree and grow up together, and not the *Empire*, who hath nothing almoſt at all to do with them.

The *Emperors* therefore are the *Horns of the Beaſt*, but they are neither the leg nor foot of the Roman Empire, but the Toes of that foot and, perhaps, they ſhall be the great Toe, when the *Pope* liſt to make him ſo. You *Popiſh* Inchaunters of *Rome* do blear their eyes with your jugglings, by giving them certain coloured Titles and names without ſubſtance, but they ſhall awake one day, and handle your inchaunting *Circe* of *Rome*, as her vertues deſerve.

The things which you diſpute for the *Empire*, and the *Emperours*, are vain and frivolous. *There remaineth*, ſay you, *a ſucceſſion as yet, and the name of the Emperour, and it came to paſſe by the Wonderfull providence of God, that When the Empire failed quite in the Weſt, it remained ſafe in the Eaſt, and When this failed, it Was reared up again in the Weſt.* I anſwer, that the ſucceſſion of the Empire doth not remain in the *Emperor*, but in the *Pope*.

When the *ſixth Head* fel, the *ſeventh* ſucceeded; that is, the *Pope*, and not the *Chriſtian Emperors*, who did then receive only the dignity to be the *Horns of the Beaſt*, the ſucceſſion of which dignity, they tranſlated to their poſterity, and not of any other. They retain indeed the name of the *Emperors of Rome*, but a title without any materiall ſubſtance of the *Empire* ſuch as it ſhould have; even as the Church of *Rome* is called *Catholike*, and many ſuch titular things there be: but for the beating out of the truth of this matter, the authority of the *Holy Ghoſt* is to be reſpected, and not the vain words and empty ſound of mortall mens clamors. There hath ſhined forth indeed a marvellous providence of God in preſerving this Imperiall dignity, of what ſort ſoever it is both in the *Eaſt*, and in the *Weſt*.

But

But this providence watcheth no leſſe for the *Hornes*, then for the *Head*, that is, aſwell for theſe who are called *Emperors*, as for the *Pope*. They have both of them their ſubſiſting by his decree, which hath appointed, that ſome of the Toes of the Foote ſhould be of Iron. Now you ſay, *that it hindereth not but that the Emperour ſhould poſſeſſe and ſway the Empire, though he want Rome*; Which you labour to proove by the examples of *Arcadius*, *Valens*, *Theodoſius* the younger, *Charles* the great and his ſucceſſours. Beſides, you prove it *from the dignity that he enioyeth to go before all the reſt of the Chriſtian Princes*; Moreover *from the election of the Romans*; and laſtly *by the confeſſion of the Lutherans*; I anſwer to each of theſe things, to the firſt, that if *Valens*, *Arcadius* and *Theodoſius Iunior*, when they wanted *Rome*, did nevertheleſſe remaine the Romane Emperours, then the Weſterne Empire did never faile and decay quite. Neither is the Empire failed at this day, though the Weſterne Emperours have wanted *Conſtantinople*, if the right to an Empire be enough without the poſſeſſion. But the Kingdomes of the world are his that hath them in poſſeſſion, and though they have been gotten wickedly for the moſt part, yet God taketh them away from ſome by his juſt judgement, and giveth them to another. And yet this manner of governing the world by God, doth not free theſe Ravenous Tyrants from being in fault, but he doth puniſh one man by caſting him down, and againe another by lifting him up, and both after a marvellous manner.

It is therefore a little more then you ſpeake of to want Rome, to keepe one from being *the Emperour of Rome*. To the ſecond, I confeſſe that the Emperour hath this dignity to go before all the reſt of the Chriſtian Princes, yet he that goeth before all theſe, followeth the *Pope*, ſo that there is no man ſo ſilly, but he may ſee, in whom the Majeſtie of the Empire reſideth truly.

To the third, let it be granted, that *Charles* the great was created Emperour of Rome, and that by the conſent of the Romans, yet the Revelation ſheweth, that the Empire of Rome is obliged to the City of *Rome*, and not to the applauſe of the people of *Rome*. To the fourth; The *Lutherans* bragging that they have three Princes Electors, of the Emperours of Rome, do give place, and yeeld rather to the cuſtome of ſpeaking, then to the truth of the matter; or if they do perſwade themſelves ſo indeed, this commeth from the common Errour, the meaning of the Revelation being not yet made known to them ſufficiently. You ſuckle the *Emperors* with a vaine, and emp-

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tie Title; for as long as the *Pope of Rome* ſhall poſſeſſe *Rome*, they neither are, nor ſhall be truely the Emperours of Rome; and ſo you earneſtly defending that the Empire of Rome doth continue ſtill, know not what place it ſhould be in, whoſe Head and Pallace you are ignorant of; *Luther Illyricus*, and *Chytreus*, do gather upon good ground by the reſtoring of the Empire through the Popes helpe, that he is that great *Antichriſt*.

But yet not ſo much in that regard, becauſe *Charles* the great was proclaimed Emperour of *Rome* by him, as becauſe the Empire revived in the *Pope* himſelfe, who being Pope in name, was made Emperour indeed. This thing is cleared from thence, becauſe the *Beaſt* hath both *a wounded*, and an *healed Head*; both of which belong to the ſame *Pope*. Likewiſe *the Beaſt which was not* when the Barbarians prevailed, is the very ſame that was, when they were extinguiſhed: Beſides, *Antichriſt* is both the ſeventh King from *Conſtantines* time, to the Kingdom of the *Gothes*, and the eighth by reaſon of his new upriſing after that his Head was healed by *Iuſtinian* and *Phocas* and thoſe that followed, as we have explained the places, Revel. 13. 3. 11. and 17. 10. 11. You anſwer, *that the head that was healed is not the Romane Emperour, but Antichriſt, who faineth himſelfe to be dead, and ſhall raiſe up himſelf againe by his devilliſh Art, and that all the ancient Writers in a manner do expound it ſo.*

To theſe things I ſay, that you do ill to disjoyne the Emperour of *Rome* and *Antichriſt*, ſeeing theſe two, if we will ſpeak properly as the Revelation teacheth us, do make one and the ſame perſon. Not that he who is called Emperour at this day is Antichriſt, but becauſe whatſoever it is that the Emperours name containeth in it, and carrieth with it, belongeth properly to the *Pope*. For both the *Pope* and the Romane Emperour, or the Empire of Rome, were wounded to death by the invaſion of the Gothes.

For the *ſeventh Head*, that ſeemed then to be periſhed, was both a Mountaine and a King, that is, Rome, or the Empire of Rome, and the Pope, Revel. 17. 9.

It is true therefore that you ſay, *that the Text it ſelf doth conſtraine us flatly, that by that Head of the Beaſt, which was dead and revived, we ſhould not underſtand Charles the great, but Antichriſt*; For *Charles* the great was not Emperour truely, but howſoever he was not dead, and revived againe, yet the Emperour or Empire of Rome was dead and revived in the *Pope*, as we have ſhewed ſufficiently. By which it may alſo appeare, that that which is ſaid commonly of Anti-

Antichriſts fained death and Reſurrection, is a very counterfeit Tale. A fained death is undergone in mockery and voluntarily, but, *Antichriſt* died this death againſt his will, and to his vehement hearts griefe, out of which when he began to ariſe forth, he was mightily tormented with the paine of his late wound, as *Gregory* the great witneſſeth by his many moſt ruthfull lamentations that he makes upon it.

Chap. VI.

Againſt the third demonſtration taken from the comming of Henoch, *and* Elias.

SO much for the ſigne, that ſhould by your reckoning go before your Antichriſts comming; now we come to thoſe that you ſay muſt accompany him, as it were his *Legats a latere*, and firſt of the comming of *Henoch and Elias*, who as you ſay, *are ſtill living, and live for this end, that they might oppoſe themſelves againſt Antichriſt when he commeth, and might preſerve the elect in the faith of Chriſt; and might convert the Iewes at laſt, all which notwithſtanding it is moſt certain that they be not fulfilled.* In this cauſe you uſe three arguments, the firſt drawn out of the Scriptures, the ſecond out of the Fathers, the third from reaſon. The Scriptures you bring are foure; *Malach.* 4. 5. 6. *Eccleſiaſticus* 48. 9, 10. and againe, 44. 16. *Mat.* 17. 11. *Revel.* 11. 3. touching *Malachy*, his words are; *Behold I will ſend unto you* Elias *the Prophet, before that great day of the Lord ſhall come, and he ſhall convert the hearts of the Fathers to the children, and the hearts of the children to their Fathers; which words cannot* (as you ſay) *be underſtood of any kinde of Doctors, as of* Luther, Zwinglius, *and the like: For* Malachy *ſaith, that the Iewes are to be converted by* Elias, *and that he ſhould be ſent for the Iewes ſake principally, as it is evident by that,* I will ſend unto you; *and that of Eccleſiaſticus,* he ſhall reſtore the Tribes of Jacob; *but* ſay you, *Luther and Zwinglius have converted never a Iew in their lives.* Beſides you ſay, *that they cannot be underſtood of John Baptiſt literally, but onely of Elias.* I anſwer, firſt that there is no word touching *Enoch*, whoſe joynt comming was propounded in this demonſtration.

Beſides, here is not any mention neither made of *Antichriſt*, but all this (that he ſhould come, together with *Elias*) dependeth upon another falſe ſuppoſition, of which we ſhall ſpeake in the due place thereof.

thereof. This is therefore a worſhipfull demonſtration, which propounding the comming of three, is as dumbe as a fiſh to ſpeak of two of them. But let us ſhake him that he talketh of, out of his pad of ſtraw. You ſay *that this propheſie is not to be underſtood of Luther, Zwinglius, or the reſt of the Miniſters of the Church of the Gentiles.* Which thing I do alſo acknowledge willingly. For I do not thinke that it belongs to us Gentiles. But why may it not be expounded of the Jewiſh Prophets? *Becauſe*, ſay you, *it doth not agree to John Baptiſt.* Which is all one as if you ſhould ſay, it is either to be expounded of *John Baptiſt* or of none, which lame and unneceſſary disjunction no adverſary you have can grant you. But to pardon you this fault alſo, why may it not I pray you belong to the Baptiſt? *Becauſe*, ſay you, *Malachy ſpeakes of the ſecond comming of the Lord, which ſhall be to iudge the world*; I anſwer, what if I ſhould grant that he ſpeakes of the ſecond comming of Chriſt, can he not alſo ſpeake of the firſt together with it? It is moſt certaine that *Malachy* doth ſo.

For he ſpeakes generally of the comming of the Lord, which containeth both his firſt and his ſecond comming. And ſeeing you acknowledge that he ſpeakes of the ſecond, and I ſtand not againſt it, we have Chriſt himſelfe interpreting the word of this propheſie of his firſt comming, where he ſpeakes of *John Baptiſt*, and ſaith, *He is that Elias that is to come*, Matth. 11. 14. Seeing therefore the words are ſuch, ſee now how I do finde out the true interpretation of them, and how I overthrow that litterall one touching *Elias*. He that ſpeakes of two times in the ſame words, he is to be underſtood aſwell of the one time as of the other. But *Malachy* ſpeakes of a double coming of the Lord, and beſides he is to be underſtood figuratively of the firſt, for ſo Chriſt interpreteth them, ſaying that the *Baptiſt* is that *Elias* that is to come. Therefore he is to be underſtood to ſpeake figuratively alſo touching the ſecond; and ſuch an *Elias* is now to be looked for of *us from* this prophecie, as the *Baptiſt* was before his firſt comming.

But whether he ſhall be one ſingular man or no, it is not ſo clear; it may be that he ſhall be ſome one principall and moſt excellent man among the reſt; and yet when it ſhall pleaſe God to gather together his forlorn and forſaken people, all the Quire of Prophets ſhall be indued with moſt plentifull gifts of his Spirit, that in reſpect of that notable piety and zeale wherewith every one of them ſhall burne and be eaten up, *Elias* may ſeeme worthily to be revived and to live

in each of them For *theſe ſhall be thoſe Watchmen that ſtand on the walls of the City of Ieruſalem all the day, and all the night, ſhall not keepe ſilence, but ſhall ſpeake continually, and they that remember the Lord ſhall not be ſilent, not ſuffer others to be ſilent touching him, of whom Eſay ſpeaketh*, Chap. 62. 8.9. The reaſon hereof ſhall be, becauſe theſe new preachers of the Goſpell, ſhall be inflamed with ſo great a fervencie of godlineſſe; that they conſecrating themſelves wholly to the glory of God, and the Salvation of his people, ſhall minde and endeavour this thing onely, making no account at all, no not of the neceſſary care of their body, by taking their reſt and ſleep, in regard of their inceſſant care of theſe things.

And how great and burning ſhall the zeale of the Miniſters be, when among the common people the Father and Mother that have begotten a Sonne, ſhall thruſt him through with their owne hands for playing the falſe Prophet, Zacha. 13. 2, 3. But whether this *Elias* ſhall be one ſingular man, or many, he ſhall not be *Elias* properly, but ſuch an one as the *Baptiſt* was; as we are taught by this neceſſary reaſon which I have brought. But you inſtance, and ſtrive to prove, *that this comming that Malachy ſpeakes of, is the ſecond onely* (though yet one would have thought that the interpretation of our Lord, ſhould have ſtopped your wide mouth, and made you for once offering to object any thing againſt it) *for ſo* (ſay you) *Malachy ſpeakes expreſly; Before that great and horrible day of the Lord come. For his firſt comming is not called that great and horrible day, but the acceptable time, and day of ſalvation; Whereupon alſo it is added, leſt perhaps I come and ſmite the Earth with a curſe. But Chriſt came not to iudge but to be iudged in his firſt comming, and not to deſtroy, but to ſave.* I anſwer that you bring nothing which can prove neceſſarily, that he ſpeakes onely of Chriſts ſecond comming; the ſame things which you talke of, were doubts ariſing in the minds of the Jewes and Diſciples, who did for all this looke for *Elias* at that time before Chriſts reſurrection from the dead; to which that queſtion of theirs to Chriſt belonged, when he had made mention of this matter, what meane the Scribes then to ſay, *that Elias muſt firſt come*, Matth. 17. 9. Now for that great and horrible day, why may it not agree to the firſt comming of Chriſt alſo? *Behold* ſaith Malachy, *the Lord ſhall come ſudainely into his Temple; and Who can abide the day of his comming, or Who ſhall ſtand when he ſhall appeare? For he ſhall be a Founders fire, and as the Fullers ſope*, Chap. 3. 1, 2. &c. Now theſe things are

ſpoken of his firſt comming. And is not that an horrible day, wherein the Axe is laid to the roote of the trees, and the unfruitfull trees are hewn down, and caſt into the fire? How fearefull a thing is it for men, to have one in the middeſt of them whoſe Fan is in his hand who will throughly purge his floore, but he will burn up the chaffe with unquenchable fire, Mat. 3. 10.12. *But* (ſay you) *he came not to iudge, but to be iudged.* He came not indeede to judge men ſolemnly at his great Tribunall, as he will come at length in his laſt judgement, yet the Father hath put over all judgement unto him in the meane time, *Iohn, chap.* 5. *verſ.* 22. Which he ſhall both exerciſe one day, and doth exerciſe now every day againſt all contemners of his truth; as wee may ſee in the Jewes, who crucified him, upon whom alſo there lyeth at this day the moſt laſting and grievous puniſhment of all that ever were inflicted ſince the fall of the firſt man, as if he would make it to be a viſible document of that everlaſting torment that the Reprobates ſhall endure in Hell fire, ſo this day of Grace is acceptable to the Elect, though there be none more deadly to the unbeleevers and diſobedient contemners of the grace of God, as whom the Sonne of God puniſheth with blindneſſe of minde, and hardneſſe of heart, till they have heaped up the full meaſure of his wrath, and pulled it upon themſelves in their laſt deſtruction, that never ſhall have end, *Hebrewes, chap.* 10. *verſ.* 28, & 29. Therefore nothing hindreth, but that the words of this Prophecy may bee underſtood both of *Chriſts firſt comming*, as alſo of his *Second*, whereby that literall *Elias* of yours, whom you would fiſh out of theſe words, falleth to the ground.

The ſecond place you bring is taken out of Eccleſiaſticus, Chapt. 44. 16. *Henoch pleaſed God, and was tranſlated for an example of repentance to the Generations*, and Chapt. 48.9.10. ſpeaking to Elias, he ſaith; *Thou that waſt taken up with a fiery whirle-wind, with a Charret that had fiery horſes in it, which waſt appointed to reprove in due ſeaſon, and to pacifie wrath before rage, and to convert the hearts of the children, and to ſet up the Tribes of Iacob.*

I anſwer, that it was little to be looked for at your hands that take upon you to be a Demonſtration-maker, that you ſhould cite ſuch witneſſes as your adverſaries againſt whom you produce them; do not thinke to be of undoubted authority, and

and of ſufficient credit. But I will not be extreame in cenſuring you for this fault too ſeverely, ſeeing their words containe nothing in them that is diſagreeable to the Scriptures. *But*, ſay you, *they agree not, but to their particular perſons.* It is true indeed that *Henoch* was tranſlated after a particular manner, but I finde not any the leaſt inkling given us of his returne againe. For as for that, that he is ſaid to be made an example of repentance to the generations, he is made ſo by his manner of going out of the world, not by his returning into it.

His tranſlating cryeth openly, and ſhall cry to the end, what great bleſſings are laid up for thoſe, that do truly repent. It was proper alſo to *Elias* to be taken up in a fiery Chariot, but *to convert the hearts of Fathers unto the Sons*, doth not ſo agree to him, but that it might be applyed to the *Baptiſt*, as our Lord alſo hath taught us; and ſo to other miniſters of God that ſhall come in the like Spirit to that of *Elias*, who ſhall come towards the laſt day, and ſhall be ſuch as *John Baptiſt* was at *Chriſts* firſt comming. Wherefore here is not one ſyllable, nor the leſt jot of any intimation touching his returne in his proper perſon. Which *Ianſenius* ſaw that is one of your own men, one that you wonder at for his excellencie, perhaps becauſe he alone amongſt ſo many of you that are the Popes proctours, durſt deliver any thing ingeniouſly that he ſaw in conſcience to be true; And indeed it is ſuch a kinde of freedom of ſpirit, as is rarely to be ſeene among you, whoſe ordinary haunt it is to ſearch into the Scriptures, not to finde the truth out of them, but to patronize your groſſe errours againſt the truth, and that by the helpe of the word of Truth.

The third Scripture is taken out of Matth. 17. 11. *Elias indeed ſhall come and reſtore all things. Therefore ſay you it is true that Elias ſhall come, not Iohn, who was come already, and could not be ſaid to be to come.* I anſwer, that the Diſciples had made mention in the former verſe of *Elias* that was to come, whoſe ſpeech *Chriſt* giving anſwer unto, ſpeakes as if he ſhould have ſaid thus, it is true indeed that you ſay, that *Elias* is to come. Do we uſe to ſpeak otherwiſe, as often as we relate other mens ſpeech touching that which is to come? Moreover, let us ſuppoſe that Chriſt ſpeakes of one that is to come, yet this man to come ſhall be no other *Elias*, then ſuch an one as *John* was, as the reaſon which we brought before for proofe hereof, doth ſufficiently convince. But you prove it by a double argument, *firſt becauſe the Diſciples moving the queſtion by occaſion of Chriſts*

transfiguration, ſpake of true Elias in particular, therefore alſo Chriſt anſwering them ſpake of the ſame Elias. I anſwer, it may be that the Apoſtles had not plunged yet out of the common errour of the Jews touching *Elias*, yet it is not neceſſary, that the anſwer ſhould be alwayes according to the minde of him that asketh the queſtion. Which is very manifeſtly to be ſeene in this place, ſeeing it is ſaid below in that Chapter verſ. 13. That the Diſciples underſtood that he ſpake unto them of *John Baptiſt*, How did they underſtand *Chriſt* to have ſpoken of *Iohn*, if he ſpake of the true *Elias*?

Your ſecond argument is taken out of thoſe words, *and he ſhall reſtore all things, and Iohn (ſay you) did no ſuch matter. For to reſtore all things, is to call back all Jewes and Hereticks, and perhaps many Catholikes that ſhall be deceived by Antichriſt, from their errours to the true faith.* I anſwer, that unleſſe that this reſtoring of all things ſhould agree truly to *Iohn* in ſome ſort, the Diſciples who ſaw no ſuch reſtoring of matters, underſtood amiſſe that *Chriſt* ſpake unto them of *Iohn*. But indeed he made a great reſtoring of matters ſeeing that as Chriſt ſaith; *from his dayes till this preſent the Kingdome of heaven ſuffereth violence, and the violent take it away*, Matth. 11. 12. As unto whoſe Baptiſme even all *Ieruſalem flocked, and all Iury, and all the region lying round about Iordan, together with many of the Phariſees, and the Sadduces*, as it is *Mat.* 3. 5. 7. And yet I will not deny, but there is a more full reſtoring to come then ever was yet ſeene, and that all things properly, that ſo all Iſrael may be ſaved as the Apoſtle ſpeaketh, whereof that reſtoring made by *Iohn* was a ſhadow and Type as is were, but it is not neceſſary that the Miniſter whom Chriſt will uſe in this reſtoring ſhould be true *Elias* but ſuch an one as is ſo called by a ſimilitude, as we have ſhewed on that place of *Malachy*; and this *Elias* whatſoever he ſhall be, and of what kind ſoever, ſhall not accompany *Antichriſt*, but follow him, not comming forth, till he ſhall be deſtroyed and ſent to his owne place, or at leaſt till his Kingdome ſhall be exceedingly darkned, and defaced, as this Book of the Revelation makes it plaine, Wherefore ſtill we finde no footſtep in this place, of the true and properly ſo called *Elias*, much leſſe in theſe words, Matth. 11. 19. *And if ye will receive him, this is that Elias, Who was to come.* Where you do perforce acknowledge that *Iohn* was that promiſed *Elias*, not literally, but allegorically. Which thing being ſo, and ſeeing we have your owne confeſſion that our Lord himſelfe doth interpret thoſe words of *Malachy* allegorically, bring forth if you

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can any Author of ſufficient credit that interprets them literally, but till you do it, we will reſt in that Allegoricall Expoſition alone, to which we dare not adde any other, unleſſe we had ſome leader againſt whom there could be no exception.

The fourth Scripture is taken out of *Rev.* 11. 3. And I will give to my two Prophets, and they ſhall prophecie, M.CC.LX. dayes. *which words*, ſay you, *are to be underſtood of the ſingular perſons of* Henoch *and* Elias. But I ask you in room of an anſwer to you, ſhall fire come out of their mouth properly, wherewith to devour their enemies? For ſo it is ſaid in the ſame place, *ver.* 3. And there ſeemeth to be the ſame nature of this fire, and of their perſons. Which if it be ſo, then wo be to *Antichriſt*, that hath ſuch companions prepared for him. A man might juſtly marvell how it can be, that he ſhould go through all three yeers and a half of his raign, and how he could ſcape burning up rather with his devouring fire, the very firſt day of it. But if this will not ſatisfie you; you may ſee what I have ſaid on this place, where I have ſhewed, that the words cannot by any means be underſtood of ſingular perſons; and yet I will give you here, if you will take it, a more full and plaine confirmation of that which I ſaid there.

Theſe two Prophets come forth into the world clothed in ſackcloth, and ſtreightwayes after the Heathen *Emperors* were put down; for theſe put on their ſackcloth as ſoon as the Temple is meaſured. The Temple that is meaſured, is the hiding place for the *Woman* in the Wilderneſſe, whither ſhe fled at the firſt appearing of that ugly *Beaſt*, which is the ſeventh Roman *King*, who ſucceedeth next to the ſixth, that is, him that raigned in the time of *John*; As ſoon as ever therefore the *Beaſt* peepeth out, which was ſtreight after the time of the Heathen *Emperors*, theſe two Prophets mourning in ſackcloth, began their mournfull office of propheſying; and therefore they are not *Henoch* and *Elias* properly. Now ſee, if there were ever a more foppiſh dotage, then yours is, of theſe two Prophets that ſhould come in their own perſons; your dotage, I ſay: For the holy ancient Fathers might erre, and be deceived; but ſeeing you do wilfully maintain and perſevere in an open error, I ſee not but it may be called a frantick conceit, rather then a dotage; but let us go on to ſee the reſt of your ſweet ſtuffe.

You prove that the *Revelation* ſpeaks properly of *Henoch* and *Elias*, *becauſe it is ſaid that they ſhall be ſlain by Antichriſt, and that their bodies ſhall remain unburied three dayes in the ſtreets of the great*

great City, and that they ſhall riſe again after three dayes, and aſcend into heaven; which thing, as you ſay, *never hapned to any man till this day.* I anſwer, that I have made it plain out of the order of the time, and the conſent of all things together, that all theſe things have been accompliſhed already; namely, when the *Fathers of Trent* did cut the throats, as it were, of the holy Scriptures, robbing them of all their authority, and binding the Interpretation of them to the *Popes* curſed Chaire. Moreover, that which *Iohn* ſaith of the death of theſe Prophets, yeelds us a neceſſary argument againſt this literall ſenſe of yours, touching thoſe two ſingular perſons.

For *Henoch* died no otherwiſe then by that tranſlating of his long ago, as the Apoſtle ſaith; *that* Henoch *was tranſlated by faith, that he ſhould not ſee death, and he was not found, becauſe the Lord tranſlated him, for before his tranſlation, he had this teſtimony, that he had pleaſed God*, Hebr. 11.5. The like alſo is the eſtate of *Elias*; For God is alwayes like himſelf, and hee alwayes giveth the like things unto the like, for the like ends. Therefore they are not to be ſlain by *Antichriſt*. But you will object, that *Tertullian* ſaith, in his Book of the Soule, *Chap.* 28. *That* Henoch *and* Elias *was tranſlated, and their death was not found; that is, it was deferred, but they are reſerved to die, that they may deſtroy Antichriſt with their blood.* I anſwer, *Tertullian* hath nothing but a meer conjecture, that theſe whom the *Revelation* ſpeaks of are *Henoch* and *Elias*. But the Apoſtle teacheth plainly and clearly, *that* Henoch *was tranſlated, that he ſhould not ſee death*, we may now chooſe eaſily whom to believe rather of theſe two. It becometh not holy men to avouch and avow their own blind opinions againſt the manifeſt words of the Scriptures.

So much for your firſt Argument. The ſecond is taken from the conſent of the Fathers, to all, every one whom I oppoſe, the conſent of the Scriptures, which would have been enough to ſatisfie them, if they could have perceived it in thoſe dark and ignorant times. Therefore wee have need to ſpend time in examining their opinions, which they themſelves, if they were now living, would condemn with their own voyces.

Thirdly, you prove this dream of yours by reaſon, *becauſe* (ſay you) *there can be no other reaſon given otherwiſe, why theſe two were taken up before their death, and do ſtill live in mortall fleſh, being one day to die.* I anſwer, that theſe laſt words of yours (being one day about to die) do give the Apoſtle that flat lie, as we ſhewed even now. Beſides that, I can convince the former words that go next before, to

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be falſe alſo. For if *Henoch* be not to die at all, then it cannot be that he ſhould live till now in a mortall body; For it is not mortall that ſhall never die. But it is not ſo manifeſt, nor yet ſo neceſſary to be known, as you would make it, whether they do live till now in the fleſh. If a man may lawfully inquire and determine ought touching this matter, they may ſeem to be exempted from the common death of men, leſt, as the Apoſtle ſpeaketh of *Henoch*, he ſhould ſee death, and not to live as yet in their bodies. For they live not on earth; For ſeeing theſe *rare Saints* are honoured and bleſſed by God in a rare manner above the reſt of men, they cannot be inferiour to the reſt of the happy ſoules in this behalfe. Now the joy and felicity of the ſoules that are in heaven, is greater, and more ample, then any can be upon earth. Neither could they go into heaven together with their bodies, which the Apoſtle confirmeth, ſaying, *that fleſh and blood cannot attain to the inheritance of Gods Kingdome, neither can corruption be partaker of the ſame inheritance with an incorrupt nature*, 1 Cor. 15. 50. But againſt this it may be objected, that the ſame change might happen to them, which ſhall befall thoſe that live at Chriſts coming, according to that, *We ſhall not all ſleep, but We ſhall all be changed*, 1 Cor. 15. 51. I grant, that this change might have been made, (though this ſhould do your cauſe no good) if thoſe words of the Apoſtles did not keep us from thinking any ſuch change to have been made. *But all theſe having obtained the teſtimony by faith, obtained not the promiſe, becauſe God hath provided better for us, that they ſhould not be conſummated without us*, Hebr. 11. 39. 40. For if theſe two have felt the happineſſe of that change, how can it be that they ſhould not obtain the promiſe, that is, glorification, which is the happineſſe of the Soule joyned with an immortall body? And if they have obtained the promiſe without us; that is, before us, what cauſe can there be, why they ſhould not be perfected alſo without us? Which two things do ſeem to contradict the Apoſtle plainly. When you have therefore cut away thoſe two ſuperfluous and rotten aſſertions from your Reaſon, one touching the death of thoſe two holy men, that is to come, the other touching their preſent mortall body; both of which are manifeſtly falſe, when that point alſo is let paſſe, as being too nice to determine, and nothing ſo undoubted, as it ſhould be to build our faith on, *viz.* Whether they ſubſiſt till now, living in their bodies, if ſtill you will think that there can be no other reaſon, why theſe two were rapt up before their death, but that they might come into the world again to fight with *Antichriſt*, you are wilfully

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blind. For the Apoſtle ſaith, *that* Enoch *Was rapt up, becauſe he pleaſed God by Walking continually With the Lord*; and as it is, *Eccl.* 44. 16. *For an example of Repentance to the World*, that is, to ſtir up men to repentance, when they behold and conſider of this notable example of Gods ſingular love towards his ſervants. And do you think it to be a ſmall matter, that there ſhould be extant in all Ages of the world, a moſt evident experiment of the truth of our faith, concerning the mortality of the body, and the aſcending up of the ſame into heaven at length? This aſcention of *Enoch* confirmed this faith to the men that lived in the age before the flood and the Law. For at the leaſt he aſcended out of the ſight of men into heaven in regard of mens eſtimation and thinking, *for he Was not found*, as the Apoſtle ſaith, *Hebr.* 11. 5. *Elias* aſcended under the Law, for the ſame conſideration, *Ieſus Chriſt* aſcended after the Law, as being the firſt fruits of all that aſcend, by whoſe merit and power, both thoſe former Saints aſcended, whatſoever the manner of their aſcention was, as alſo all the Elect ſhall aſcend at length. This only darling of yours, the *Romiſh Antichriſt*, doth ſo dazle and bewitch your eyes, that you can ſee none of theſe things, or any of this kinde, but do not ſuffer your ſelf to be deluded any longer with a vain expectation of *Enoch* and *Elias*, leſt you loſe your labour in ſeeking their bodies upon the earth with thoſe men of *Iericho*, 2 King. 2.

But what talk I of loſing your labour? I tell you, there is a greater loſſe hanging over your head then ſo; namely, that loſſe of your ſoule for ever, becauſe you ſhall be found to be among that number of curſed Reprobates, *Whoſe names are not Written in the Book of Life*, ſuch as all they are that follow after, and admire that *Beaſt of Rome*, Revel. 17. 8.

Chap. VII.

Againſt the fourth Demonſtration taken from the publique Perſecution.

YOur other joynt ſigne of *Antichriſts* coming is *a publique perſecution*, which you ſay *ſhall be moſt grievous and notorious; ſo as all publike Ceremonies and Sacrifices of Religions ſhall ceaſe, none of which things We ſee yet fulfilled*, as you ſay, according therefore to the threefold note of this Perſecution, you ſet down a threefold proofe. Firſt, *that it ſhall be moſt grievous*. Secondly, *that it ſhall be moſt notorious*. Thirdly,

Thirdly, *that all publike Religion ſhall be made to ceaſe by meanes thereof. Now you prove it ſhall be moſt grievous out of* Mat. 14. 21. *There ſhal then be a great Tribulation, ſuch as was not from the beginning of the world, nor ſhall be,* and out of Rev. 20. 3. Where we reade, *that Satan ſhall then be looſed, who was bound untill that time*; and this you confirme by the teſtimonies of S. *Auſtin*, Book 20. Chap. 8. 9. *Of the City of God, of Hippolitus the Martyr, and of Cyril*, to which you adde in the end, *that the Perſecution by the Pope, is not the moſt grievous, and therefore that he is not Antichriſt.* I anſwer to each of theſe, and firſt as touching the grievouſneſſe of the perſecution out of the words of *Matthew*, I ſay that you care not a jot what you bring to confirme your points withall, but you cite Scriptures, hand over head. For thoſe words of *Matthew* belong to the calamity of the Jewes which they felt to their woe in the deſtruction of their City by *Titus*, within a few yeares after *Chriſt*, Luke doth expreſſe this people of the Jewes by name, ſaying, *and there ſhall be a great Tribulation and Wrath of God among this People*, Chap. 21. 12. So doth Matthew; *Then let them which are in Judea flee into the mountaines* Chap. 24. 16. And what elſe doth that prayer againſt the flight on the Sabbath day meane, but even to point out this Nation properly? So that this place is ſo far from proving that the Perſecution of *Antichriſt* ſhall be the moſt grievous of all, that the flat contrary is concluded out of the words thereof; for they do directly avouch, that there ſhall be no Tribulation able to be compared with that of the Jewes, and therefore not that which Antichriſt ſhould bring in. I know that *Chryſoſtme* doth referre it unto *Antichriſt* Typically, but not ſo truely and warily as he ought. For ſeeing Chriſt ſaith plainely, *that there ſhall be none like to it*, he cuts off all Typicall interpretations; and doth, and that not in a dark manner, forbid to have the words tentered out further to ſignifie any thing elſe that is to come. For the Type muſt needes be inferiour to that that is the Truth of it, and that there ſhould a greater diſtreſſe then this follow afterwards (which is againſt that which Chriſt ſaith) if the words ſhould be expounded by a Type; *Matthew* therefore helpeth nothing to prove the vehemencie of this Perſecution you talke of; And as little helpeth that ſecond proof of yours taken out of the Revelation. Satan indeed when he is let looſe ſhall rage, but that cruelty of his which is ſpoken of in that place, is nothing ſo devilliſh as that which he exerciſed before he was bound. For Satan is the ſame with the *Dragon*, *Chap.* 12. 9. of the *Rev.* and before he was impriſoned,

he kept in heaven, dragging after him with his Taile, the third part of the Stars of heaven, which he caſt down into the Earth, till he was overcome, and tumbled from thence by *Michael*? that is, the heathen Emperours, did not onely keepe, but raigne and rage alſo in the midſt of the Church, as which they vexed by all the moſt cruell meanes they could, till *Chriſt* ſtripped them out of their Empire, as we have ſhewed upon that place: from that time the Devill was bound, that is, the open enemie, for a thouſand yeares, which being run out, his bonds ſhould be looſed, and he ſhould be raiſed up againe, but he ſhould not have ſo great power to doe miſchiefe as he had before. For here he ſhould have no place in heaven, that is, in the Church, but he ſhould ſtick as it were in the fartheſt jagges and skirts of it, going about *the Tents of the Saints*, and about *the beloved City*, as it is, Revel. 20. 9. So that he ſhould not be ſaid ſo much to perſecute, as to war againſt the Church, and the Saints ſhould not dye like ſheepe, but ſhould reſiſt like Souldiers.

Therefore how much more grievous an inward and dangerous enemie is, then an outward and open one, ſo much greater was the affliction of the former times, then that which the Devill brought upon the Church when he was looſed in theſe laſt ages. Beſides Antichriſt raigned during the time of thoſe thouſand yeares, while Satan lay in priſon, Revel. 20. 9. Whereupon it followeth, that if when he is looſed, he ſhould play the Devill ſo every where, there ſhould be great tranquility when he was bound and ſo the greateſt part at leaſt of his Kingdom ſhould be free from thoſe moſt troubleſome ſtormes, neither ſhould he be an helper to Antichriſts perſecutions in the other part of his Kingdom, becauſe *Antichriſt* ſhould converſe within the Church, Satan without, as it is cleare by the former expoſition, as alſo becauſe the Devill ſhould be now made a ſcourge unto *Antichriſt*, and not his hangman, and tormenter to helpe him to vex others. For the Devill that is looſed now, are thoſe foure Angels of *Euphrates* that are let looſe, whom God ſent to take vengeance on the *Angell* of the bottomleſſe Pit; together with his troup of Hell-hounds, which crawled out of that Pit, Revel. 9. 20. 21. All which things we have made moſt cleare in their places. Therefore whereas *Auguſtine* ſaith; *that Antichriſt ſhould rage moſt of all in the time when the Devill is let looſe*, as if he ſhould now firſt of all be let looſe, and ſhould be Antichriſts helper in exerciſing cruelty, he judgeth not aright of this looſing of his. For he was looſe before. when he was in Heaven, *Rev.* 12. 3. &c. Which could

could not be a Priſon and dungeon in his account, ſeeing he tooke it ill to be caſt down from hence, unleſſe perhaps we ſhould think that he went out of priſon againſt his will, in the ſame place, ver. 10. Neither is *Hippolitus* to be heard ſpeaking, touching this perſecution, who ſaith *that Antichriſt is not a man, but the Devill himſelf, who ſhould take falſe fleſh from a falſe virgin*; And *Cyrils* teſtimony is to be as little regarded in this point, if he would have the Devill himſelf range up and down perſonally, as who holds that *Antichriſt* is a true man, but yet one that ſhould be a devill alſo, as whom he will have to be made a man by incarnation. What ſound thing could theſe men hold or ſpeake touching this Point, whoſe mindes were entangled with ſuch kind of errours? Wherefore this grievouſneſſe of the Perſecution thou talkeſt of, hath no ſtrengthning at all from theſe Scriptures. Antichriſts perſecution indeed ſhould be moſt grievous, but of another kinde, then you ſpeak of, namely ſuch as conſiſts more in killing of mens Soules, then in ſlaying of Bodies. For *Antichriſt* is *Balaam*, who thought it better to caſt a ſtumbling block before the children of Iſrael, to make them eate of things offered unto Idols, and to commit whoredome, then to purſue them with the ſword. He is the *Beaſt* on whom *Iezabel the Whore rideth, With whoſe Wine of fornication, the inhabitants of the earth, have been made drink*, Revel. 2. 20. and 17. 2. He is that *Angel of the bottomleſſe Pit*, who when he opened the Pit, the Sun and the Aire are darkned with ſmoke, Revel. 9. 2. To conclude, he is *that man of Sin, Whoſe comming is by the efficacy of Satan, With all power, and ſignes, & lying Wonders, and With all deceiveableneſſe of unrighteouſneſſe in thoſe that periſh, becauſe they have not received the love of the truth, that they might be ſaved; Wherefore God ſends upon them the efficacy of errours that they ſhould beleeve a lye, that all they ſhould be condemned, Who have not beleeved the truth, but have delighted in unrighteouſneſſe*, 2. 9. 19. Behold here the true perſecution of *Antichriſt*, that bringeth rather a plague into the ſoules, then a ſlaughter to the Bodies of men; and yet he ſhould not keepe his fingers clean neither from this wickedneſſe of ſhedding blood, for he ſhould cauſe, *that Whoſoever Would not adore the Image of the Beaſt ſhould be killed*, Revel. 13. 15. And he is that *Scarlet Beaſt* of a bloody colour, which he ſhould get by ſpilling and ſprinkling the blood of the Saints.

But that Spirituall perſecution is ſo much the more inhumane, and outragious, the more excellent a matter the Soule is then the

Body; and by how much more cruell the joynt deſtruction of both is then of either of them apart. Therefore whereas you ſay, *that there is no compariſon between the Perſecution with which the Pope of Rome hath vexed us, (whom you call heretickes) and that perſecution of Nero, Domitian, Decius, Diocleſian, and others*, as if it were certain, and ſoundly gathered from hence, that the Pope is not Antichriſt: it may now appeare certainly to every one, how little it is to the purpoſe. For the cruelty of *Antichriſt*, is not to be meaſured, by the deprivation of a mortall life, but by the loſſe of eternall life; and this is that wherein it goeth beyond the cruelty of all Priſons, ſwords, wilde beaſts, hot burning irons, melted lead, or to conclude whatſoever exquiſite torments which either *Nero*, or any other of the Tyrants vexed the Chriſtians withall.

This is that, the torture whereof *made men ſeeke for death, but they could not finde it, and they deſired to dye, but it fled from them*, namely, they felt a griefe that was more bitter then death it ſelfe; Revel. 9. 6. This is that that made the *Woman flye into the deſart* at the firſt comming up of the *Beaſt*, which yet could not be chaſed away with any gibbets or flames of fire, with which the Emperours did rage againſt her, Revelat. 12. 6. &c. Wherefore though we ſhould grant, that there was a greater ſlaughter of bodies made by *Nero*, and ſuch like Tyrants, yet that hindereth not at all, but that the *Popes cruelty* may excell and exceede that in another reſpect, and ſo that he ſhould bewray himſelf to be the *chiefeſt Antichriſt*.

But ſay you, *our adverſaries the Heretickes have killed many more Catholikes, within theſe ten or fifteene yeares in France and Flanders, then the Inquiſitors have burnt Hereticks, perhaps in an hundred yeares; And if there ſhould be ſpeech had of Perſecution, the Catholikes ſhould be rather ſaid to ſuffer it, then the Lutherans, and the Calviniſts. For the Catholikes are they that have been caſt out of many Provinces, that have loſt their Churches, Patrimonies, yea and their very Countries, which the new Goſpelling Miniſters have invaded.* I anſwere, in that reſiſtance is made againſt you, and in that many of your aſſociates and aſſaſinates, while they ſeeke to overthrow, and to deſtroy others, are deſtroyed themſelves, that hindereth nothing, but that the *Pope* ſhould be a ſpirituall perſecutor. He is as mad, and carrieth as deadly hatred againſt the truth at this day, as ever before, yea greater, if greater can be. But this diſcomfiture

of

of his banded and branded adherents, doth ſomewhat allay and reſtrain his corporall perſecuting of Chriſts Members; and the *Holy Ghoſt* hath foretold that thoſe evils ſhould be at length made to fall upon your own heads, which you were wont to deviſe, and to put in practice againſt others.

For Chriſt hath threatened, *That he would kill the children of* Jezabel *with death*, Rev. 2. 23. *And that they ſhould go into captivity, who lead into captivity, and that they ſhould be ſlain with the ſword, that ſlay with the ſword*, Rev. 13. 10. And laſtly, *that the floods and fountains of water ſhould be turned into blood, and that they ſhould drink blood, that have ſhed the blood of the Saints, and of the Prophets*, Rev. 16. 4, 5, 6. And this divine *Relation* is not to be called perſecution, unleſſe, perhaps, it be perſecution, to beat back force with force, or to take away thoſe goods from theeves & robbers, of which they have bereaved the juſt owners, or to caſt thoſe men out of their countrey, who have plaid the Traytors to their country: or laſtly, to keep and drive away the Wolves from the Sheepfolds. Your Villainies, treaſons, patricides, your poiſonings, ſtabbings, and audacious practices againſt Princes, are now famous through all the world, all which you do ſtill plot and practiſe with all you power and indeavour, and you do too often bring your curſed purpoſes to paſſe. Theſe deſignes bring the Halter, the ſword and the axe upon many of your necks and heads, theſe be the glorious merits of your Martyrs, theſe be their worthy crowns, their renowned Trophees. There is none that wiſheth and ſeeketh the peace and ſafety of the Church and countrey hee liveth in, but ought to wiſh and deſire from his heart, that through the faithfull diligence and vigilancie of Magiſtrates, who are appointed to be a terror to all wicked wretches, this kinde of perſecution may wax hotter and hotter every day more then other. And thus much of the grievouſneſſe of the perſecution, which howſoever it be moſt great, yet now you may ſee it to be another, and of another nature then that which you ſuppoſe.

Secondly, you prove *that Antichriſts perſecution ſhall be moſt notorious and manifeſt*, out of thoſe words of the *Rev.* 20. 8. *And they compaſſed the Tents of the Saints, and the beloved City. But the Popes perſecution*, ſay you, *is ſuch, that neither they who ſay that they ſuffer it, nor we, that are ſaid to offer & inflict it, can ſay when it began.* I anſwer, that thoſe words of the *Revelation* do not at all belong to that vexation by *Antichriſt*, but by *Gog & Magog*. For *Antichriſt* was ſlain, and caſt into the Lake of fire in the end of the former *Chap.* ſo that he fighteth never

never a ſtroke, in this battell, neither ſhall the laſt affliction of the Church be raiſed up by him, as you do often and falſly ſay, but by another enemy that ſhal ſomewhat ſurvive *Antichriſt*. But that you might know, that *Antichriſts* perſecution ſhall not be moſt manifeſt while it is in acting, you ought to have remembred that it is *Amichriſts* property to come upon men with all craft, and couzenage, not with his banners diſplaid, and in battell array; Therefore he falleth to his buſineſſe cloſely and with as great ſilence as he can, which is a cunning fetch of his, moſt fit to deceive men, and he doth not keepe ſuch an open coyle, that he might be ſeen and known of all men what a monſter he were; Beſides, ſeeing the whole earth ſhould worſhip the *Beaſt*, *Rev.* 13. 3. It muſt needs be, that he ſhould afflict the leſſer part of men, and therefore that his perſecution ſhould not be known of moſt men.

That which is done by moſt men, is thought commonly to be done lawfully, and not to deſerve any reprehenſion. Beſides, the chiefeſt part of it is ſpirituall, which doth eaſily deceive the ſenſe and the eyes of the body; ſo that though it ſhould not be ſo readily known, either when *Auguſtine* came, or who were they that he appeared firſt unto, or when he began his perſecution; yet this maketh not the matter it ſelfe to be any whit more uncertaine, and doubtfull, then it is uncertain that the peſtilence is the peſtilence, becauſe it is not manifeſt unto all men, whence it came at firſt, or that a fire upon an houſe or town, is ſuch a thing, and doth conſume and devour all things with the rage of it, becauſe it is not ſo well diſcerned, and made knowne, how it began at firſt, and where, and by what degrees it proceeded to ſuch violence; But howſoever theſe things have been, perhaps, ſomewhat like a riddle before this, yet now ſee how much we have profited by that underſtanding, which God hath given us of this heavenly Book of the *Revelation*, by the help wherof, we have touched neer upon that firſt beginning of this peſtilence and conſuming fire of the world, which you ask after. For we have learnt from hence, that preſently after that *the Heathen Emperors were diſcarded, the woman fled into the Wilderneſſe*, and the *burning Mountain was caſt into the Sea*, Chap. 12. & 8. For then did the ambition of the Roman *Biſhops* break aſunder the barrs and bounds of humility, and ſobriety, not enduring to be kept in any longer, then began errors and ſuperſtitions of all ſorts to flie into the Church ſwiftly, then was the *Feaſt of the croſſes finding out*, ordained, and then was confirmation made a new Sacrament, and that of greater honour then Baptiſme it ſelf, as it was *Pope Militiades* his pleaſure to make it. Then

Then every one of the Biſhops, as they followed next order, laboured, as it were, for a wager, to adde new baſtardly rites to help to make up the full heap, till at length they came to ſee the bottomleſſe Pit opened, when as the whole fog brake forth, that ſteamed out of Hell it ſelf.

Neither did this miſery of the Church lying under this bondage worſe then of *Babylon*, make an end thus, but at length the *two Prophets were killed* by the *Counſel* of *Trent*, in which Hell broke looſe; That is, the Scriptures had their throats cut, and their naked carcaſes were caſt abroad, as we have ſhewed, *Chap.* 11. 9. By means whereof it came to paſſe not long after, that the whole Sea of Popiſh doctrine was turned into an abominable deal of deadly and filthy gore blood by the Jeſuits, who undertooke to be the Maſters of controverſies, *Chap.* 16. 3. This is the beginning and ſtately progreſſe of your ſpirituall perſecution. Now as for your corporall perſecution, that cannot be unknown to any man that liveth now, as the which beginning after the ſecond upriſing of the *Beaſt*, excommunicated *Leo Iſauricus* the *Emperor*, depoſed *Hilderick the King*, made war with the *Emperors*, ſtripped ſome of them out of their *Empire*, ruſhed in upon the people called *Albingenſes*, with cruell and noyſome forces, and deſtroyed them almoſt utterly; would not ſuffer the *Grecians* to have any aid given them againſt the *Turks*, unleſſe they would ſubject themſelves firſt unto the *Latin Pope*; hath conſumed and waſted all *Europe* with continuall wars, by ſetting the Princes thereof by the eares together, hath burnt up *John Huſſe* and *Jerome* of *Prague*, armed *Charles* the fifth againſt the Proteſtants, made many Chriſtians in *France* to be burnt with flames of fire, tooke away many worthy ones in *England* with the like cruelty, made that memorable Maſſacre in *France*, ſet up that *bloody Butchery of the Inquiſition* in many of the Popes Territories, to conclude, which ſent out that invincible Navie ſo called of the *Spanyards* to deſtroy *England*, invade *Ireland* with Bands of ſouldiers, expoſe the Kingdome of our gracious and renowned Queen, to be made a prey to any Tyrant that would aſſault it, which alſo deſtinated her ſacred perſon, the Lords anointed, to many villainous deaths, and her people to the ſpoyle, and the whole Nation to a moſt barbarous ſlaughtering; theſe things are now notorious, and ſhall be more and more famouſly bruited abroad now every day; but while the matters were in acting, they were ſo covered, gilded and vernished over with a goodly ſhew of piety, and zeale for the Lords Houſe, and Saint *Peters* Chair,

Chair, that the wrong that was done by them to any, ſeemed to be not ſo much hatred and perſecution, as in the juſt defence of the Church, or a juſt puniſhing of *Hereticks*, and wicked *Rebels* againſt the Lord and Saint *Peter*. This publike notice therefore of matters, which may be ſomewhat clear, when matters are once paſt and finiſhed, but is very ſlender, or rather none at all, before the iſſue of them appeare, is no note of the perſecution of *Antichriſt*.

The third mark which you make hereof, *is the ceaſing of the publike and daily ſervice and ſacrifice of the Church, becauſe of the fierceneſſe of Antichriſts perſecution.* I anſwer, it is worthy to be obſerved here, and that in ſpeciall manner, that you ſay, that this ceaſing of Religion ſhall be not in any one countrey alone, but alſo generally in all, which thing you do both beat upon in many places, and reaſon inforceth it. For if the Goſpel be to be preached before *Antichriſts* coming in the whole world, and that not figuratively, but ſimply and properly ſo called, as you did labour to prove in your firſt demonſtration, it muſt needs be, that this ceaſing of all publike Religion muſt have as large an extent, as the preaching had before. Therefore there ſhall be this ceaſing, not only in theſe parts of the world that are well known, but alſo in all the Lands that are as yet unknown, among the *Tartarians*, *Scythians*, the *Aſiatici*, the *Indians*, and all the *Eaſtern Iſles*, in the Deſarts of *Africa*, in the *Southern* Continent, in all *America*, in that that is called new *Zembla*, and all thoſe coaſts that lie *Northward*. All which Superficies of ground, as it is clear by the Geometrical meaſure of it, is an hundred forty eight thouſand thouſand times five hundred fifty thouſand nine hundred and nine *Engliſh* or *Italian* Miles, which ſpace, if wee will divide it into each of the dayes of that three yeers and an half, which you make your *Antichriſt* to raign, there are to be courſed over by him every day Provinces that reach an hundred ſeventeen thouſand times eight hundred eighteen thouſand Miles, that is, all *Spain* and *France*, if yee take their whole length and bredth together, are but very ſmall countries to make up the task of his daily journey. What, ſhall he have leaſure alſo to build himſelf a *Temple*, and to ſit in it? But I pray you tell me whither he ſhall make this voyage with an hoſt of men, or alone? it may be, that even as that Monk of *Oxford*, when he was carried by his familiar devill through the air, deſcribed all the Region that lieth under the *South-pole* with his *Aſtrolabe*, ſo *Antichriſt* ſhall

Let the ſtudious obſerve, that in the whole Superficies of the earth, Archymedes his tetragoniſme, or quartering, hath the unity of a circle ſuperfluous, whereby, perhaps, the true tetragoniſme may be found out.

ſhall get upon ſuch a deviliſh *Pegaſus*, and ſhall provide ſuch kinde of Horſes for all his forces, and then perhaps while he flieth through the countries, he ſhall make the true Religion to be whiſt only with clapping of his wings together; it may be alſo that he will ſpare his labour, and go over the countries by his Legates, and yet I trow he ſhall have his hands full of buſineſs, to give them precepts and directions every day, for the managing of his affairs, in the conquering and governing of ſo large dominions. But what becommeth of your *Enoch* and *Elias* in all this generall and ſo deep ſilence of true Religion? what, are they put to ſilence too; will not they oppoſe themſelves to ſuch impiety, or can their labour be in vain, out of whoſe mouth fire cometh forth, conſuming their adverſaries? Revel. 11. 6. But what mean I to ſpend ſo many words in confuting ſuch monſtrous opinions as theſe? Are not your ſelves aſhamed of them? If you be not, you may be aſhamed that you are ſo ſhameleſs? Such ugly Monſters as theſe deſerve to be hiſſed out; rather then to be confuted with any ſerious diſputation.

But ſay you, *Daniel* teacheth this thing plainly, Chap. 12. in theſe words: *From the time that the dayly ſacrifice ſhall be taken away, there ſhall be a thouſand two hundred ninety dayes, as the ancient Writers do expound it; and the meaning of it is, that Antichriſt ſhall reſtrain all the Worſhip of God, which is now in uſe in the Churches of the Chriſtians, and eſpecially that moſt holy Sacrifice of the Euchariſt; now experience ſheweth that this ſigne is not yet fulfilled.* I anſwer, that *Daniel* doth ſpeak of nothing leſſe, then of *Antichriſt* in that place. The ancient writers who do ſo expound it, will have this number of dayes that is here ſpoken of, to be the number of his Kingdom, but nothing adviſedly, as the words do eaſily ſhew. For if theſe dayes belong to his Kingdom, he ſhall make all publike Religion to ceaſe before he begin his raigne. For theſe dayes take their beginning from the time that the daily Sacrifice ſhall be taken away, which muſt of neceſſity goe before. Wherefore either theſe things doe nothing at all belong to *Antichriſt*, or elſe all the things which the ancient writers do ſpeak of him are frivolous, while they thruſt up all his Tyranny within the ſtraits of ſo few days; There is nothing therefore that is found in this expoſition of theirs, but the ſacrifice which *Daniel* underſtandeth, is that *daily ſacrifice*, which was taken away, before *Antichriſt* was borne; For it was taken away together, with the *Temple of Jeruſalem*, to which it was tied by Gods appointment. For all this Prophecy of *Daniel* is touching the children of

his people, that is, touching the Iewes, as the Angel ſpeaks in the firſt verſe of the ſame Chapter; *Not ſo*, ſay you, *but this daily ſacrifice of the Altar, which hath ſucceeded in the room of that in the old law.* Out upon this blaſphemous dotage, and ſacrilegious ſacrifice, which neither Chriſt ordained, nor the Apoſtles acknowledged, nor they of the purer Church ever dreamt on, neither did they ever make queſtion, whether there were any other daily ſacrifice left in the Church to be offered up to God, beſides that *of thanksgiving, and a contrite heart*; now ſince Chriſt hath aboliſhed all the Sacrifices and meat offerings *in the midſt of their week*, as the Angel ſpeaketh, Dan. 9. 27. &c. What, Should not the Sacrifice of Chriſt alone be that onely and perfect one, as the Apoſtle witneſſeth ſo often? Heb. 7. 27. But your blaſphemies about this point, be more then one, and now is no time to have a ſaying to them. It ſufficeth for us, to have ſhewed in this place, that the ceaſing of this ſacrifice is without the compaſſe of thoſe 1290. dayes, and therefore that it is perverſely and ſenſeleſly given to *Antichriſt*. But this Scripture is much made on by you, as if it were a very fruitfull ſoil to bring forth arguments for your purpoſe; for from hence you gather three rare points for our learning; *Firſt, that Antichriſt is not yet come, ſeeing the daily Sacrifice is ſtill in force.* I anſwer, that you might aſwell and certainly conclude, that he is not come, becauſe the Temple of Ieruſalem remaineth ſtill entire, and not demoliſhed. Secondly, you ſay, *that the Pope of Rome is not Antichriſt, but muſt contrary unto him, ſeeing the ſacrifice which he ſhall take away, is now ſet out in all ſtately & pompous manner, as alſo moſt mightily defended by the Pope.* I anſwer; That *Antichriſt* will never finde in his heart, to take away your ſacrilegious Sacrifice of the Maſſe, then which nothing in the world is more reproachfull and blaſphemous againſt Chriſt. For if *Chriſt profit them nothing, who bring in circumciſion*, they then that do bring in *the daily ſacrifice are fallen from grace*, Gala. 2. But you will ſay, *yours is not the Legall ſacrifice*; I anſwer, that it is the more deteſtable, the more it is meerly from men, from the Pope ſpecially that monſter of men. *Thirdly* (ſay you) *the heretickes of this time, are the forerunners of Antichriſt above al others, ſeeing there is nothing that they deſire with more ardent affection, then to ſee the ſacrifice of the Euchariſt utterly aboliſhed.* I anſwer, that unleſſe the Devil himſelf had blinded your eyes, you might ſee, and acknowledge, that thoſe very ſame men, whom it pleaſeth you to call Heretickes & Antichriſts forerunners, are the forerunners of Chriſt before he come to judgement, as whom he doth for his endleſſe mer-

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cies ſake make uſe of to be as it were the breath of his mouth, to deſtroy your Pope who is notably manifeſted by all the marks that *he is that great Antichriſt*. Whom he will now ere long, at laſt with his glorious coming utterly deſtroy: 2 Theſ. 2. 8. But as for you, ſeeing you eſteem of *Antichriſt* as if he were *Chriſts Vicar*, I marvell not that you do ſtile Chriſts true and faithfull ſervants by any name rather then their own, or then they deſerve. And now it were to be wiſhed, that *Antichriſt* did come no neerer the Saints, with his perſecuting of them, then you have come neer any part of this queſtion by diſputing of it; For ſo his perſecution ſhould be tolerable, even as your diſputation is altogether intollerable.

CHAP. VIII.

Againſt the fifth demonſtration, taken from the continuance of Antichriſts Raigne.

YOu draw your fifth demonſtration from the continuance of Antichriſts raign, which you hold to be for three yeers & a half onely. *But ſeeing the Pope* (ſay you) *hath raigned ſpiritually in the Church now for the ſpace of* 1500. *yeers, & there can none be given that hath bin taken for Antichriſt, who hath raigned preciſely three yeers and a half; the Pope therfore is not Antichriſt, & therfore Antichriſt is not yet come.* I anſwer, that I have already ſhewed by moſt ſtrong arguments taken out of the Scriptures, how brainſick an opinion this is of *Antichriſt*, of three yeers laſting and an halfe. For if he have raigned from the time of *Conſtantine* the great, till this day, which this Book of the Revelation hath demonſtrated unto us ſo cleerly, as no Ieſuit ſhall ever be able to pull up what we have planted thereout; it followeth that nothing is more ſenceleſs, then to conceit a Kingdom that ſhall laſt but *three yeers and an half*. But the proper argument to prove this point is to be taken out of thoſe things that follow, Cha. 20. v. 4, 5. of this book; whence it is plainly gathered, that one part of his Kingdom laſteth a thouſand yeers; For ſo he ſaith, *And I ſaw the ſouls of them, who were ſmitten with the ſword for the teſtimony of Jeſus, and for the Word of God, and who did not adore the Beaſt, nor his Image, nor took his marke in their forheads, nor in their hand, & they lived & raigned with Chriſt a thouſand yeers; but the reſt of the dead men did not live again, till the thouſand yeers were expired: This is the firſt reſurrection.* It is manifeſtly to be ſeen from hence, firſt, that the adverſaries of *Antichriſt* do raign a thouſand yeers with Chriſt before the firſt reſurrection. Then that the ſubjects of *Antichriſt* who dyed through his Tyranny, lie dead for a thouſad yeers. But there could be no oppoſition againſt *Antichriſt* that was not yet extant, neither could he be able to

hold his people in bondage for a thousand yeers, unlesse his Tyranny lasted for so long.

Therefore these thousand yeers are a certain part of his Kingdom, I say a part, for these thousand yeers are not the whole sum of those thousand two hundred threescore dayes, which are given unto him, but a part of them only, as it is to be seen more at large in their own places. But let us see, how you confirm those *three yeers & an half*. For proving this, you use six Arguments, the first taken out of, Dan. 27. and 12. 7. & Rev. 12. 19. *Where*, say you, *we read, that Antichrists Kingdom shall endure for a time, and times, & half a time; for by time, he understandeth one yeer; by times, two yeers; by half a time, half a yeer. And so* Iohn *(say you) expounds it, Rev.* 11. *&* 13. *where he affirmeth that Antichrist shall raign* 42. *months, which do directly make three yeers & an half; and that Enoch and Elias shall prophecy* 1260. *dayes, which make the same time: And (say you) it hindereth not that Antichrist is said to raign* 1290. *dayes Dan.* 12. *which is* 30. *dayes more then* Iohn *spoke of: For* Iohn *speaketh of Enoch and Elias, who shall be killed by Antichrist a moneth before Antichrist perish.*

I answer, first, that you joyn *John* with *Daniel* ignorantly. For those words, *time, times, and an half*, in *Daniel*, belong not to *Antichrist*; & to this *time, times, & half a time*, in *John*, but only so far as there is some similitude, and allusion each to the other. For the words in *Daniel* belong to the *little Horn*, which is not that great *Antichrist*, of whom *John* speaketh in this place. For it ariseth after the rest of the *ten Horns*. *Antichrist* is born together with his *ten horns*; Besides, that *little Horn* raigneth but over *three Horns*; *Antichrist* contrarily raigneth over all his horns, as we have shewed before, Chap. 5. where we spake against your 2d. demonstration. Secondly, I say that you do not make a right computation in numbring of the dayes, moneths, and yeers. For whereas you say, *that a yeer counted by the Moon, hath twelve moneths in it, if it be full and perfect, and that every moneth hath* 30. *dayes*; *as* Augustine *teacheth*, that is untrue. For such a yeer by Moons should have three hundred threescore dayes. But the yeer by Moons among the *Hebrews*, had only three hundred fifty four dayes, and some houres and minutes besides, as all the Rabbines, the Calendars, and the Cycles of the Hebrewes shew, whom we must beleeve above *Augustine*, though otherwise a very learned man in the computation of their own time. Wherefore if you will have these yeers to bee such as the *Hebrewes* use, three yeers and a half will make but a thousand two hundred and thirty nine dayes; so that there want 21. of that number in the Revelation. Besides, in that you affirme that

that thoſe 1290. dayes, *Dan.* 12. belong alſo to Antichriſts Kingdom; beſides, that I have ſhewed in the former Chapter, that it cannot by any meanes be referred hither; behold how great a jarre you make a freſh in the computation: For neither can this number fall under the account of the time, times, and halt a time, ſeeing it cannot be divided into three intire ſums, and an halfe; neither doth it agree with *Iohn*, who reckoneth a thouſand two hundred threeſcore dayes preciſely. *But* (ſay you) *this number belongs to the death of* Enoch *and* Elias, *whom Antichriſt ſhall ſurvive one moneth.* To which I ſay: Then it followeth that Antichriſt ſhall not reigne onely *three yeeres, and ſix moneths*, as *Irenæus* ſaith expreſſely, book 5. in the end; *nor three years and an halfe*, with the Particle onely, as *Cyril* ſpeaketh, *Catechiſ.* 25. but one moneth above that number muſt be added, and for ſix moneths there ſhall be ſeven. Neither ſhall *halfe a time prefigure ſix*, as *Ierom* ſaith on 7. *Dan.* but ſeven. And thus while you labour upon a concord between *Daniel* and *Iohn*; you make *Iohn* and the *Fathers* to be at a jar together. But let us leave theſe men at their jar to agree as they can, and let us draw forth the truth out of the true fountains. I confeſs that that number of 1290 dayes, is not the whole time of Antichriſts Kingdome, but that it is ended at the death of the two *prophets*, touching whoſe names I will not not now ſtand to diſpute the queſtion; and I confeſſe that Antichriſt ſhall ſurvive thoſe two *Prophets*, when they are ſlaine, but not for one moneth only, as you ſurmiſe falſely, but for many years the number whereof we have ſummed up elſewhere; which thing is made manifeſt from hence. For the two *Prophets* were ſlaine under the ſixth Trumpet, Chap. 11.8.14. But Antichriſt periſheth under the laſt, which comprehendeth ſeven other plagues within it, which are called *vials*, under the laſt of which he is to be defaced utterly; ſhall then all the *ſeven vials* come to their effect in thoſe your thirty dayes? That is, each of them ſhall have four dayes to execute them in. For they are not all poured out together, and confuſedly, but the ſame order and rank is obſerved without doubt in the execution of them, which is kept in relating them. Wherefore to let paſſe the five former of them, ſhal thoſe unclean ſpirits that come out of the mouth of the *Dragon*, the *Beaſt*, and the *falſe Prophet*, under the ſixth viall, take their effect in thoſe laſt four dayes but one? We have heard of the incredible ſwiftneſſe of your Antichriſt, going over all the earth in ſo ſmall a ſpace of his reigne; but theſe ſervitours of his ſhall go beyond him in activity, who ſhall both take a view of all the earth in foure dayes,

and

and they ſhall alſo lead moſt huge Armies for number into the field; certainly this is the readieſt ſetting out of ſouldiers that ever was heard of, and which alone deſerveth to be called properly by the Latin name *Expedition*, for the quick diſpatch thereof. Doe you not yet perceive how falſe, abſurd and trifling things they are, yea meer ignorance it ſelfe, which you Papiſts babble touching theſe matters? When you ſhall have proved, that the ſeven laſt plagues ſhall be accompliſhed in thirty dayes, we will aſſent to you, and wil ſay as you ſay, that Antichriſt ſhall ſurvive the *two Prophets* that are ſlain for one month only, and that there is a juſt conſent of theſe numbers in *Daniel* and *John*: in the meane time we will hold that theſe two do handle divers matters, and that they doe not propheſie of the ſame things by theſe numbers. Thirdly I ſay, howſoever I ſhould grant, that all that indefinite ſpace ſhould conſiſt of thoſe either months, or days with great agreement, yet are you never a whit the nearer to your purpoſe. For the queſtion is, *whether theſe moneths, or days, or years, are to be taken properly or no*; not whether the computation of them all doe agree, which may aſwel agree, whether they be taken properly or figuratively, ſeeing there is the ſame proportion in the Type and in the Truth, although neither the Type is the truth, nor the Truth the Type.

How doe you prove then, that they are to be taken properly? by the teſtimony of the Fathers, ſay you, ſome of whom you bring out in your anſwer to *Chytreus*, and the *Century-writers*. I anſwer, that we muſt pardon thoſe ancient Fathers, becauſe being ignorant of the *Event*, they thought they were ſtrictly to retaine the litterall ſence; but ſeeing moſt of theſe things are now made moſt cleare by the iſſue and fulfilling of them, whoſoever ſhall abuſe the Patronage of their names, to confirme his own obſtinacy in errour, ſhall pull downe juſt damnation upon his own head: Therefore either do you bring forth ſomething of greater weight, or elſe you were beſt to confeſſe, as becommeth an ingenuous man, that that reign of three years ſtanding and a halfe, hath no defence from theſe Scriptures.

Secondly, you prove it from hence, *becauſe the time of the devil when he is looſed, and of Antichriſt ſhould be moſt ſhort*, Rev. 12. 12. *Woe to the earth and the ſea, becauſe the devill is come down to you, having great indignation, knowing that he hath but a little time.* I anſwer, that a little and indefinite time doth not conclude at all touching a certain & definite reigne of three years and an halfe; ſo that you have but little help by this place, or rather none at all. And then that which you call the time of the *devill* when he was let *looſe*, is the time of the *devill*

vill when he was *bound*, who as ſoon as he was caſt out of heaven, was caſt into priſon. For every place is like a filthy and ill-favoured Dungeon to him out of the Aſſembly of the Saints, wherein he deſires to keepe eſpecially. That ſo he might have more opportunity to put his wicked policies in ure. Whereupon our Lord ſaith, *That the uncleane ſpirit, when he is baniſhed out of a man, walketh thorough dry places*, as wherein he can find no pleaſantneſſe to his mind, *Matth.* 12. 43. &c. But we have made theſe things more cleare, when we interpreted that Propheſie. Seeing then the Devils impriſoning laſted for a thouſand yeeres, and theſe words are ſpoken about this time, to which you make the continuance of Antichriſt equall; he muſt have a farre longer raigne by this place, then you would willingly grant. But (ſay you) *how can ſo many yeeres be a ſmall time?* I anſwer, if the words be tranſlated aright, there is no mention made in that place of continuance, but of opportunity; for as you read them, *Knowing that he hath but a ſmall Time*, the naturall tranſlation ſhould be thus; *Knowing that he hath but a little opportunity*. So doth the word in the Greek ſignifie properly. Namely the quality and not the quantity of time, by which it is diſtinguiſhed from the other Greek word that is put for *Time*, as *Ammonius* the Grammarian teached, and that it is to be taken in this place, reaſon enforceth it. For if continuance of time were underſtood, the Devill ſhould be angry, thoſe thouſand yeers of his lying in priſon, in which ſtate theſe words ſhew him to be in; (as we have ſaid) as if he were bound a far leſſe while then he would; Which how much it is againſt his nature, his continuall and inceſſant dilligence and beſtirring of himſelfe to deſtroy men, declareth it ſufficiently. That time therefore was too long a great deale, in regard of his deſire, but his opportunity was ſmall, becauſe now he had power given him, to rage againſt his owne bondſlaves only, whom he had rather have ſpared, as being chiefely bent to doe miſchiefe to the Elect. Wherefore this place is beſide the purpoſe for many cauſes.

Your ſecond place to prove this ſhort time of the Devill when he is at his looſe, is *Revel.* 20. 3. *he bound him for* 1000. *yeers, and after that he muſt be looſed for a ſmall time.* I anſwer, that now indeed the holy Ghoſt ſpeaks of the time, and therefore whereas before the word was *opportunity*, while he lay in his chains, now it is *Time*, when he is looſed. *But how ſhall this be true* (ſay you) *if Antichriſt ſhall raigne* 1260. *yeeres?* I anſwer, that this looſing belongs not to *Antichriſt*, but to the Devill; becauſe his time is ſhort, but Antichriſts is long, becauſe he raigneth not only in the time of the Devils looſing,

but

but of his binding alſo; as it is *Rev.* 20. 3, 4. where the Devill is tied up for a thouſand yeers, while the Beaſt is trode upon in the meane time, and deſpiſed by the Elect, but he domineereth among his owne Gally-ſlaves, making them take his Mark, and all other Cognizances of being under his ſervitude, as we ſhall ſhew more fully upon that place.

Thirdly, you prove Antichriſts raigne, *becauſe as* Auguſtine *and* Gregory *reaſon, unleſſe that moſt cruel perſecution ſhould be moſt ſhort, many ſhould periſh, who ſhall not periſh: whereupon the Lord alſo ſaith, that unleſſe thoſe dayes were ſhortned, no fleſh ſhould be ſaved,* Matth. 24. 22. I anſwer, that this place of *Matthew* doth not lie ſquare with the perſecution of *Antichriſt*, but belongs to the calamity that ſhould come upon *Ieruſalem*; What ſlight can there be from your perſecuting *Antichriſt*, ſuch as is ſpoken of there, when as the whole world ſhall be ſubject unto him, and plagued by him; or what ſhould the *Sabbath* hinder Chriſtians from flying away? or how ſhall new *falſe Chriſts* have any place after your *great Antichriſt*, who, as you ſay, ſhal come about the end of the world? but Chriſt foretelleth of ſuch that ſhall ariſe afreſh after that affliction, *verſ.* 24. Therefore whoſe names ſoever you labour to countenance this interpretation withall, it hath no ſoundneſſe in it. Beſides, if I ſhould grant, that this perſecution ſhall be that of Antichriſts, and a ſhort one, what maketh this to prove your *three yeers and an halfe?* The H. Ghoſt ſaid to the Angel of the Church of *Epheſus, unleſſe thou repenteſt, I will come againſt thee ſhortly, Revel.* 2. 5. what, did the *Angel* endure this puniſhment within three yeers and an halfe? therefore here is not ſo much as any probability of *Antichriſts* continuance for that ſhort ſet time; but this demonſtration of yours is like his fellowes; you are alſo to be taken up a little, for chuſing rather to ſpeak ſo untowardly as you do here, (though it make little to help the force of the argument) and to ſay, *many ſhould periſh, who were not to periſh*, then to ſpeak as Saint *Matthew* ſpeaketh, *they ſhall ſeduce even the very Eleſt if it were poſſible.* For that which our Lord ſaith, *no fleſh ſhould be ſaved*; he ſpake it of the deſtruction of the body thorough the grievouſneſſe of that Maſſacre, not of the danger of looſing the ſoule.

Fourthly, you reaſon thus; *Chriſt preached only three yeers and an halfe, Therefore alſo it is not fit that Antichriſt ſhould be ſuffered to preach any longer.* I anſwer, you are a doubty diſputer I warrant you; What, will you ſo prefer *Chriſt*, as to make him *a Type of Antichriſt*? If it were appointed indeed that *Chriſt* ſhould have no better an office, this agreement of his with him in yeers, ſhould become

become him well, but ſeeing they are at deadly fewd one againſt another, as you alſo hold, it were more comely, (one would think) to make them contrary each to other in all things: as namely, that *Antichriſt* ſhould raigne for a moſt long time, becauſe *Chriſt* lived for a moſt ſhort time, ſpecially after hee began to ſhew himſelf openly to the world; and thus alſo ſhould *Chriſts* Glory appear far more greatly in vanquiſhing this enemy of his, by how much more long time his Tyrannie had laſted. I hope you ſee but a few enemies that will faſhion themſelves to the example of their enemies: And ſo indeed, *Chriſt* and *Antichriſt* carry themſelves in a clean contrary equipage for many other matters; For, as *Chriſt* was moſt poor, ſo *Antichriſt* is moſt rich, as *Chriſt* was a ſubject, ſo *Antichriſt* is a king, yea, a King of kings; as *Chriſt* did ſuffer all injuries patiently, ſo *Antichriſt* offereth them moſt outragiouſly; as *Chriſt* hath not whereon to lay his head, ſo *Antichriſt* doth tumble in wealth and power ſo ſuperabundantly, that he is able to be the *Whores* trapped Palfrey, to carry her on. And will you have theſe two to agree, and to reſemble one another in their number of yeers?

Fifthly, you reaſon thus; *The ſumme of the yeers of the continuance of Antichriſt that laſteth for a thouſand two hundred and threeſcore yeers which the adverſaries make, can by no means be applied to theſe Words of* Daniel *and* John, *a time, and times, and half a time.* I anſwer, that I often ſhewed before, that we are not to trouble our ſelves with making *Daniel* & *Iohn* to agree. But what hindereth, I pray you, why *Johns* words may not be applied to thoſe yeers? *Becauſe* (ſay you) *out of all doubt, an equall time muſt be underſtood, that is, ſome one number, as one day, one Week, one moneth, one yeer, one Luſtre, that is, the ſpace of four moneths, or thereabouts, one Inbilee, one Age, one thouſand yeers.* I anſwer, you are out of all peradventure, egregiouſly deceived, neither do I think that you wrote theſe things waking, but ſleeping, or at leaſt nodding and napping; ſee you not, that you do reject by this reaſon, not the yeers only of your adverſaries making, reckoning but thoſe dayes and moneths alſo, which the *Angel* himſelf maketh? You ſay, *that by time, muſt be meant ſome one number, as one day, one Week, one moneth,* and let it be, *one day*; therefore, *then times,* ſhall be *two dayes,* half a time, *half a day,* and ſo wee have the totall ſumme caſt up of three dayes and a half; what ſhall become now of all the other 1256. dayes and an half? So let *time,* be *one moneth, times* ſhall be *two moneths,* halfe a time *fifteen dayes,* all which put together, make three moneths and fifteen dayes. Is this all wee can make of the two and

forty moneths,a goodly catch'; but I will not trouble you too much with asking you ſuch queſtions as theſe, and ringing them into your ears with a loud voyce,leſt, perhaps, I ſhould break your ſleep.

I will whiſper as low as I can,and will tell you in your eare, that *the time of dayes* is not one day, but three hundred and threeſcore dayes,*times* twice ſo much; namely,ſeven hundred and twenty ; *half a time*, an hundred and foureſcore : So likewiſe *the time of yeers is three hundred and threeſcore yeers ; times, ſeven hundred and twenty, half a time an hundred and fourſcore. So the time of moneths is* twelve moneths, *times* four and twenty, *half a time* ſix ; I pray you think of theſe things when you are awake,and in the mean time ſleep ſweetly and ſoundly all thoſe three thouſand five hundred yeers, which you have inforced your adverſaries to make by your calculation.

Sixthly,ſay you,*the ſeven times in Daniel*,Chap.4. *are ſeven yeers; otherwiſe, if every day were taken for a yeere*, Nebuchadnezzar *ſhould have lived out of his Kingdome*, 2555 *yeers ; Therefore one time in* John *muſt be one uſuall yeer, and two times, two yeers, and ſo on.* I anſwer,it is ridiculous to tie words to one and the ſame ſignification alwayes,unleſſe there be a certain and neceſſary cauſe inforcing us ſo to do. *Daniel* himſelf is ſaid to have *fallen down on his knees three times of a day*, I trow you will not have him to have been on his knees *three yeers*, Dan. 6. 11. And thus we have ſeen you diſputing about *Antichriſts* three yeers raigne in ſuch a faſhion, that you bring nothing that is of force to hold your ſelf, or any *Papiſt* elſe, in this opinion, ſave only a few bare names of ancient Writers, who are not competent witneſſes in this caſe. Nay, I will ſay ſomewhat more,and yet truly, you, and all the pack of you that are the *Popes* vaſſals, may be aſhamed, if you have any ſhame in you, that you will ſuffer your ſelves to be abuſed and deluded in ſo great a matter, and that with ſo ſigtht and childiſh toyes. God grant that the Truth which is now ſet before your eyes, may not only not be in vain unto you, but that it do not help to blind you more and more at this time, as it hath done alwayes hitherto.

There is one thing remaineth to be looked into in this *Chapter*, namely, that which you anſwer to the argument of *Illyricus*, where you ſay,*that there are indeed weeks of yeers found, and called ſo rightly in the Scriptures, and yet not dayes put for yeers, nor moneths of yeers ; now it is well called a week of yeers,becauſe it is named from the number of ſeven, but moneths and dayes are not names of number, but the courſe of the Moon, or the time of the light.* I anſwer, that that which

whieh you ſay firſt, *that dayes are not found uſed for yeers*, is manifeſtly falſe; did not God ſay to the Iſraelites, *according to the number of the dayes, wherein you ſearched the Land, namely, forty dayes, you ſhall beare your Iniquities, even forty yeers?* Numb. 14. 34. What can be plainer? Likewiſe, *Ezech.* 4. 6. *I have given thee a day for a yeer.* But ſay you, *He meaneth not to ſay that yeers are ſignified by the dayes literally, but that dayes are taken truly for dayes, only they are ſaid to be given for yeeers, becauſe they were a ſigne of yeers.* O wofull wit of a *Ieſuit*, too much of this kinde of accuteneſſe hath made you mad almoſt; inſomuch, that you had need take ſome purging *Elleborum*, to help you againſt it. *A day*, ſay you, *is not a yeer indeed, but only a ſigne or ſignification of a yeer*; as if any man in his wits would ever think that a day were a very yeer truly and properly? or, as if a day might ſignifie a yeer in *Ezechiel*, and other places, and yet might not in any caſe do ſo much in *John?* But now let us hear your reaſon, why a week may be put for yeers, and not a day for a yeer in like manner, *becauſe*, forſooth, *a week ſignifieth a number, but a day in no wiſe doth ſo.* To which I ſay, that this is ſpoken alſo very ſubtilly by you, that unity indeed maketh no number, and that day anſwereth unity. And yet to us that are but dull heads, to you ſubtill Sophiſters, the quinteſſence of wit it ſelf, a number ſeemeth to be a gathering together of unities, and unities ſeem to be ſuch as is the whole number it ſelf that is made of them. Therefore as ſeven dayes ſignifie ſeven yeers; ſo I pray you let it be lawfull for once with your good leave, that one day may ſignifie one yeer; which thing, if I may obtain of you, upon my reaſonable requeſt, I will requite your kindneſſe, with the like liberall grant, and will give your *Pope* a long laſting raign, not only for three yeers and half, but for a thouſand two hundred and threeſcore yeers.

CHAP. IX.

Againſt the ſixth Demonſtration taken from the Conſummation of the world.

YOur ſixth Demonſtration is taken out of the laſt Signe, that followeth after *Antichriſt*, which ſhall be the *conſummation of the world*, thus: *If Antichriſt* (ſay you) *had come long agoe, the world ſhould have been ended long ſince alſo, for hee is to come a little before the end of the world. But the world is not yet ended, and therefore hee is not yet come.* I anſwer, if that which you hold touching *Antichriſts*

three yeers raign were certain, that which you ſay ſhould be of ſome moment, but ſeeing we have proved it not to hang together, and to be a moſt fooliſh forgery, partly by waſhing away your waſhie ſtuffe, partly by propounding ſuch ſolid reaſons againſt it, as none of you all will ever be able to weaken. This conſummation of the world may, perhaps, teach us the end of *Antichriſt*, but it availeth nothing at all to demonſtrate his coming, if wee will ſpeak properly of him. A man might argue thus, perhaps, out of the places that are cited by you. The end of the world is joyned with the end of *Antichriſt*, but the end of the world is not come yet, therefor neither is the end of *Antichriſt* come yet. But what is this to the purpoſe? we are inquiring about the *coming of Antichriſt*, not about *his end*. You might have ſpared your ſelf this labour, unleſſe, perhaps, you thought it fit to furniſh us with munition againſt a new battell, where the Controverſie ſhall be diſputed, and the Caſe ſhall be canvaſed among the damned Spirits touching *Antichriſt*. This Demonſtration of yours might ſtand them in ſome ſtead, who ſhall be hereby certified, whether your *Pope* ſhall periſh together with the Univerſall world, yea or no. Wherefore the teſtimonies which you bring, run quite from the purpoſe, and make nothing to the matter in hand. Yea, what if they prove not that end, neither of his which you ſuppoſe? Then ſhall this Demonſtration of yours be altogether without head and tail; let us ſee a little what you ſay, that wee may withall give ſome light as wee paſſe by, and glancingly, as it were, to ſome places of Scriptures, that be ſomewhat dark and difficult, the meaning whereof it will be very well worth our labour to ſearch out, and to make known to others.

Firſt, you bring that of *Daniel*, Chap. 7. 9. *I looked upon the Horns, and behold another little Horn aroſe, and three of the firſt Horns were plucked off from his head, and I beheld till the Thrones were placed, and the ancient of the dayes ſate*, &c. And after that, expounding the viſion; he ſaith, *the fourth Beaſt ſhall be the fourth Kingdome*; moreover, *the ten Horns ſhall be ten Kings, and another ſhall riſe after them, and hee ſhall be ſtronger then the former, and he ſhall beat down three Kings*, &c. *And they ſhall be given over into his hand for a time, and times, and half a time, and the judgement ſhall ſit*, &c. I anſwer, that neither the little Horn is *Antichriſt*, as we have ſhewed, and though it ſhould be, the knowledge of his end doth not lead us to the knowledge of his coming. But to let theſe things paſſe, let us conſider of the matter for whoſe ſake this place is cited. Out of this

place

place you would prove, that the end doth follow immediately after that *little Horn*. But you ſhould have conſidered withall what is ſaid afterwards, verſ. 14. *And dominion, glory and Kingdom was given unto him, that he ſhould make all people, nations, and languages to ſerve him*; Theſe words are meant of him that ſhould deſtroy the *little Horn*, and ſhould be made an univerſall King, to whom all nations ſhould doſervice, but what? Shall there be any diſtinction of people, nations and languages remaining after the laſt end? and yet this is made more plaine, if any thing can be plainer, verſ. 27. *But the Kingdome and the ample authority, and the government of Kingdomes, ſhall be given to the people of the holy and high Saints, whoſe Kingdom ſhall be a perpetuall Kingdome, and all Rulers ſhall ſerve it.*

Where it is firſt of all to be obſerved, that the juriſdiction of this Kingdome ſhall be of things under heaven, and then that it ſhall be a Kingdome of the holy and high Saints, and laſtly that all Rulers ſhall ſerve this kingdome; which things cannot be applyed to the heavenly Kingdome. The matter is thus that is there meant; that *little Horn* is the *Turke*, who being at length rooted out, the *Iewes* that flow all of them univerſally to the faith of Chriſt, ſhall obtaine a perpetuall dominion, that ſhall continue untill the comming of our Lord from heaven.

For the *little Horn* in *Daniel* is *Gog* that is ſpoken of by *Ezechiel*, who being utterly aboliſhed, the Chriſtian faith ſhall flouriſh exceedingly in the people of the *Iewes*: as it is declared by that typicall building of the Temple, and the new City. The *new Ieruſalem* ſpoken of in this book of the *Revelation*, that ſhall be built after *Gog* is killed, tends to the ſame end with this Prophecie in *Daniel* and that in *Ezechiel*: of which we reade, Chap. 20. and 21. of this booke. Theſe things we have learned partly out of the 16. Chap. of the Apocalypſe; partly they ſhall be explained unto us more fully afterwards. And this is that which *Lactantius* writeth, Book 7. Chap. 15. *The Romiſh name and Authority*, (ſaith he) *Wherewith the World is now ruled (my heart trembleth to ſpeake it, but yet I will ſpeak it, becauſe it is a thing that ſhall be one day) ſhall be taken away from the earth, and the Empire ſhall returne into Aſia, and the Eaſt ſhall have the dominion once againe, and the Weſt ſhall be in ſubjection.*

Your ſecond place is Rev. 20. 4. *After theſe things he muſt be looſed for a ſhort time, and I ſaw Thrones, and they ſate upon them, and*

judge.

Iudgement was given them; I answer that these things are far from the last end. For they do not follow after the loosing of the Devill, as you think, but these seats are placed during the time of his imprisonment. Besides, they are setled a thousand yeares before the first resurrection: and then they that rise first raigne a thousand years, as it is said expressely vers. 6. These *Seates* therefore and this *iudgement*, which you think to belong to the last end, do go before it, two thousand yeares at the least; such a stranger and forrainer are you in these mysteries. Thirdly, you bring those words out of *Daniel* 12. *Blessed is he that waiteth, and commeth to those thousand three hundred, thirty five dayes*, that is, say you, *till fourty five dayes after the death of Antichrist, for then the Lord shall come to iudgement, and shall render crownes of righteousnesse to the conquerours.*

I answer, that we shall open the meaning of this place afterwards Chapter 20. 11. And perhaps we shall one day handle it fully and throughly. In the meane time, let us know, that here is nothing at all spoken of *Antichrist* that is so called properly, nor yet of the coming of the Lord to the last judgement, who will not make all men *blessed*, whom he shall finde alive at his coming, seeing many shall desire to be covered from his sight with mountaines, but speech is here had onely touching the full calling of the Jewes, at which *Daniel* endeth his prophesie, neither do any Prophecies goe further.

You come at last to Mat. 24 *The Gospell shall be preached in the universall world for a Testimony to all the Gentiles, and then shall the consummation be.* I answer, that here is no mention made of your *Antichrist*, as also that the end here spoken of, is the end of the Jewish Regiment, and not of the world, as we have shewed Chap. 4. when we deale against your fourth demonstration. But you put to the other words that follow there, presently after *the Tribulation of those dayes, the Sun shall be darkned, and the Moone shall lose her light, and then shall the signe of the Son of man appeare.* I answer, that neither do these words make at all to prove, that the destruction of *Antichrist* is joyned with the end of all things; whereas they are wholy silent touching him, and yet let us examine them a little, that we may know the Interpretation of them.

This place is applied with one consent of all men as I suppose, to the last judgement of our Lord. But this Book of the Revelation, teacheth us both to think, and to speak more distinctly of this matter; For hence we do understand, that there is a double coming

ming of the Lord yet to come, one Spirituall, and that in an excellencie, at the calling of the Jewes, another corporall, at the generall judgement.

Now that comming ſpoken of in *Matthew* ſeemeth to be ſpirituall, which yet is deſcribed to be moſt glorious and powerfull with a bodily ſetting forth, both becauſe it ſhall be a moſt evident reſemblance thereof and a certaine pledge as it were; as alſo there ſhall no change come afterwards between theſe two comming, that ſhall make the bodily to appeare like a new one in reſpect of the former.

And we ſhall eaſily perceive that the matter is ſo as I ſay, if we ſhall conſider that the Diſciples did inquire in the beginning of the Chapter touching the end of the Temple, the comming of the Lord, and the end of the world. Out of all doubt they comprehended the reſtoring of their nation under the comming of Chriſt, and therefore thinking that this comming of which he had put them in hope was at the reſurrection of the Lord, they aske him a freſh, *Lord, wilt thou reſtore the Kingdom to Iſrael at this time*, Act. 1. 6. But Chriſt anſwering them, and handling things that were to come in a continued order, firſt teacheth them about the deſtruction of Jeruſalem, and the ſcattering of the Jewiſh people: and then he goeth on to informe them about the reſt of the courſe of the matters; neither doth he make mention of any reſtoring in any place, before this glorious comming of his. Therefore either it muſt be contained in this apparition of his, or there muſt be none at all; which opinion had the Diſciples conceived in their mindes, and gathered it out of this anſwer of Chriſt, certainely they would not have nouriſhed in their mindes any expectation of a Kingdome afterwards. Beſides a tribulation goeth next before his comming, for ſo he ſaith, *ſtraight after the tribulation of thoſe dayes, the ſun ſhall be darkened, and then ſhall the ſigne of the Son of man appeare*, &c. But there ſhall no ſuch Tribulation as this go immediatly before the corporall comming: For after the Jewes are called, and a new Church is made, God will wipe away all teares from their eyes, and there ſhall be no more death, nor mourning, nor crying, nor griefe, becauſe the things that went before are gone away, Revel. 21. 4. Wherefore that comming is not corporall. Perhaps alſo thoſe words have ſome force in them to prove this, where he ſaith, *that the ſigne of the Sonne of man ſhall appeare*, as if he would diſtinguiſh between this ſpirituall comming of his, and that other that was to follow.

To

To all this we may adde those words, *all Tribes shall bewaile*, &c. which, as we have shewed on the 1 Revel. 7. belong to the Jewes; seeing they describe a mourning to repentance, which will be too late at his bodily comming. These things have I in a few words laid open, touching the meaning of these words, which howsoever they do nothing help your cause, which way soever they be taken, yet it was a matter of some moment, thus by the way to search out the hidden truth of them.

Therefore I answer unto that of 2 Thes. 2. 8. *Then shall the wicked man be revealed, whom the Lord shall slay with the spirit of his mouth, and destroy with the brightnesse of his comming*; there is the same meaning of this comming that is of that in *Matthew*; At the calling of the Jews, when he shall give a most clear evidence of himself present in the Church, shall *Artichrist* utterly be destroyed: as we have made plain in the former chapter. For after the *throne of the beast is Darkned, the way shall be prepared for the Kings of the East*; that is, the *Jewes* shall be called straight after *Rome* is destroyed. For she onely hindreth this joy. Then after the cutting off of the *Beast*, the *false Prophet* and the *Dragon*, that is, after the *Bishop of Rome*, and the *Turke* be extinct (as after shall be shewed more at large) *the mystery shall be* fulfilled, and the full calling performed. Your Bishop, *O Bellarmine*, whom you boast to be the head of the Church, shall neither be head nor foote in the holy Congregation of the Children of God. And now see how far these Mountaines are under heaven; whose tops, you standing a far off, did thinke were obscured among the stars.

Your last place is, *Iohn* 1.2.18. *Little children, it is the last houre; and as ye have heard that Antichrist is to come, there are now many Antichrists extant; whence we know that it is the last houre.* I answer, we see and acknowledge easily what *Iohn* concludeth here. He proveth, that it is the last houre, because many Antichrists were come at that time. For *Antichrist* should come in the last houre; where we must observe, that *Iohn* alluding to the parable of the labourers, Matth. 20. 6. some of which were hired about the eleventh houre, compareth the whole age from Christs first comming to his last, to this last eleventh houre. Besides that he saith that this last houre should be annoyed with *Antichrist*, whom he doth not put over to the last minutes of his houre, but referreth him to some indefinite space thereof. These things writeth *Iohn* truly, holily, and agreeably to the rest of his writings; but what must you of necessity conclude

clude hence, who will have *Antichriſt* not to be come yet: namely thus, and no other way: he that is to come in the laſt houre, is not yet come; *Antichriſt* muſt come in the laſt houre: Therefore he is not yet come. I bring your reaſon into forme, that you may ſee & be aſhamed of your uſuall manner of arguing. The Syllogiſme runneth on one foot more then it ſhould; in your propoſition you underſtand by the laſt houre ſome little ſpace, for example, three yeares and an halfe from the laſt end; or elſe your propoſition, if it containe all the time from the firſt comming to the ſecond, is moſt falſe. In your aſſumption you take the laſt houre as *John* uſeth it for the whole time of grace, till Chriſt come the ſecond time; or if it be taken more ſtrictly for three yeares and an half, it is a ſenſeleſſe begging of the thing in queſtion; and *Iohns* authority is pretended to no purpoſe. You give us a ſimile to illuſtrate *Johns* argument, and you will have him to ſpeak of *Antichriſt* in like manner, as ſome might ſpeak of the ſun, whoſe beames when he is riſing, a man might call the ſun; and even ſo ſay you that his argument is ſtrong, as if a man would argue thus touching the laſt houre of the night. *The Sun riſeth in the laſt houre of the night, the beames of the Sun do now make the aire lightſome, therefore this is the Laſt houre of the night.* I anſwer, that this ſimilitude is fit enough to expreſſe that thing which the Apoſtle meaneth. For the beames of the Sun, and the Sun it ſelf, are beheld alwayes at the ſame houre; ſo that he who made all this laſt age but one houre, did not do amiſſe to place the fore-runners thereof in the beginning of it. But as for you, who make the laſt houre to be three yeares and an half, what helpe can you have from the ſimilitude of the Sun and his beames? For though you divide the houre into threeſcore ſcruples, Antichriſts forerunners ſhall not go before him above two hundred and ten yeares. What are theſe few yeares to a thouſand five hundred yeares, in all which you grant that Antichriſts beames were openly ſeene, and yet that he himſelf hath not appeared to this day, and when he ſhall at laſt appeare, that he is to be ſeene three yeares and an half onely? How unlike is he to the Sun, and how unlike are his miniſters to the beames of the Sun? the beames go before the ſun ſcarce one half houre, which ariſing ſtraightwaies offereth himſelf to be ſeen for twelve houres, but theſe fore-runners of Antichriſt ſtand glittering a thouſand five hundred yeares; but Antichriſt himſelf is not come forth yet, and when he ſhall come he ſhall not ſhine out, not one leaſt minute to that ſpace; if Antichriſt therefore have the ſame reſpect to his forerunners, which the ſun

hath to his beames, it must needs be that he is come now many ages since, whose forerunners made such a glistring shew in the time of *Iohn*. Take heede henceforth how you meddle with the sun. This *Apollo* of *Delos*, as his manner is, doth not hide faults, but discover them. At length you descend from the Scriptures to the consent of the Fathers, and to the confession of the adversaries, they will do you no good, with their consent; who would all of them acknowledge with the like consent if they were alive at this day, that they erred in many things that they wrote. I confesse also, that our writers do think, that *Antichrist* shall raign to the end of the world, but give them leave I pray you to change their minds, when they are better informed. They think it enough to tread in the steps that other men have made, when they come to matters that are not clear and certaine enough of themselves; but when they shall see that the truth, whose voyce alone they are skilled to hearken unto, shineth out clearly on another side, and that it is confirmed by most certaine arguments and experience, you shall perceive that they will give you the slip, and leave you naked, of whose confession you do now brag.

These things being done, you come to your unanswerable Demonstration, which you frame partly out of Antichrists Kingdome three yeares long, and partly out of the worlds end joyned with the death of *Antichrist*; and thus you come upon us terribly, *the world shall be ended straight after the death of Antichrist, and Antichrist shall not live after he shall once appeare, and begin to raigne, above three yeares and an half at most: But now the Pope hath raigned with both his swords above 500. yeares even by the opinion of the adversaries, and yet the world endureth still; Therefore Antichrist is not yet come, neither is the Pope of Rome Antichrist.* I answer, that I hope I have made all the world to see, that the first member of this reason, viz. that the world is to be ended straight after Antichrists death, hath no reason in it, nor for it, but that all the Scriptures brought to underprop it, speak of another manner of matter that shall be effected long before the end of the world; and I hope also that I have proved in the former Chapter, that the other member of this reason, viz. that Antichrist shall live but three yeares and an half after he shall begin to raign, is most false, and is nothing else but the efficacie of errour to deceive those who will not beleeve the truth, that so they may perish eternally.

And therefore that which you build upon these rotten Posts, viz. that

that *Antichriſt* is not yet come, and that the *Pope of Rome* is not he, is moſt vaine and frivolous, ſeeing that howſoever the Pope hath raigned with both ſwords above five hundred yeares, yea and to give you more of our frank largeneſſe, howſoever he hath filled up a thouſand three hundred whole yeares, nothing letteth but that he may be that *Antichriſt*: yea becauſe of this he is the rather proved to be that wicked wretch, that man of ſin, and perdition: as we have Demonſtrated it a little better then you have done your part, with reaſons that are not at all to be doubted on, as which are grounded upon certaine and ſure principles that can abide any juſt triall whatſoever.

CHAP. X.

Of the Proper name of ANTICHRIST.

NOw we are come to your fourth head of this Controverſie, which hath two queſtions in it to diſpute of, one touching the *proper name of Antichriſt*, and the other about his *Marke*. His *proper name* is gathered by one conſent of all writers, out of that *number of his name* that is ſpoken of chap. 13. 18. And his number is *666*. now we have ſhewed upon that place, that this name is no other but (*Latinos*) ſeeing experience confirmeth it moſt plainly, together with the agreement of all matters. And indeed *Ireneus* hath written many Ages agoe, that this name is very likely to belong to him, how he was moved ſo to write, whether it were by his own conjecture or whether he had received it of others, who were perhaps the Apoſtles Schollers, his words are theſe touching this matter; *But the name* (*Latinos*) *alſo, containeth the number of* 666. *and is very likely, becauſe the trueſt Kingdom that is hath this name, for they are the Latines, that do now raign: but we will not ſet up our reſt of this name.* Theſe things ſaith he, I confeſſe that *Ireneus* doth not reſt in this name, and that he doth think *Teitan* to be more worthy of credit; but yet he came nearer the marke then he was aware, with his conjecture touching the *Latine Kingdom*: now becauſe you feele your ſelf to be preſſed with this mans authority, as with a weighty prejudice to your cauſe, you thought it fit to weaken this authority of his firſt of all, and therefore you ſay *that his conjecture ſeemeth to be of noreckoning, at this day eſpecially, becauſe the Latins do not raign ſo much now, as the Turkes, the Spaniard, and*

the Frenchmen. I anſwer, that this inſtance of yours is not worth a button. For it is not needfull, that the Kingdom whence *Antichriſt* ſhould take his off-ſpring, ſhould be alwayes moſt powerfull: but it is enough if it have beene ſo for ſome long time, ſuch as the *Latine Kingdom* was from *Ireneus* his time for many Ages. The Kingdom of *Antichriſt* ſhall be ſhaken out of joynt, and brought to decay by little and little, before the uttermoſt and lattermoſt waſting thereof, till at length it ſhall come to utter ruin; we have heard *that Iezabel is to be caſt upon her bed of languiſhing*, chapt. 2. 22. And have you not read afterwards in this book, *that Babylon is certainly fallen:* chap. 14. 8. *That the Worſhippers of the Beaſt are become full of the botch, that Antichriſts Throne was to be darkened: in regard whereof he and his followers ſhould gnaw their Tongues for rage*, chap. 16. 10. and to conclude, *that the Kings ſhould forſake the whore, making her naked, eating her fleſh, and burning her up with fire at the laſt*, chap. 17. 10. I ſay then, have you read theſe things, and do you yet require that Antichriſts Kingdom ſhould flouriſh in like manner to the laſt point of his time, as it had done in former ages? Certainly you catch at that in your deſperate haſte to defend your cauſe withall, which ſtabs it to the heart. For unleſſe the *Romane Kingdome* ſhould at length have come into the Lapſe, and ſhould have come down with vengeance from the lofty height thereof, to this ſo poore and baſe eſtate, it ſhould not be Antichriſts kingdom.

Secondly you object, *that the Word (Latinos) as it ſignifieth Romanos, is not written by the Dipthong* ei, *but by a ſimple* i, *and that it cannot make up that number.* I anſwer, that *Irenæus* knew out of doubt what was the orthography of this word, as well as *Bellarmine*; He would never have ſaid it had been exceeding likely, if the right writing of it had come ſhort of the juſt computation. And is it likely that he who writeth ſo accuratly of the name *Teitan, ſaying that the firſt ſyllable is written by two Greek vowels* e, *and* i, ſhould not ſee what the word *Latinos* required to the true writing of it? Now in that it is written *Latinos* at this day with a ſimple *Iota*; you have no need I hope to be taught, that long i among the Romans was wont to be pronounced as the dipthong *ei*; and that it had a ſlender (*e*) included in it: So *Cicero* wrote *Bini* in Latin for the Greek *binei*, book 9. Epiſt. familiar. to Papyr. Pæt. the beginning of which Epiſt. is thus, *I love thy ſtoutneſſe.* And we doe both pronounce and write at this

this day *celeberrimi, vis, Primus Captivi*; which words yet are found written alſo in the ancient inſcriptions, *Celeberrimei, Veis, Preimus, Captivei*. Though we therefore do write *Latinos* now, yet wee muſt not doubt but it was written of old by the dipthong, as *Irenæus* uſed it without all doubt: ſo the ancient Grecians do expreſſe the greater *Hirick* of the Hebrews indifferently, ſometimes by a ſimple *i*, ſometimes by *ei*, whereupon in thoſe words of Chriſts complaint, *Eli, Eli, &c.* are written by ſome, *Eei, Eei*, as *John Druſius* hath obſerved: This therefore that you object touching the writing, is ſlight, and of no moment at all.

Thirdly, you ſay, *that the name of Antichriſt ought to be proper to him, and moſt uſuall: for it muſt be ſhewed for a ſigne by all them that buy or ſell: Now there was never any Pope called Latinus by his proper name, neither do they call themſelves commonly Latins, but only Biſhops, or Popes*; I anſwer, that experience doth anſwer this objection excellently; but, ſay you, *Latinus* neither is, nor hath been the proper name of any *Pope*; Then ſay I, if any, either *Frenchman* or *Spaniard*, or *German*, or any other, take upon him the name and authority of the *Latin Pope*, or *Prieſt*, or *Patriarch*, (for *Latinus* is not a Subſtantive name, as they call it, but an Adjective, which muſt have ſomewhat joyned to it wherein it muſt ſubſiſt; and I trow, the *Biſhop of Rome* cannot be angry with him for ſo doing, as who loſeth nothing by another mans uſurping of his common name. Or rather, ſhall he not have the *Antipapal* war renewed afreſh and againſt him, ſhall not ſuch a challenger be curſed with Bell, Book and Candle, that will dare to uſurp that which belongs properly to his Seat? It is ſo far off then, that this name ſhould not be proper to any *Pope*, that it is proper to them all for the time when they poſſeſſe the Chair, ſeeing *Antichriſt* is a ſucceſſion of *Biſhops*, and not a ſingular Perſon, as we have made it clear before. Neither are Chriſten names and Surnames only, to be counted Proper names, but whatſoever doth note out a thing plainly, diſtinctly, certainly and truly, is to be counted alſo a proper name, unleſſe you alone be ignorant who is either the *Greek*, or *Syrian*, or *Egyptian Patriarch*, becauſe no man was ever called by theſe names. Beſides, the ſame experience teacheth us, how this name is ſhewed for a ſign, as it were, by all men. For let there be any of our men in your power that be *Papiſts*, and let him declare himſelf openly to be the Enemie of the *Latin* name, Religion, Empire, and let him ſee if he ſhall ſet any thing to ſale among you, but his head, or if he can buy any thing but a certaine and a cruell

a cruell death. The *Grecians* may teach us all this leſſon, what weight this name carrieth with it among the *Popes* abettors; For theſe men could get no ayd at all from the *Weſtern* men in their great diſtreſſe, before they acknowledged this name, and ſubjected themſelves to thē *Latin Pope*, as wee have ſhewed above, *Chapt.* 13.

Fourthly, you ſay, *that there are innumerable names which make this ſame number*; I anſwer, that this name is not judged of only by the number, but alſo by all thoſe properties which the *Holy Ghoſt* hath joyned together with it, which he hath made as certain bounds with which to limit the infinitneſſe thereof. For it muſt be ſuch a number of 666. as it might make a name that was numerable at that time, when this Prophecie was delivered to *John*, which yet it was not convenient for the Churches good to have it divulged openly at that time, leſt it might bring it into an unneceſſary danger, and ſuch as whereby men received power to traffique among themſelves, if they will receive this name. Wee have learned that this is the true and naturall deſcription of this name, out of the 13. of this *Revel.* 28. as we have ſhewed upon that place; and now, if all theſe properties ſhall agree to innumerable or more names, let them be all of equall credit; but ſeeing neither *Teitan*, nor *Arnonomi*, nor *Lampetes*, or the reſt of that ſort, nor *Martin Luther*, nor *Luther*, nor *Dabhidth Cithrain*, *David Chithreus*, nor *Saxoncios*, nor any ſuch forged name can be applyed to this way of finding out the true name, (*Lateinos*) muſt needs be accounted the only and true name of *Antichriſt*, both becauſe of the conveniencie of the number, as alſo for the agreement it hath with all the properties.

Your laſt ſtarting hole and undiſſolnble argument againſt *Latinus*, is, *becauſe there is a great controverſie to be decided as yet, touching this name. For if Antichriſt were come*, ſay you, *and he were the Pope of* Rome, *it would be certainly manifeſt what name to call him by: For all Prophecies are made moſt certain, when they are fulfilled. The name of Chriſt that* Sybilla *noted out by the number of* 888. *was unknown to all men before his coming: But after that he was come, all the controverſie was taken away, and all men do know, that he is called Ieſus.* I anſwer, that is falſe which you avouch ſimply, and abſolutely touching the clearneſſe of Prophecies, after that they have been accompliſhed. Prophecies indeed having once obtained their event, are manifeſt, but only to thoſe whom it concerneth to know them, and whoſe eyes God openeth, but they remain as obſcure

and

and darkſome to the unbelievers, and to the reſt of the wicked rout, when they be fulfilled as they were before. For why do the *Jewes* deny that Chriſt is yet come, whereas the promiſe touching him hath been brought to the iſſue thereof ſo many Ages before? Why did they not acknowledge *Elias* in the perſon of *John Baptiſt*, ſeeing that that place in *Malachy* did point the finger at him ſo evidently? It is not to be doubted, but that *that abomination of deſolation* which *Daniel* foretold, and Chriſt commands to have it conſidered of ſo diligently, is long ago paſt and gon in the deſtruction of *Jeruſalem*. But yet do all Chriſtians agree about this point, what this abomination ſhould be? As touching *Sybilla*, the firſt letters of the verſes about this matter, might have taught men what this name ſhould be. But the *Jewes* do neither believe *Sybil*, and they do ſtiffly maintain it, that the name (*Ieſus*) doth not ſquare fitly with that number. They brabble about the orthographie, as you did right now, and they take away the laſt letter from the word, curtalling and maiming it as they write it thus, *Ieſchu* or though they ſhould grant that the *Ain* were to be put to it, yet they would ask how the *Greek Sigma* is put in the roome of it, ſeeing it is wont to be expreſſed elſewhere by *Alpha*, or by *Upſilon*. Do you not ſee therefore what a frivolous and poor argument you make here? Will you for *Antichriſts* ſake to prove him not to be come yet, lend your helping hand to the *Jewes* to prove on their ſide with one and the ſame labour, that *Chriſt* is not come neither? But it is very ſutable that *Chriſt* ſhould be fought againſt, and *Antichriſt* fought for, with the ſame arguments. You are ſo compaſſed about and overſpred, *O Bellarmine*! with the thick ſmoak of the bottomleſſe Pit, that you cannot behold the *Angel* of this Pit with pure eyes. You muſt come forth into the Deſart with *John*, and ſtand without the ſteam of this helliſh hole, and then you ſhall ſee all things appearing moſt clearly unto you.

CHAP. XI.

Of the Marke of ANTICHRIST.

WEe have declared abundantly, *Chap.* 13. 16, 17. in what things the *Mark of the Beaſt* conſiſteth, againſt which *Bellarmine* objecteth two things: one out of the *Text*, another out of the *Antiquity* of the *fignes*, wherein wee place and bound the *Mark*. He gathereth four things out of the *Text*: *Firſt, that the mark*

ſhall

ſhall be one, and not many; For, ſaith he, *the Scripture doth alwayes ſpeak in the ſingular number, as well of the Character as of the Name, and the number of the name of Antichriſt; and therefore ſeeing the adverſaries multiply ſo many Characters, as the oath of fidelity, the Prieſtly annoynting, the profeſſion of the Romiſh faith, &c. they know not what this Mark ſhould be.* I anſwer, that this is very weak which you ſay touching the ſingular number of the Character, ſeeing *Aretas*, *Complutenſis*, and ſome other Copies of no ſmall authority reade it thus in the 6. verſe, *that they may give mark unto them*; neither do they mean many marks in regard of the multitudes of them that do take the mark, ſeeing the ſame Copies do with one conſent expreſſe the Seal of God in the ſingular number, though they ſpeak of many, as *which have not the ſeal*, not the Seals, *Chap.* 9. 4. Beſides, is it ſtrange to you to have many things ſignified by a ſingular number, and on the contrary, to have one thing expreſſed by a plurall number? *But the name and the number of the name are ſingular matters*, be it ſo; Certainly, you might as well conclude, that *Mizraim* is in the ſingular number, becauſe *Put* & *Canaan* with whom it is joyned, are the ſame number, *Gen.* 10. 6. Who was ever ſo ſtrict as to require this, that all words which are reckoned up in one ſentence, ſhould be alike in all things, Caſe, Number and Gender? or if Grammar rules will not ſatisfie you, Logick will make you be quiet, which teacheth that a *Character* is one in name, many indeed: For it is the *Character*, which all muſt needs take, verſe 16. But it is as neceſſary, that all men ſhould take either the *Character*, ſo called properly, or the *name of the Beaſt*, or the *number of his name*, verſ 17. Therefore all theſe are Marks, and that which was called a Mark in generall, *verſe* 16. We underſtand now, that it containeth many kindes, and that it is falſe which you affirm that there is but one Mark.

Secondly, you object, *that the Mark is common to all men, but the oath of fidelity, and the Prieſtly unction, is proper to a few.* I anſwer, that the *Mark* is double, one generall comprehending within it all the reſt of the badges of the *Beaſt*: the other ſpeciall, that is a part and member of the former. For that which is called firſt *a Mark*, verſ. 16. is diſtributed into three members, verſ. 17. namely, the *Mark* ſo called by the name of the whole, *the name of the Beaſt*, and the *number of the name*. Now therefore ſee how properly you reaſon: The Marke is common to all men, the Oath of fidelity is not common to all men. Therefore it is not the Mark. In the Major, the *Character* is taken generally,

but

generally,but then nothing is concluded thence, but that the oath of fidelity, or that the prieſtly unction and the like,are not the generall mark, which I grant eaſily; but if it ſignifie a ſpeciall character, the propoſition is particular, and ſo the whole Syllogiſme hangs together like brooms without bands to tye them; A man might prove by the ſame reaſon that a man were not a living creature; For a living creature is a certaine thing that is common to all ſenſible creatures, but a man is not any common thing to all things that are endued with ſenſe. Therefore neither is he a living creature. You ſeem to take moſt delight in equivocations more then in all the ornaments of Logick, for you uſe them ſo often, as if nothing were for your tooth, that were not powdered with this ſalt.

Thirdly,you ſay, *that the Mark might be borne on the right hand, or on the forehead,but that the oath,the Anoynting,the profeſſion belong not to theſe parts,and therefore that they are not Marks.* I anſwer,that you make your ſelf a laughing ſtock by making this ſport with the words of the Holy Ghoſt. Certainly no ſober man would require that the places in which the Mark is ſet ſhould be taken properly, when as he ſeeth that the Mark it ſelfe is ſo called by a Metaphoricall ſpeech. We read that the Elect were ſealed in their foreheads, ch.7. 3. Think you that any true print was ingraven on thoſe parts of the face? So *Ezechiel* ſaw the godly men of *Ieruſalem* marked in their foreheads, yet no man ever beleeved that men were bepainted with any true inkie mark. But only in the Type,ch.9.4. The like metaphoricall manner of ſpeaking is uſed here, when the hand and forehead,and Mark are ſpoken of; the forehead is the bold and open profeſſion; The hand is the ſtout and diligent labour, to performe both of which unto the Popes, every one of his worſhippers is bound with a Mark, according to the condition of his place. Whereupon this Mark is not only ſeen in the knees of men, as you would taunt our men with a pleaſant frump and mock. But alſo (to ſpeak that which may make you marvell the more,) while you wore a hood upon your ſhoulders once, you did openly declare as it were by a mark on your forehead, whoſe ſervile beaſt you were.

Fourthly,you ſay, *that no man is to be ſuffered to buy or ſell in Antichriſts kingdome, unleſſe he ſhould ſhew the Marke, or the number of his name; but that there be many in the Popes Dominions, that do buy and ſell, who have not taken and kept the oath of fidelity, yea in the City of* Rome *is ſelfe many Iewes trafficke, &c.* I anſwer, that the neceſſity of taking the Mark upon condition of mutuall trafficking

is required only in the ſubjects, and not in forrainers, ſuch as the Jewes are accounted; for who judgeth thoſe that be without? but if any of the Chriſtian profeſſion, ſhould ſhew a mind that is againſt the Pope of *Romes* authority, he could not traffick among you upon any other condition, but with bringing himſelfe in danger of his life, as we have ſhewed more at large, *Revel.* 13. 17. Therfore the words of the text it ſelfe have not yet confuted theſe toyes you talk of, but they doe flatly confirme, that theſe toyes carry the the only true judgement in them.

Your other reaſon is that whereby you prove, *that all theſe ſignes of Antichriſt are more ancient then they can agree to him.* For the underſtanding of which point more diſtinctly, we muſt know that there is a double time of Antichriſt; (for this ſummary diviſion will ſuffice now, we having to deale more exactly hereabouts in the proper place thereof.) One of his firſt upriſing, whereby he is become the *firſt Beaſt*, the other of the *ſecond* after his head was healed, whereby he came to be the ſecond Beaſt. Now the *Mark* is the ordinance of the ſecond beaſt, within whoſe bounds it is contained, though the foundation thereof laid before, but it began to come to force at that time, when the Romiſh Ceremonies were obtruded upon the Churches, and they were all conſtrained to undergoe the yoke of them; ſo that that which you bring touching certaine rites, is altogether diſagreeable to the queſtions in hand. For the antiquity of theſe rites is not now dealt about, but the time when they were firſt brought in to be a Sacrament of the Romiſh obedience, which you ſhall not find to reach beyond the birth day of *the ſecond Beaſt*, if you will make a right computation.

For whereas you ſpeak in the firſt place of the *Chryſme uſed in Baptiſme*, we acknowledge that the ſuperſtition thereof is ancient; yet *Sylveſter* the *Pope of Rome* added ſome new matter to it which was not uſed neceſſarily in other Churches, till *Auguſtine the Monke*, the Romiſh Apoſtle compelled the *Britanes* to adminiſter Baptiſme after the Romiſh manner, and to be in love with the books of the other Ceremonies; *Concel. Rom. Can.* 5. *Innocent.* 3. *decret. Epiſt. Beda hiſtor. Anglic. Book.* 2. *Chapt.* 2. and this Mark being once received, was printed more deeply, and propagated more farre and wide for the ſpace of the Age following, through all *Germany* by the help of *Boniface the Engliſhman*, who eſtabliſhed the Romiſh rites every where, and who caſt out many godly and learned men out of their places, who did ſomewhat oppugne them. What ſhould

I ſpeak

I ſpeak of other Countries, touching which it is now ſufficiently clear to every one, both what beginnings, and what proceedings this marking of all men with theſe Characters had?

Secondly, touching the name *Catholike*, we acknowledge that the Church of *Rome* was Catholike of old, as far as this name can agree to any particular Church as long as the integrity of doctrine flouriſhed in it: and that therefore it was called ſo often by the ancient writers, and that not amiſſe. And then I confeſſe that the firſt declining of this Church being not ſo well perceived, *Antichriſt* when he was yet and but new borne, not being ſo manifeſt unto all men; *Ambroſe*, *Auguſtine*, *Victor* of *Vtica*, and others did ſpeak honourably of this Church; but what maketh the commendation that theſe men give to this Church; for the excuſing of that Antichriſtian pride of that Church which followed after: it is one thing for this Church to be Catholike, another to be the only Catholike. Holy men acknowledged that, becauſe it conſented with other Churches in holineſſe of doctrine and manners. This the latter Popes challenged as proper to their ſeat, after that they could endure no man whom they had not made their bondſlave, by making him take ſome badge of ſervitude. Then was this impudent brag given forth, *it was neceſſary to Salvation, to be ſubject to the Church of Rome. Boniface* 8. *Extrav.* of Majority, and obedience, *Title univ. unam ſanctam.* And *that he is an heretick who denieth the authority and prerogative of that Sea.* Nicolas the Biſhop of *Mediolanum Diſtinct.* 22. *Omnes.* And this is that very ſame thing which you harp upon at this day every where in the world, but it was never heard any where before that the *Beaſt* came forth with his branding Iron. Ye are wont when ye hear or read the word *Catholike*, to skip and leap like calves, as if it were your proper banner and badge, but bring forth if ye can but one place of any approved, and ſufficient author who doth make *Rome* the ſquare and rule of faith, as your Popes have arrogated it ſacrilegious to their ſeat, after the originall of the *ſecond Beaſt*, namely after the year of the Lord about 600. which thing if ye can do, acknowledge either that it is *a mark of the Beaſt*, or elſe at leaſt that your obſtinacy is more deſperate then that it can be removed.

Thirdly you ſay, *that the Oath of Fealty is found to be in the time of Gregory*, Book 10. Ep. 13. I anſwer, that your beggery (*O Bellarmine*) is very miſerable, who muſt needs inſiſt in the firſt degree unto and before the originall of the *ſecond Beaſt*. What? could you

bring no inſtance of more antiquity to put the matter out of all controverſie with it? But neither doth this *Oath* profit you. As which was not a forced one, but covered willingly, and that not of any univerſall order of men that took authority hereby to do their buſineſſe withall, but of ſome one ſchiſmatick, asking pardon, and thereby returning to the communion with the *Roman Church*. So that it was not ſo much *a Marke*, as a taſt and repreſentation as it were of ſuch a thing that ſhould be ſhortly after. I find no *oath* more anciently uſed in *creating of Biſhops*, then that of *Boniface* about the yeere 726. after that the *ſecond Beaſt* was riſen up; and then that of *Otho the firſt* on the year 942. in ordaining the civill Magiſtrate. Shew you ſome former inſtance of an *oath*, or elſe acknowledge that this *Badge*, wherein the principall force of a ſpeciall Character is contained; came not forth into the world before that the ſecond Beaſt had hatched.

Fourthly ſay you, *Gregory Nazianzen makes mention of the prieſtly anoynting*. I anſwer, that *Nazianzen ſpeaks* not properly, but figuratively. There is no writer of that age that ſpeaks of your cuſtome of anoynting. Beſides, *Innocent the third* takes away all Scruple, who doth flatly affirm, *that the Grecians did not uſe this manner of anoynting in ordaining Biſhops before his time*; for ſo he ſaith, *Decret. Epiſt. book. Tit.* 15. writing to the Patriark of *Conſtantinople*, touching a certain Biſhop, who had not taken the holy Vnction in his Conſecration as he ſpeaks, *becauſe*, ſaith he, *Biſhops are not wont to be anoynted amongſt you, When they are conſecrated, We have commanded that that which was wanting unto him, ſhould be ſupplied, cauſing his head and his hands to be beſmeared with the holy Oyle by the Biſhop of Albane, two other Biſhops ſtanding by him according to the Eccleſiaſticall cuſtome*. Whereupon he doth exhort the Patriark himſelf afterwards, that he would be anoynted likewiſe, *We do therefore* (ſaith he) *admoniſh your brotherhood, and We exhort you earneſtly, do you alſo take upon you this holy greaſing, that ſo you may want nothing to the fulneſſe of your Sacraments, ſeeing you have been both anointed with the holy Chryſme, do you anoynt Archbiſhops and Biſhops, in like manner, and cauſe the hands of the Prieſts to be anoynted with this bleſſed oyle, that ſo you may obſerve that manner in ordaining Prieſts, and conſecrating Biſhops, and cauſe it to be obſerved, which the Apoſtolike ſeat obſerveth*. Theſe things ſpake he. Out of which it is plain, that neither Patriarks, nor Archbiſhops, nor Biſhops, nor Prieſts took any Unction in their ordination, till the *Romiſh Mark* came to their bald crownes. Which thing alſo

alſo might be underſtood out of the words of *Nazianzen* himſelf, who ſpeaketh no otherwiſe of the oil of the Prieſts, then of the occupying with their talents, of their care of their flock, and of the oile of perfection, all which things are ſpoken figuratively.

Fifthly, you produce *the ſacrifice for the head, and the adoring of Images*, touching the originall of which ungodly practices, we have no need to diſpute eagerly; whoſoever was the author that gave them their firſt being and prevailing, they became the Badges of the *Beaſt* of *Rome* alone, after that he would have theſe things exerciſed by his authority alone. For when he had bereaved *Leo Iſaurus* of the *Empire* of the *Weſt*, when he oppoſed himſelf againſt his Idolatry; he made it manifeſt to all men both what was his Mark, for which hee ſtrove ſo earneſtly, and what danger men ſhould incur by refuſing to take this Mark upon them. Therefore ſome of theſe ſignes were before the *ſecond Beaſt*, in the beginning of their ſuperſtition, but they were either equall, or ſomewhat later in time, in regard of their power of binding men to the *Romiſh* ſervitude.

But becauſe we have added the numerall name (*Latinos*) to the former Marks, leſt, perhaps, you ſhould object the ſame thing here, which you did in thoſe, I would have you know in a few words touching it, that this name is moſt ancient, and who knoweth not this, and yet this lay thrown under the bench for many ages, till the Emperors tranſlated their ſeat to *Conſtantinople*? Then it began to get ſome little life again, and to be in requeſt, as it is clear out of *Epiphanius*, who ſpeaking of the *Romans*, in his Book of Meaſures, and Weights, ſaith, that they were not called *Romans* as yet, but *Latins*. But this name was not yet ſo frequent in uſe, and ſo thruſt upon the Church, that it had the dignity of *a Mark*, whence it is, that *Socrates*, *Theodoret*, *Sozomene*, *Evagrius*, uſe the ſame moſt ſparingly, but as often as they ſpeak of *Rome*, they call it the *Elder Rome*, and they diſtinguiſh the Provinces with the only name of the *Eaſt* and the *Weſt*; but after that the *ſecond Beaſt* did keep a ruffling, and turned all things topſie turvie, and a partition of the *Empire* was made, and bounds were ſet by *Nicephorus* the *Emperor of Conſtantinople*, and *Charles the Great*, then the name of the *Roman* Provinces continued ſtill in the *Weſtern* Countries, and the *Eaſtern* were called by a common name, *the Latin Provinces*, as it is to be ſeen in the *Hiſtorians*, *Zonaras*, *Nicetas Gregoras*, and *Chalchocondyla*. And it was not enough for the *Grecians* afterwards, to ſubject themſelves to the *Roman* Patriarch (for they challenged this name of *Roman* Patriarchs

to

to themſelves) but the ſuperiority was to be given over to the *Latin Pope*, or to the Biſhop of *ancient Rome*, or elſe no reconciliation could be made, as appeareth out of the *Councel at Lyons*, under *Gregory the tenth*. Howſoever therefore theſe and many other ſuperſtitions were in uſe many yeers before *Antichriſt* was made known to the world, yet after that they were made bands to tie men to defend the errors of the Church of *Rome*, they put on the nature of *Brands*, *Marks*, & *Characters*. Theſe things do you diſpute againſt the *true Character*, rather ſtabliſhing our opinion with your vain impugning of it, then hurting it in the leaſt manner; But what kinde of *Character* do you imagine and hammer out unto us? namely, *ſome poſitive one that is to be deviſed by Antichriſt*, [illegible] *that it is not known what kinde of one it ſhould be till he come*. I anſwer, if it be a poſitive *Mark*, and all men muſt take it, as the *Holy Ghoſt* ſaith expreſly, then *Antichriſt* muſt either go to all men, or at leaſt compell all men to come to him; and whetherſoever of theſe wee ſhall hold, wee muſt be put again to the pains, to make that admirable voyage of his over all Countries in the world, in that three yeers of his, and a little more, of which wee ſpake, *Chap. 6.* of this Refutation againſt the publike perſecution. Or if this work be impoſed on his Embaſſadors, he will have more ground to traverſe, and more buſineſſe to diſpatch, then can be gone through in a ſmall ſpace of time.

Chap. XII.

Of the Generations of Antichriſt.

As touching the Generation and Countrey where *Antichriſt* muſt be born. You ſet down the opinions of ſome ancient Writer, *whereof ſome* (ſay you) *are erronious, ſome probable, others certain and undoubted. Thoſe that be erronious, are the opinions of the author of a little work touching* Antichriſt, *which is ſet among the works of* Auguſtine, *of* Hippolitus *the Martyr, of* Origen *and* Sulpitius. *Thoſe that be probable, are the opinions of* Damaſcene, Irræneus, Hippolicus, Ambroſe, Auguſtine, Proſper, Theodoret, Gregory, Beda, Rupertus, Aretus, Richardus, *and* Anſelmus. I do not rehearſe the Catalogue of theſe Authors for this purpoſe, that I may put you in minde what ſtrong and ſtately ſtuds and pillars you build upon in this matter: For when you ſee thoſe men whom you produce for your principall witneſſes in every queſtion; partly to hold a manifeſt error; partly to confirm their opinion with no certain arguments,

ments, what reaſon have you to depend wholly upon their voyces as upon ſome divine Oracle, that could not deceive nor be deceived. It is no wiſe mans part to follow blind guides wilfully, ſpecially ſuch as he himſelf acknowledgeth to be more then half blind. Rouze up your ſelf therefore at laſt from this ſpirit of ſlumber, and learn what *Antichriſt* is, rather from the truth it ſelf, then from thoſe men, who ſcarce ever ſaw any ſhadowiſh reſemblance of him. But to let theſe men go. Let us come to thoſe which you bring us for moſt certain truths; one whereof is, *that Antichriſt ſhall come chiefly for the* Jewes, *and that he is to be received of them as their Meſſias*; The other, *that he ſhall be born of the* Jewiſh *people, and that hee is to be circumciſed, and that he ſhall keep their Sabbath, at leaſt for a time*, both which, the time of *Antichriſts* comming teacheth to be falſe. For ſeeing he hath raigned now for theſe many Ages at *Rome*, namely, ſince that time that the *Heathen Emperors* were driven out, and the *Iews* do not ſubject themſelves to him all this while, it followeth neceſſarily, both that he is not to be received by them as their *Meſſias*, nor yet that he ſhall come chiefly becauſe of them. Yea, and it followeth that he ſhal not be a *Iew*, as it appeareth by the experience of all records of things paſt, which do never report, that one *Iew* hath ſitten in the *Popes* Chair at *Rome*, and is certain in ſome part that there ſhall never be any. For hee ſhall not invade the world with open force, and ſo ſet up a new government: For ſo hee ſhould not be the *ſeventh*, or *eighth Head*, is all one, but the *ninth*, which is one *head* more then the *Beaſt* hath. And it is not likely, ſeeing the *Cardinals* are ſo prudent and quick witted, ſpecially having the help of the peſtilent Chair of *Porphyrie* rather then *Peter*, that any ſuch ſhall be choſen by them of their own accord, as long as this ſtate of theirs ſtandeth ſafe. All theſe toyes and devices of your own brains, fall to the ground by the help of thoſe Engines, which the *Holy Ghoſt* doth furniſh us with all, which wee have rampired up againſt theſe and the like, in the beginning of this Confutation. But let us examine the things which you bring to the contrary. Firſt you confirm *your dream, that Antichriſt ſhall come chiefly becauſe of the Iewes. And ſhall be received of them as their Meſſias, out of the place above cited: I have come in my Fathers name, and yee have not received me, if another man ſhall come in his own name, him yee will receive*, Joh. 5. 43? I anſwer, that it is true, that a certain *Antichriſt* was to be received of the *Iews*: But the queſtion is touching *Antichriſt* properly ſo called, not him that is taken ſo commonly: They ſhould never acknowledge

knowledge him, as it is most certain by many arguments, which may be gathered out of those things which have been said before; But as for this other, they should follow after him readily and eagerly, as we read of one called *Cuziba* in the Book called *Zeder Tholamzuta*. And of a certain *Syrian*, of whom *Paulus Diaconus* maketh mention in his 21. Book of *Roman Histories*, and as we may read elsewhere of certain deceivers of that stamp, all which did professe themselves to be the true *Messias*. That therefore which is spoken of the *Iewes Antichrist*, is perversly retorted by you to be spoken of the principall *Antichrist*, whom the *Revelation*, and the *Apostles* do describe.

Secondly, you bring that place, 2 *Thes.* 2.10. where it is said, *that because men received not the love of the truth, that they might be saved, therefore God shall send among them the effectualnesse of our error, that they might believe a lie, &c. The ancient Interpreters*, say you, *expound this place of the Iewes*. I answer, as touching the old Interpreters, you know that the minde that is forestalled with any prejudice, bendeth all his thoughts thither. Whereupon it came to passe, that those holy men, when as once they had conceived in their mindes, that *Antichrist* should be a *Iew*, they receiving this conceit one from another, rather then weighing the matter it self, did apply in a manner whatsoever was delivered in any place touching *Antichrist*, to maintain their own error: But you say, that the matter it self cryeth out, and that without the Fathers Commentaries, that the *Apostle* speaketh of the *Iewes*. Indeed this point is very worthy to be considered of; for we shall get somewhat from hence whereby to judge of the testimony of those Fathers. First therefore you affirme, that *Antichrist is to be sent to those that would not receive Christ: now who are they that ought more to receive Christ, and yet would, then the Iews?* I answer, that that which you propound first of all, is not sure and enough; for the *Apostle* saith not that *Antichrist* is to be sent to those *who would not receive Christ*, but *who have not received the love of the truth*. Now there is great difference between these two, and that certainly as great as between the *Iews* and the *Gentiles*; For this manner of speaking, which the *Apostle* useth, belongeth properly to the *Gentiles*, which (as he saith) do pull down the mischief upon themselves, not because they did refuse the Truth altogether, but because imbracing it in profession, they did not follow it with that care, zeale, love and desire, as was meet, even as the *Angel of the Church of Ephesus* is upbraided with this fault, (and that in the name of the whole Church among the *Gentiles*, as we have shewed in that place) because he had forsaken

forsaken his first love, *Rev.* 2.4. Therefore we conclude most strongly against you out of these words, that the Apostle speaketh of those who acknowledging and professing the Trinity, did not imbrace it with the love that was due unto it; which agreeth to the *Gentiles* only, not to the *Iewes*, who rejecting the whole truth, are charged with the want of love to it, seeing that which is a lighter fault is not wont to be objected, when that that is more grievous is not once spoken of. Secondly, you say, *that the Apostle doth not say they shall not receive, in the future Tense; but they have not received, in the preterperfect Tense, which agreeth to the* Jewes, *Who would not believe when Christ and his Apostles preached, whereas the* Gentiles *did in the mean time receive the Gospel most gladly.* I answer, that the Apostle speaketh in respect of the time of *Antichrist*, of whom hee intreats; God will send *Antichrist.* Because, before *Antichrist* should come, men did not bend their mindes to know and to obey the truth with that zeal which it was worthy of. Neither could he speak otherwise, unlesse he should have inflicted the punishment, before the fault was committed. For if he should have said, *because they will not receive the Truth*, it should seem that *Antichrist* should invade the Church because of an obstinate disobeying of the truth that should be after his coming. These are your collections, which you say do proclaime, that the Apostle speaketh of the *Iewes*; but if you will attend diligently, you will confesse that he doth not so much as whisper in the least manner, in respect of that loud outcry which you imagine him to make on the other side. For heare what the Apostle saith in the beginning of the Chapter, *that unlesse the Apostasie shall come first; and that man of Sin shall be revealed*, &c. *vers.* 3. in which words he teacheth, that the Apostasie shall go before *Antichrist*; and that the revealing of *Antichrist* shall go before the coming of the Lord: But whose revolting shall this be? not at all of the *Iews*, for they have not received the truth at all, but the revolting and going back from a thing which a man hath cleaved unto before. Besides, it could not be the revolt of these men, who did resist the truth, at the first preaching of the Gospel. Therfore it should be the revolt of the *Gentiles*, and that not past, but to come. For if it had been past, the *Thessalonians* should have seen *Antichrist*, who was not as yet come forth as being restrained by a certain impediment, of which the Apostle speaketh after. But you will say, *that this revolt was from the Roman Empire.* But I pray you suffer the Apostle to interpret himself, who expounds that afterwards in other words he calleth Apostasie here, and saith, *that they did not receive the love*

of the Truth, verſe 10. And indeed, what other Apoſtaſie could beget this peſtilent *Antichriſt*? For was the *Roman Empire*, which crucified *Chriſt*, ſo greatly cared for by God, that hee would ſend *Antichriſt* into the world to puniſh the revolting from that? Theſe are the dreams of *Romiſh Factors* and *Proctors*, that abound in riot and ſurfetings, and not of thoſe that gave themſelves to the true and ſincere ſtudy of the Truth. Notwithſtanding therefore all that you have ſpoken hitherto, it is cleare enough that they be not the *Iewes*, who ſhould receive this *Antichriſt*. But the *Gentiles*, and *Calvin* (whoſe memory ought to be in honour of all godly men) and other, whom you call Heretiques, do upon juſt cauſe, depart from the interpretation of the old Writers; as alſo that they do as juſtly expound this place of you and ſuch as you are, as from whom God hath taken away, as it ſeemeth, all power of diſcerning between right and wrong, truth and falſhood in matters of ſalvation, and that becauſe yee make more account of the ſinfull pleaſures and preferments of this world, then you do of the ſimplicity and purity of the Goſpel. But you go about to perſwade us with reaſon alſo, *that the* Jews *are they that ſhal receive* Antichriſt, *and that he ſhall joyn himſelf to them ſpecially; For they are ready to receive him, as who look for ſuch a Meſſias as ſhall be a temporall King.* I anſwer, that they are indeed ready to receive *Antichriſt*, and that they have received them oftentimes; according to that which Chriſt foretold, but what is this to that *Antichriſt* whom we intreat of? now the queſtion I ſay is handled touching *Antichriſt properly ſo called*, whom, becauſe he hath *two Horns* like to the *Lamb*, Rev. 13. 11. they who hate the *Lamb*, hate this Vicar of his alſo, as far as they can, becauſe hee maketh himſelf like to him in part. Let the *Iewes* therefore call the *Pope* of *Rome Heghmon*, that is, a *Bulruſh*, and let them rail on him, and curſe him at their pleaſure. Yet doth it not follow from thence, that hee is not the chief and greateſt *Antichriſt*, ſeeing it is not ſaid any where in the Scriptures, that he is to be honoured in any peculiar manner by this people; For whereas you ſay, *that he ſhall go out from the* Jews *to the* Gentiles, *in like manner as Chriſt went from the* Jews *to the* Gentiles; certainly, you do either play the diviner, or the dreamer; you prove nothing, unleſſe perhaps you hold, that *Chriſt* is the Type of *Antichriſt*, wherein you play the ungodly divine, which divinity of yours we have once before been acquainted with in the *Chapt.* of *Antichriſts* continuance; wherefore this which you bring touching *Antichriſt properly ſo called*, that he is to be received of the *Iewes*, is utterly void of reaſon.

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The second thing which you also commended unto us, as a most certain truth, is, *that* Antichrist *shall be a* Jew, *and circumcised*; *and* say you, *is gathered out of the things which you have said.* I answer, that we have shewed, that those sayings of yours, from whence you draw this, be most absurd: that therefore which is built upon them, is of like strength & authority. For that which you adde for confirmations sake, *that the* Jewes *would never receive a man that is not a* Iew, *and is uncircumcised*, maketh against you. For hence we conclude, that they will never receive that *Antichrist* that is not so called properly, but commonly, as whom wee have evicted by necessary reasons, to be a Heathenish, and uncircumcised *Goliah*.

Secondly, say you, *Antichrist faigneth himself to be of the Family of* David, *because the* Iewes *looke for such an one.* I answer, either that *Antichrist* faigneth himself to be so, or that you faign such a matter upon him. Now where I pray you, doth the *Holy Ghost* describe the true *Antichrist* unto us by this Note among all the rest of his Marks? But it is the just judgement of God, that yee who turn the truth into lying Images, should be deluded with counterfeit shewes and lies in stead of the Truth. And thus being left destitute of all Scripture, and probable reason, you fly according to your old wont to the Patronage of mens authority, against the which I oppose this reason in stead of a conclusion, besides all that I have said above. The *Iewes* shall have no Empire, before they shall be converted to Christ, and therefore *Antichrist* shall not be one of their nation, who should be for his time the soveraign Ruler in the world, and who should subdue the *Gentiles* by the help of the *Iewes*, as yee faigne. Many Scriptures confirm the first part of the reason most plainly; some wherof I will set down and open, not for your sake so much (*O Bellarmine*) and yet for yours too, (if so be that you would at length delight to know the Truth) as for my brethrens sake, whom I would have to be stirred up by this light and knowledge I lend them, to search into many places of Scripture more diligently, which being accounted commonly to be such as be cleare, and found out already, are to this day utterly out of mens knowledge.

The first is, *Lev.* 26. 39. &c. Where the last plague threatned against the *Iewes* in that *Chapter*, is this most grievous casting off of the *Iewish* nation, wherein they lie miserably for despising of Christ, and have been lying ever since Christ was crucified even to this day, the letting of whom loose, and freeing from this forlorn estate, which shall one day be accomplished, is conjoyned to that extreme misery. Wherein

they ſhall be wrap'd, at the time, when this deliverance ſhall happen unto them. But if that Glory of *Antichriſt* which yee forge and deviſe, ſhould come between, how ſhould this bounty of God be ſhewed upon thoſe that lay before in ſo miſerable affliction?

The ſecond place of Scripture for this purpoſe, is taken out of that excellent Song of *Moſes*, Deut. 32. 36. &c. *When the Lord ſhall judge his people, then ſhall he repent, becauſe of his ſervant, when he ſhal ſee that their ſtrength is gone, and that neither he that is ſhut up, nor he that is let go can do them any good, when he ſhall ſay, where are their Gods; and the ſtrong rock to whom they commit themſelves for defence?* *Moſes* doth ſing of the ſame times in that place; and hee ſheweth that the *Iewes* are to be brought into an extreme and deſperate miſery, when God ſhall ariſe to revenge the quarrell of his people. The third place is out of thoſe words, *Eſay* 49. 14. *But if Zion ſay, the Lord hath forſaken me, &c.* To theſe may be added, *Ierem.* 30. 8, &c. *Ezech.* 37. *Dan.* 12. *Hoſ.* 3. 4, 5. And theſe few places may ſuffice to open the meaning of many other. Out of which I conclude, that although the *Pope* of *Rome* ſhall never be a *Iew*, nor be received of the *Iews* for their *Meſſia*, but be rather hated of them, yet this is no bar to keep him from being the *Great and Grand Antichriſt*; yea, unleſſe theſe things ſhould be ſo, he ſhould be differing from the Princely and Principall *Antichriſt*: as we have declared in due places.

Chap. XIII.

Of Antichrists *Seat.*

IN expounding the words of this Prophecie, we have concluded it with moſt ſtrong arguments taken from thence, that *Rome* is the Seat of *Antichriſt*, and that ſtreightwayes after that the Empire was taken away from the Heathen Emperors. For the *heads* of the *Beaſt* remain at *Rome*, where both thoſe *Hils* and *Kings* are which the Angel ſpeaketh of. But where theſe *Heads* remain fixed, there muſt *Antichriſts* ſeat needs be. Moreover, ſeeing *Antichriſt* was ſubſiſting ſo ſoon as *Conſtantine* entred upon his kingdomes, as we have proved before by many arguments, he hath had no other ſeat but at *Rome*. For in that he ſtaid at *Avenion* for a few yeers, he did that to ſojourn there only, not with a minde to change his ſeat. But you (*O Bellarmine*!) fight on the contrary ſide, holding, *that Ieruſalem ſhall be* Antichriſts *ſeat, not* Rome; *the Temple of* Salomon, *and the Throne of* David, *not the Temple of St.* Peter, *and the Apoſtolike Chair.* Which thing you indeavour to prove two wayes: *firſt, by an argument*, and then

then *out of the Scriptures, and Fathers.* The Argument stands thus; *If the Pope of Rome be Antichrist, sitting in the Church of Christ, then the Lutherans and Calvinists, and as many as are strangers from that Church which is under the Pope, keepe without the true Church of Christ. For the Church of Christ can be one onely, as Christ is one; but our men* say you, *do stand stiffely upon it, that the Pope of Rome is Antichrist; Therefore all our men are banished away from the Church.* I answer that the Proposition is false, and that it doth rely onely upon the perverse understanding of the unity of the Church. For the *Church* is both *commonly* and *properly* so called. That is such a Church, as wherein piety is corrupted, the word is adulterated, the Sacraments are depraved, that is full of superstition, and mens devices; retaining onely the name of Christ, and boasting of the name thereof, as also which is so called commonly, as long as there is any part of the foundation left unshaken. This other Church, is chast, pure, entire, clean, harkening to the voyce of Christ in all things, and not departing from his precepts and prescript in the least manner, as far as the infirmitie of mortall men will suffer it; and this Church is alwayes the onely and true Spouse of Christ, howsoever the whorish Church arrogate this name unto her selfe. So the *Temple* and the *Altar* was proper to the Elect before, and it was measured by the Angell, but the *Court* was not beautified with any decyphering thereof, but was cast out of doores, and *given over to the Gentiles*, that is, to the prophane multitude, that counterfeiteth the name of the Temple with the neerenesse and likenesse thereof unto it; and these also had the Holy City given them, which they that have their abode in the Court, should trample upon at their pleasure for a time appointed by God, Revel. 11. 1, 2. We have this taught us more plainly in the seven Churches, which are called the Churches of Christ, although *Sardis* had onely a name that she was alive, and the *Laodicean Angel* was neither hot, nor cold, and therefore was straightwayes to be spewed out, unlesse he would repent; Chapter 3. 1. and 16. and therefore that is not rightly attributed to the *Common Church*, which belongs to that Church, which is properly *so called*; a man may be a stranger from the Church so called properly, and yet he may be a true Citizen of the true Church. If you can shew, that the *Pope of Rome* hath his Chaire fixed in this true Church, which hath this name given it properly, you might justly conclude us all to be runagates, revolters, and most miserable men; but seeing you mingle together things that are disjoyned, and disagreeable, and

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play ſtill at your old wonted game of equivocation, the abſurdity which you thought to have faſtened upon us, falleth upon your own pate; and ſo your argument made in regard of the man, is a lyar, like to him whoſe cauſe it pleadeth.

Secondly, you prove it out of three Scriptures, the firſt whereof is Revel. 11.8. *Where John ſaith* (as you ſay) *that Enoch and Elias ſhall fight with Antichriſt in Ieruſalem, and are to be ſlaine there.* I anſwer, that that is a lying vanity altogether, which is given forth and received among you Papiſts touching the comming of *Enoch* and *Elias* to fight with *Antichriſt*, as we have proved in the ſixt Chapter ſpeaking againſt your third demonſtration; but becauſe it little or nothing maketh to the force of this argument, what theſe two Prophets be called; we will let that paſſe for this preſent, and we ſay that that is falſe, which you tell us of the killing of theſe Prophets at *Ieruſalem*. For the Holy Ghoſt doth not mention *Ieruſalem* by name, but by this circumlocution onely, *where our Lord was crucified*, which agreeth aſwell to *Rome*, ſeeing *Chriſt* was crucified by the ſentence of *Pilate the Roman Governour*; by which meanes he made his own City of *Rome* guilty of this blood, which was ſhed by the authority of this City, as we have ſhewed, Chap. 11. 8. This argument therefore traileth his loines and legs after him in a manner, aſſuming that which cannot be proved, yea the contrary whereof is plainly proved out of the Scriptures. And there was no cauſe why *Chytreus* ſhould of purpoſe pretermit theſe words, as you imagine (*where alſo our Lord was crucified*) or why you ſhould be ſo troubleſome to your ſelfe by labouring to prove againſt *Ierome*, that *Ieruſalem* might be called *Sodom*, as which we acknowledge to be ſo called elſewhere. And yet your *Rome* is the onely *Sodom* ſpoken of in the Revelation, for the delivering whereof from this imputation you ſhould rather have bent all your force, then thus to ſpend it in proving a matter wherein there is no controverſie.

Your ſecond place is Revel. 17. where *John* ſaith in the 10. verſe, *that the Kings who ſhould divide the Romane Empire among themſelves, and under whoſe raigne Antichriſt ſhould come, ſhould hate the purple whore, that is, Rome, and that they ſhall make it deſolate, and burn it with fire. How then* (ſay you) *ſhall it be the Seate of Antichriſt, if it muſt be overthrown and burnt up at that very ſame time?* I anſwer, that the Revelation will ſoone take away this ſcruple from you. You aske how *Antichriſts* ſeat ſhall be burnt up, while he liveth, and keepeth his eyes open? This Book ſheweth that the *fift Viall is to be powred*

red out upon the Throne of the Beaſt, and that his kingdom ſhall be made darke, ſo that his poore ſlaves ſhall gnaw their Tongues for griefe, Chap. 16.10.11. And this Viall is nothing elſe but this great fire wherewith the *Ten Kings ſhall burne the Whore to aſhes.* For you ſee that this City that ſhall be conſumed with fire, is a Queene among the Gentiles, which cannot agree to *Ieruſalem*, that was laid levell with the ground many Ages ſince; But if you doubt how the *Ten Kings* ſhall burne out in ſuch hatred againſt the *Whore*, who were ſo mad upon her with love before, here the Angel telleth the reaſon thereof, and ſayeth that they ſhould give themſelves over wholy for a time to be at the Beaſts ſervice; but they ſhould be ſtirred up at length by God, to deſtroy him, whom before they honoured in the higheſt manner, verſ. 16, 17. Therefore this hatred of theirs brings little joy to your *Rome*; The other things which you bring to amplifie this argument, are of no moment at all. For we have hiſſed that Jewiſh Antichriſt off from the Stage in our former diſputation, and thoſe things which you ſpeake of *Aſia*, are certaine little peeces of the golden truth, which do ghiſter clearly in a fabulous heap of confuſed earth. It is certaine that the Empire ſhall returne thither againe, but it ſhall not be that which *Antichriſt* ſhall ſet up; but that which Chriſt himſelf ſhall reedifie, when he ſhall have mercy on his people, and ſhall make ſhew of himſelf in his Church, to be the King of all Nations.

The third place is taken out of thoſe words, 2 Theſſ. 2. 4. *ſo that he ſhall ſit in the Temple of God, &c.* Where you bring foure expoſitions of the Temple; the firſt *that underſtands the minds of the faithfull by the Temple*; the ſecond, *of Auguſtine, who interpreteth the Temple to be Antichriſt himſelf, together With all his people: Who would have himſelf and all his to ſeeme to be the true ſpirituall Temple of God*: the third of *Chryſoſtome, Who taketh Temple for the Chriſtian Churches*; the fourth *of them that underſtand that Temple of Salomon by it*; you make ſpeciall choiſe of the laſt of theſe, which is the moſt abſurd and worſt of them all, yea if there were an hundred more; wherein you do like women, that are ſick of that ſtrange longing diſeaſe called *Pica*, who had rather eate baggage ſtuffe, ſuch as coales and leather thongs, than the wholeſomeſt meate that is: the *Temple* in this place muſt needs belong to the ſame people, whoſe the Apoſtaſie is, for the puniſhing whereof *Antichriſt* was ſent, now we have demonſtrated that this is of the Gentiles only, which had indeed come to Chriſt, but did not worſhip him with ſuch care and zeal as they ought to have done, and that it cannot agree to the Jewes by any meanes,

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who would never be enrolled for Citizens of this Kingdom. Moreover *Antichrist* came not as long as the old Temple stood, neither shall he ever sit in this afterwards, as which was so overturned of old, as it is never to be built againe, as the Angel teacheth, *and the desolation shall persevere even untill the end, and consummating of all things*, Dan. 9. 37. Besides, how should the Apostle call that the *Temple of God*, which God should curse, and which should never have the foundation of it laid by any authority of his, but onely by the commandement of *Antichrist*, vaunting himself for the onely God, as you will have it; These things and many more do teach, that the *Temple* of *Salomon* is least of other things to be understood, and yet you say *that this opinion is more common, more probable, and more learned then the rest*, but by what argument I pray you? *because*, say you, *the Christian Churches are never understood in the Scriptures of the new Testament by the Temple of God, but the temple of Ierusalem perpetually*; which short sentence containeth two things in it, that are notoriously false: First in that you say, that the Christian Churches are never understood by the Temple of God in the writings of the Apostles. For *Paul* writing to the *Ephesians*, chap. 2. 2, 22. speaketh thus of the Christians Church, *In whom all the building being conveniently coupled together, groweth till it be made a Temple to the Lord. In whom also ye are built up, that you may be an habitation of God by the Spirit:* And what other thing meaneth the *Revelation*, when it useth so often the name of the *Temple*, but the godly Christian assemblies? *Arise and measure the Temple of God*, Chap. 11. 1. *Then the Temple of God was opened*, in that Chap. vers. 9. *And, they come out of the Temple, and no man could go into the Temple;* Chap. 15. 6, 8. The *Temple of Ierusalem* was defaced, before this Revelation was made, lest perhaps you should conceive that that is meant by the Temple in these words. This is your first false assertion.

The second is, in that you say, *that the Temple of God doth signifie the Temple of Ierusalem in the new Testament, yea & that perpetually.* For what, are there so many *Temples of Ierusalem*, as there be singular faithfull men? *Paul* speaketh to the *Corinths* with words that be common to every Christian; *do ye not know that you are the Temple of God? And if any man defile the Temple of God*, 1 Co. 3. 16, 17. *Know ye not that your body is the Temple of the Holy Ghost* 1 Cor. 6. 19. Not to speak of those places which I cited right now. You are a more deliver & nimble fellow to make a Master builder then *Salomon* was, who can build up so many *Temples* in so short space; but what is it that you shavelings

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cannot do, who can mint a new *Chriſt* every day of a peece of dough. *But (ſay you) this is but a little, that the Scriptures ſpeak:* Therefore you bring us ſome greater matter out of the ancient Fathers and thoſe both Latin and Greeke that have lived many Ages, *who have (as you ſay never called the Churches of the Chriſtians Temples, but oratories, and places to pray in, or, Cathedrall and Princely palaces; or places conſecrated to the memory of Martyrs.* I anſwer that the ancient Fathers both Greek and Latin, have ſpoken ſo as the Scriptures ſpeak, as Clem. Alexander: ſtrom. Book. 7. *A Temple is either a great one as a Church that is an aſſembly of faithfull people, or elſe a little one, as a man that retaineth the ſeed of Abraham;* And as Cyprian ſpeakes book. 1. Againſt the Jewes, Chap. 15. *That Chriſt ſhould be the houſe and Temple of God, and that the old Temple hath ceaſed, and the new one was begun.* And book 5. Epiſt. 8. *Although Charity ſhould not drive us ſo much to yeeld help to our brethren, yet we ought to conſider in this place that theſe be the Temples of God, which be taken; and we ought not to ſuffer through our long ceaſing to help them, and our neglecting of their griefe, that the Temple of God ſhould be long in Captivity.* But you ſay that you underſtand not either the Chriſtian aſſemblies, or the particular faithfull men, but the houſed and materiall churches, wherein we meet together to worſhip God publikely. I anſwer that you do therefore diſpute like a profound Clerke, who do not all this while conclude your Queſtion by this goodly anſwer; For thus you now argue, No materiall Churches made for the publike worſhip were called Temples among the Chriſtians for many ages, but ſome kind of Temple are the places appointed for the publike worſhip; Therefore there was not ſome kind of Temple among the Chriſtians for many Ages. What of that I pray you? For though there was not ſome kinde of Temple, yet there was ſome other kinde of Temple among the Chriſtians even in theſe very ſame Ages that you ſpeak of; and in ſuch a Temple as theſe ſhould Antichriſt ſit afterwards. Unleſſe perhaps you ſuppoſe that the holy place of Aſſembly, is onely the Temple, Which if it be ſo, then *Antichriſt* ſhall be no longer *Antichriſt*, then he ſhall ſit in theſe materiall Churches, or elſe if he ſhall be out of thoſe Churches, then the great *Antichriſt* can be *out of the Temple of God*, and though he ſhould not make vaunt of himſelf as if he were God, yet he ſhould be *Antichriſt*. For this Sacrilegious boaſt of himſelf ſhall be only while he ſhall ſits in the Temple of God, as it is manifeſt out of the Apoſtles words: and thus we ſhall have a new Captain Antichriſt, ſuch as the Apoſtles never ſaw by the ſpirit of Prophecie.

There is great force I wis in your diſputations, which bring us out ſuch monſters as this every where, but let us go on further with you. Now where as you ſay, *that the name of a Temple was not given to the houſes of Prayer till Jeromes time* whom you cite for it, I would have you underſtand, that *Euſebius* who was more Ancient then *Ierome*, did not forbeare to call them by this name. Book. Hiſt. 10, Chap. 2. Whom *Ruffinus* brings in ſpeaking thus book. 9. Hiſt. Eccl. Chap. 10; *that the Places newly revived, do riſe up more gorgeouſly and loftily built, and that high and ſtately Temples are reared up in ſtead of thoſe former baſe and poore Conventicles.* And againe Euſeb. Book. 10. Chap. 13. *There was a Temple built in Tyre after a bountifull and ſtately faſſion by his care and endeavour, Which was the moſt notable Church in all the Country of Phenacia.* So alſo in that oration laudatory, which one made touching the building of the Churches that were dedicated to *Paulinus* the Biſhop of the *Tyreans*, we read theſe words, *And thou Who art the majeſticall ornament that ſetts out the holy Temple of God that hath been newly built here*: And after many other words in the ſame place we read thus, *He built up this moſt magnificent Temple of the moſt high God.* And indeed the Holy Ghoſt moſt wiſely providing to meet with your crafty conveiances ſo guided the hands and pens of thoſe that wrote about that time, when *Antichriſt* ſhould peere and peepe out, that they ſhould give the name of *a Temple*, even to the holy places of the Chriſtian aſſemblies, that ſo it might be made every way evident, that he ſitteth in the Temple of God. Therefore whereas concluding this matter you ſay, *that it ſeemeth to be certain that the Apoſtle ſpake of the temple of Ieruſalem becauſe writing that Antichriſt ſhould ſit in the Temple of God, he ſaid ſome thing that he would have to be underſtood of thoſe to whom he wrote, and they could not then underſtand any other temple but that of Ieruſalem by the Temple of God*, you may ſee eaſily how falſe it is not to ſay worſe of it, as I may, and yet ſpeak truly.

The Theſſalonians might underſtand, that he ſhould ſit in the minds and conſciences of men, whom he ſhould ſeduce with his craft and hypocriſie, as *Anſelmus* interpreteth it, or that he ſhould reigne in the Chriſtian aſſemblies, as *Chryſoſtom*, *Theodoret*, *Theophplaſt*, and *Occumenius* expound it, or that he ſhould bragge of himſelfe as if he were the *Temple* and the *Church* as *Auguſtine* explanes it; but as for the Temple of Jeruſalem, they could never once think that he meant that, as which they knew ſhould be quite deſtroyed by that which Chriſt foretold of it, Matth. 3. 39; and 24. 2. And that it ſhould never

never be built againe, ſeeing the wrath of God ſeazed upon them to the very laſt; as it is, 1. Theſſ. 2. 16.

To theſe you adde the common expoſition of the Fathers, as you ſpeak, but the contrary opinion of thoſe, who are cited above, will not ſuffer it to be common, and the ignorance of a few, ought not to ſtand in the light of ſo cleare a truth; And theſe be your arguments, the force whereof I leave now to be judged of by the Reader, and I will ſee in a word, what I can ſay to your anſwers were with you go about on the other ſide to weaken the reaſons of ſome of our writers.

Firſt whereas our men do object out of Revel. 17. *That Rome is the chiefe ſeat of Antichriſt, becauſe this ſeat is a great City, which ſitteth on ſeven hills, and which hath a kingdom over the kings of the earth; all which things are found to be in Rome*; you anſwer three wayes; firſt, *that Rome is not underſtood by this city, but the whole kingdom of the Devill*, but you do not reſt in this anſwer, neither is it in truth of any moment, ſeeing that is not the univerſall city of the Devil, which ſhall be burnt up by the *ten kings*, ſpecially ſeeing there ſhall many wicked men remain alive, who ſhall bewaile the fall thereof. Revel. 18. 9. For how ſhall the whole company periſh, of which there ſhall ſome citizens remain afterwards? Caſting this anſwer therefore behind the doors you get you to another, and you grant *that Rome is underſtood by the whore, but that is heatheniſh Rome, that then raigned and worſhipped Idolls, and that perſecuted the Chriſtians, and not Chriſtian Rome*. I anſwer that you do ill to diſioyn thoſe things which the Holy Ghoſt hath coupled together. For *Rome* is then the *whore* and *ſeat of Antichriſt* when as ſhe is carried of the *Beaſt*, but ſhe was not carried while the Heathens reigned. For ſhe is carried by the *ſeventh head*, which was not come as yet, when *John* received this Prophecie Revel. 17. 9. 10. Beſides if *Heatheniſh Rome* that raigned be the *whore*, then *Antichriſt* came during the time of that heatheniſh Empire, for the Holy Ghoſt would have theſe two things to go together like inſeparable companions even to the very funerall of the *whore*, the *Beaſt* carieth, the *whore* rideth upon him, one of them cannot live in any lively manner without the other. Moreover if that ſhould be true, then ſhe ſhould long ſince have left of being the *whore*, neither ſhould ſhe be found to be ſuch, when *Antichriſt* ſhould come, becauſe as you teach us afterwards, *Peters chaire cannot be ſeparated from Rome*, book 4. of the *Pope of Rome*, Chap. 4. But how doth this agree I pray you with reaſon, that *Rome* when it is *Chriſtian, Holy,*

Catholike, and *Peters chaire* as you will have it, ſhall be puniſhed one day like and for a *Whore*, and yet that ſhe ſhould go unpuniſhed when ſhe was heatheniſh, and plaid the whore moſt laviſhly and riotouſly according to your opinion Revel. 17. 16. Certainly *Ierome* ſeemeth not to have affirmed ſo rightly, when he ſpeaketh thus to *Rome*, *to thee I ſpeak, which haſt blotted out the blaſphemy written on thy forehead, with thy confeſſion of Chriſt*; *book 2. againſt Iovinian.* For *Rome* hath not blotted out this blaſphemy, but hath ſet it deeper in, after it began to be Chriſtian, and therefore ſhe muſt now bear the puniſhment of her fornication. Therefore your ſecond anſwer is no leſſe weak then the firſt; Let us ſee your third anſwer, which telleth us *That although that Woman ſhould be Chriſtian Rome, yet our argument ſhould have no force at all in it; becauſe Antichriſt ſhould hate Rome, ſhould fight againſt it, and lay it waſt, and therefore that Rome is not Antichriſts ſeat.* I anſwer that that which you tell us of the hatred and fight of *Antichriſt* againſt *Rome* is flatly falſe, you borrow your falſe light out of thoſe words Revel. 17. 16. Which you read thus *and the Ten Horns which thou ſaweſt and the Beaſt, theſe ſhall hate the Whore, &c.* Which reading we have proved to be faulty writing upon that place, the True one is this, and the *ten Horns* which thou ſaweſt in or upon the *Beaſt*, theſe ſhall hate, &c. The difference is, that the true reading teacheth us, *that the Horns of the Beaſt ſhall hate the whore*, that falſe one, will have it meant, that both the *Horns* and the *Beaſt*, that is, both the Kings and Antichriſt ſhall hate the whore. *Aretas* readeth it ſo as I ſay, and ſo doth the vulgar Latin, (to which you are bound as you are to the *Councell of Trent*) and ſo do ſo many other copies, to which the reſt of the Book of the Revelation giveth conſent, which yet is moſt repugnant to that which you bring; So that unleſſe you light upon a better anſwer then this, you muſt needs acknowledge that Chriſtian Rome is the ſeat of Antichriſt.

To the ſecond place which our men do bring out of Theſſ. 2. 4. Where it is ſaid *that Antichriſt ſhall ſit in the Temple of God*, you anſwer *that Paul, ſpeakes of the temple of Solomon, and you put us over to thoſe things which you have ſaid before*; So do I alſo ſend the Reader to that which I have ſaid in way of confutation of them; and then to that reaſon of ours, *that the Temple of the Iewes, was indeed the Temple of God, but it had now left off to be ſo, ſeeing the ſacrifice and Prieſthood of the Iewes were ceaſed.* You anſwer, *that it ceaſed not to be the Temple of God ſtraight wayes. For the ſame Temple might be the Temple of Chriſtians and indeed it was ſo while it continued, becauſe the Apoſtles*

Apoſtles preached and prayed in it; Luc. 24. 53. Act. 3. 1. & 5. 20. I anſwer, and demand, what do theſe things help at all to confirm the ſitting of your Antichriſt in Solomons Temple? what? ſhall the Temple of God in which Antichriſt ſhall ſit be that of Jeruſalem, becauſe the *Temple of Ieruſalem* wherein the Apoſtles preached and prayed was the Temple of God, as long as it ſtood? Truly I could ſhew unto you that a Titular holines might remain for a time *in that Temple of Solomon*, after that the old Religious ceremonies were abrogated, even as a boat doth not leave of moving preſently, after the oares have left of to ſhove it on, if it were not labour loſt and ſpent in vain, to ſtand upon a matter of no conſequence. For you might conclude as well, and as certainly as ye do from that Antecedent, that the Temple of God which you have made wherein *Antichriſt* ſhall ſit, ſhall be that of *Ieruſalem*, becauſe of thoſe words of the Poet which I will a little alter, *can ye hold laughing my Maiſters, that are admitted to heare all this goodly ſtuffe that would make a Horſe laugh.*

To thoſe words Dan. Chap. 9. *And the deſolation ſhall perſevere unto the conſummation and the end*, whereby our men prove, *that the Temple is not to be re-edified.* You anſwer, *that it ſhall be reedified indeed, but not till towards the end of the world, or that it ſhall be re-edified yet it ſhall never be but a prophane place, or laſtly that it is to be reedified but not perfectly, but it is to be begun onely, and that Antichriſt ſhal ſit in it as it is begun.* I anſwer that we have need of ſome *Geryon*, who may lay hold on this ſlippery Eele with his hundred hands. Into what manifold plaits, turnings and windings do you wreath your ſelf like a Serpent? Yet howſoever you change your ſelfe into a thouſand ſhapes *Proteus like*, you ſhall not ſcape my hands. Who taught you this divinity I pray you, thus to coyn diſtinctions, to gainſay the expreſſe words of *Daniel*? as that the Temple is not to be reedified, but in the end of the world, or that when it is to be reedified it ſhall remain a prophane place, or that it is to be reedified, yet ſo as it ſhalbe begun onely, and not finiſhed. Have you fetched theſe bald and patched diſtinctions out of the Popes veſtry, or his privy rather? Certainly the truth inſpired from God hath not furniſhed you with ſuch ſtore of rotten ſtuffe: For this teacheth us, *that the Wrath of God is come upon the Jews unto the uttermoſt*, 1. Theſſ. 2. 16. And that this is a part of this wrath, that God hath bowed down their backs alwaies, Rom. 11. 10. Therefore the *Jew* ſhall never lift up their heads ſo under *Antichriſt*, that they ſhall have the leaſt power to worke out any ſuch exaltation of themſelves, but they ſhall alwayes remain deſolate and

oppreſſed, till they ſhall ſay, *Bleſſed is that cometh in the name of the Lord*, that is, till *Chriſt* ſhall come, not *Antichriſt*, Matth. 23. 39.

Fourthly whereas our men bring forth certain places out of the Fathers, who affirme *that Antichriſt ſhall ſit in Churches of the Chriſtians*, you grant *that is true, and not contrary unto you becauſe the Fathers would not ſay that Antichriſt ſhould ſit in the Church as a Biſhop, but as a God.* I anſwer that your Pope ſhall not ſlippe the Collar, with this ridiculous diſtinction. The ſame man may ſit in the Church both as a Biſhop, and as a God. Antichriſt ſhall bear both theſe perſons, as we ſee fulfilled in your Pope, he ſhall in words faine himſelf to be a Biſhop and that in moſt humble wiſe but he ſhall arrogate divine authority in very deed. He ſhall forgive ſinnes with an higher power then any Miniſter can: he ſhall diſmiſſe men of Purgatory, he ſhall canoniſe what ſaints he will at his pleaſure, he ſhall make new articles of faith, and he ſhall do many things like to theſe, ſuch as be onely in the power of the higheſt God, and not of any mortall man. What ſhould the Fathers do ſpeaking of the Biſhoply office, when they ſaw him lift up ſo high as to be like a God? Thoſe things which are leſſe in greatneſſe, are wont to be overwhelmed with the inventions of thoſe things which excell, ſpecially when we ſpeak of great matters. They did not by this liſence of theirs deny, that he ſhould ſit in the Church like a Biſhop; But when as they were to ſpeak of the higheſt Top of his Pride, they thought it not fit to ſticke in the loweſt degrees thereunto.

To the fifth argument of our men taken from (the words of Gregory book 3.4. Epiſt. 38. *The king of pride it neer, and that which is not lawfull to be ſpoken*) *an army of Prieſts is prepared for him. You anſwer, that the contrary to this which we gather is drawn out from hence: For it followeth not that Antichriſt ſhalbe an univerſall Biſhop, becauſe his forerunner made himſelf univerſall Biſhop, but the contrary rather becauſe a forerunner is not the ſame with him whom he forerunneth.* I anſwer that neither is an univerſall Biſhop the ſame with him that would be univerſall Biſhop. The Biſhop of *Conſtantinople* would have been ſo indeed but he could not come by that which he deſired; The Biſhop of *Rome* beſought it at *Phocas* his hands, and obtained it: The contrary therefore is not drawn from hence as you ſay, but it is rightly concluded, that Antichriſt is an univerſall Biſhop as the which dignity none could obtain, beſides Antichriſt. *To the army of Prieſts*, you anſwer, *that Gregory would not ſay, that Prieſts as they be Prieſts do belong to Antichriſts Hoſt; but that they do prepare*

pare him an army as they be proud. To this I ſay, that now you have made your part ſafe and ſound. Indeed the Popiſh Prieſts are not proud, nor yet can be ſo; that is pitty. I ſuppoſe verily, that when *Antichriſt* ſhall come, the Prieſts will be then either Popiſh or proud. What will pride make a new Order of Prieſts? Or if this pride be neceſſarily requited in *Antichriſts* ſouldiers, will there be any generation of men under the Sunne prouder then Popiſh Prieſts? *Cardinals*, as we ſee, perke up above Kings; Arch-Biſhops and Biſhops are ſuperiour to Barons and Earles; every one of them in their order goe before thoſe that be advanced unto civill honour, neither is there any of the baſeſt rout of ſhauilings, who will not thinke ſoule ſcorne to be under the civill Magiſtrate. Let *Antichriſt* therefore ſeek himſelfe ſouldiers ſomewhere elſe, he ſhall finde none among this lowly company of Popiſh Prieſts: yet *Gregory* biddeth us very expreſly to look for ſuch an *Antichriſt*, as ſhall be the ſupreme and miſchievous Ring-leader, Commander, and Captain of Prieſts: Neither are there any other Prieſts upon earth but Popiſh Prieſts; and this is that which they themſelves glory in as it becommeth falſe Apoſtles to glory in their owne ſhame. Therefore by this mans judgement the *Pope of Rome* ſhould be *Antichriſt* neceſſarily, and that not farre off from his owne time, as for whom there were armies of Prieſts levying, about that time by his own confeſſion: Certainly as *Caiphas* propheſied that which himſelfe knew of; ſo *Gregory* ſeemeth to have blabbed out the truth ere he was aware, and that not becauſe his *Chaire* gave him power ſo to doe, but becauſe God for his mercies ſake to his Church did ſo guide his tongue that good men might take heed to themſelves by this warning that he gave them, and that the wicked world might bee made inexcuſable, as wee have obſerved, on Revelations 8. 13. That therefore which is held by you touching *Antichriſts ſitting in the Temple of Jeruſalem*, is voide of all colour of reaſon, and the *Popes* continuall abiding at *Rome* is ſo farre from clearing him from being *Antichriſt*, that he is ſo much the more unanſwerably proved from thence to be the *Antichriſt* of *Antichriſts*.

Chapter

Chapter 14.
Of Antichriſts Doctrine.

WE teach and hold, and that out of the Scriptures themſelves, as the Holy Ghoſt hath alſo taught us out of them, that the Doctrine of Antichriſt is full of hypocriſie, fraud, and ſubtilties, ſo that it may deceive even thoſe that are otherwiſe moſt prudent if the Holy Ghoſt doth not goe before them with the light and Lanthorn of his holy Truth. For we have need of ſingular prudence to know this *Beaſt* throughly as which hath *two Hornes like to the Lambe*, & who is like to the falſe Prophet that ſeduceth the world. Contrarily, the Popes Proctours ſtand upon it, that this ſame doctrine of *Antichriſt* is ſo openly impious and blaſphemous, that no man can be ſo blockiſh but he muſt perceive and deteſt it at the firſt hearing of it. Which thing that you may make plain, *O Bellarmine*, you, educe all this doctrine of his to 4 heads: Firſt, *that he ſhall deny Jeſus to bee Chriſt, and therefore that he ſhall labour to overthrow all the ordinances of our Saviour, as Baptiſme, Confirmation, and he ſhall teach that circumciſion, and the Sabbath of the Jewes, and other ceremonies of the old Law are not yet ceaſed.* Secondly, *he ſhall affirme that he is the true Chriſt that was promiſed in the Law & the Prophets.* Thirdly, *he ſhall affirme that he is a God and will have himſelfe worſhipped for a God.* Laſtly, *he ſhall ſay that he is the only God, and he ſhall ſtand againſt all other Gods, that is, both the true God, as alſo the falſe Gods, and Idols.* And hence you take four Arguments *that the Pope is not Antichriſt, becauſe he denieth not Jeſus to be Chriſt: neither doth he bring in circumciſion or the Iewiſh Sabbath, neither doth he make himſelfe to be Chriſt, nor yet to be a God, and leaſt of all to be only God, and moreover he doth worſhip Images & Saints departed.* Which things, what force they have to prove that wch you intend, we ſhall ſee afterwards by thoſe things which you bring in way of confirmation of them.

You confirm the firſt point of Antichriſts doctrine to be as you ſay, from thence, *becauſe Antichriſt ſhall be a Iew for his Country and his Religion, & he ſhall be received of the Jewes for the Meſſias, ſo that he ſhall impugne our Chriſt.* I anſwer, that we have ſufficiently confuted this witleſſe opinion touching Antichriſts country, about Chap. 12. & 13. For he ſhall ſit in the Temple of God, or that of Jeruſa-

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lem (which Chriſt foretold that it ſhould be demoliſhed and that ſo as it ſhould never be built up againe) but in the Chriſtian Aſſemblies, as we have declared abundantly, and therefore he ſhall not be *a Iew* in his Religion, neither ſhall he reſtore the Ceremonies of the Old Law; which being tyed unto the Temple, have no place at all out of it. And how doth it ſtand with reaſon that *Antichriſt* who is a generall plague of the whole earth, ſhould be ſent into the world, to puniſh the ſinne of the nation of the *Iewes* only, for not receiving the truth, as you will have it? It were equall indeed and juſt, that he who ſhould come becauſe of the ſinnes of our Nation, ſhould be raunged within the bounds of one Nation only. But we have no need of new arguments to make this good.

Secondly, you ſay it is proved from that place, 1 John 2.22. *Who is a lyar but he that denieth Ieſus to be Chriſt, and he is Antichriſt.* Whence you gather that Antichriſt ſhall ſurpaſſe all Hereticks, and therefore that he ſhall deny Chriſt by all means, which thing you ſay is confirmed thence, becauſe the devill is ſaid to work out the myſtery of iniquity by hereticks, becauſe they deny Chriſt cloſely. But Antichriſt coming is ſaid to be a *Revelation*, becauſe he ſhall deny Chriſt openly. I anſwer, as touching that place of *Iohn*, that I have ſhewed before, that this denyall of Chriſt which he ſpeaketh of, is not open, but cloſe & crafty, as being the deniall made by men of the Chriſtian profeſſion, who had crept in cloſely, and touching whom the faithfull had need to be admoniſhed, who otherwiſe were in danger to be oppreſſed by them before they were aware of them. And though Antichriſt do ſurpaſſe all Hereticks, it is not therefore neceſſary, that he ſhould deale more openly then the reſt, ſeeing the prize which he is to beare away for wickedneſſe, is not to be given to his outward work, but to the power of doing miſchiefe, wherein he ſhall paſſe them, which if it were otherwiſe, men ſhould overcome the devill in doing miſchiefe, who becauſe of their fooliſhneſſe in reſpect of him, do that often in the light, which this man doth moſt cunningly. Moreover, *Antichriſts* comming is a *Revelation*, but to the elect only: the others which beleeve not the truth, he ſhall beguile by his crafty ſhewes, 2 *Theſſ.* 2.11,12. The Angell requireth no common wiſdome to know the Beaſt, and the Whores name is myſticall, as before we have been taught.

Thirdly you prove it by the *ſentences of certain Fathers*: but no equall judge will not confeſſe, that they are rather to be heard any where elſe, then in the matter of Antichriſt. Our Lord ſhould con-

ſume him *with the ſpirit of his mouth, & by his bright coming*: whereupon, the nearer the Lord ſhould approach, the more was this *man of ſin* to be diſcovered. I proceed therfore unto the ceaſing of *publick offices and divine ſacrifices* (as you ſpeak) *which you ſay ſhall be in Antichriſts time, for vehemency of the perſecution, & that therfore he ſhall not deprave Chriſts doctrine, under the name of Chriſtianiſm, but openly ſhall oppugn Chriſts name and Sacraments, and bring in Iewiſh ceremonies, as you have ſhewed in Cha. 7.* I anſwer, at the ſame Chapter I have proved that all theſe are moſt falſe, & that you have not brought forth any thing which hath ſo much as any likelihood of truth. And therefore that no other ceaſing of publick religion is to be looked for then ſuch as hath bin theſe many ages, too wit, from *Conſtantine the great*, unto this day: in all wch time Antichriſt hath reigned. Whileſt the *Woman* lived in the *Wilderneſſe*, and the Saints *lay hid in the Temple*, there was indeed a lamentable few of true worſhippers: and ſo great darkneſſe & obſcurity poſſeſſed all things, more store of ſmoke burſting forth daily out of the bottomeleſſe pit, that the truth commonly could not be ſeen. Yet in the mean time Antichriſt domineerd in the *holy City*, and in the *vtmoſt Court*: whereupon by counterfeit religion he deceivd egregiouſly, whiles a man almoſt thought becauſe of his nearneſſe unto the Temple, he did ſit it the true Temple.

The ſecond chief point of doctrine you ſay is, *That he ſhall openly and by name call himſelf the Chriſt, not his Miniſter and Vicar: as appeareth by thoſe words of our Lord, If another ſhall come in his owne name, him ye will receive.* And thoſe words *in his own name*, you wittily warn *to have been purpoſely added againſt the Lutherans & Calveniſts, which would ſay that Antichriſt ſhould not come in his owne name, but in the name of our Chriſt, as if he were his Vicar.* I anſwer, you underſtand Chriſts words very perverſly. For *name* in this place is not an *appellation* as you would have it, but a *miſſion* and *authority* as we have ſhewed in Chap. 2. touching Antichriſts ſingular perſon. By which it may appear, that his *owne name* & *the Vicar of Chriſt*, do not ſo contrary one another, but the *Biſhop of Rome* may boaſt himſelf to be this *Vicar*, & do it alſo in his own name, to wit his authority, having no ſuch right given him of God. Moreover if *name* be an *appellation*, and Antichriſt ſhall come in his own name, & his appellation properly is not Chriſt: how? I pray you, doth he openly and by name call himſelf *Chriſt*? See you not, that you ſpeak contraries? Can any come in his own name, and openly call himſelf another, whoſe name he bears not? Beſides, we have anſwerd, that this place pertains nothing to Antichriſt properly ſo called, but to thoſe whō the Jewes

ſhould

should submit themselves unto: who what manner of persons soever they were, they doe not in all points expresse the *great Antichrist*.

The third chiefe point of doctrine is, *That he shall affirme himself to be God, & will be worshipped for God, as it is written, so that he sitteth in the Temple of God shewing himself as if he were God*, 2 *Thes.* 2. 4. *not only*, say you, *by usurping some of Gods authority, but the very name of God.* And here because your vulgar authentick Latine Text, is too weak to defend the *Pope*, you flee to the Greek, not ὡς Θεὸς *as God*, say you, *but* ὅτι ἐστι Θεὸς, *that he is God.* The Argument is this, *Antichrist shall in words acknowledge himself to be God; the Pope of Rome doth not acknowledge himself to be God therefore he is not Antichrist.* Let *Oecumenius* make answer to the proposition, who thus interpreteth that word of the Apostle ἀποδεικνύντα, *he saith not* saying, *but* shewing, *that is, by works, signes, and miracles, endeavouring to shew that he is God.* According to his interpretation therefore, a manifest publishing is not necessary. Yea, let the H. Ghost expound himself, who by a like manner of speech in *Ezek.* 28. 2. teacheth how this is to be taken. Thus he saith of the King of Tyrus, *Because thy heart is lifted up, so that thou sayest, I am God.* No man I trow, requireth that this *Tyrian* should pronounce the self-same very words. False therefore it is, that *Antichrist* should in word professe himself to be God. Notwithstanding because your Pope had rather abound with tokens, then barely and silently to be furnished with such as are necessary only: we forgive you the proposition, and pray you to think with your self, whether the very thing proclaimeth not quite contrary to that which you deny in the assumption. For what, I pray you, did *P. Sixtus* acknowledge himself and the other Popes of *Rome* to be, when he said; *Whosoever accuseth the Pope, it shall never be forgiven him, because he that sinneth against the H. Ghost, it shall not be forgiven him neither in this life, nor in that which is to come.* Concil. Tom. 1. in Purg. Six. What did *Boniface* 8. when he said, *We declare, define, and pronounce, that it is absolutely necessary to salvation, for every creature to be subject to the Bishop of Rome. Extrav. de Major. & Obed. unam sanct.* I forbeare to cite more witnesses, I appeale to your self, why do you dissemble? Do not such speeches often sound in your ears? *But* say you, *he doth not acknowledge himself God, because he acknowledgeth himself his servant.* I am ashamed of your proofs; as if out of the same mouth there could not come blessing & cursing, horrible blasphemie, and counterfeit obedience. You know that in words he is sometime *servant of servants*, but again when he list, he is *King of Kings*.

The fourth point is, *that he shall extoll himself above all that is called God, or that is worshipped*, 2. Thess. 2.4. *that is*, say you, *he shall not suffer any God, neither true nor false, nor any Idols.* To this argument we have answered in part before, in handling Antichrists *name*; where we shewed that the Apostle meaneth not the heavenly God, but the earthly, that is, the civil Magistrates, which are venerable: as also that in *Daniel* 11.37. *And he shall not esteeme the God of his Fathers, nor care for any God, because he shall rise up against all.* Ierome interpreteth this sacrilegious pride, to be a kinde of immoderate power over all religion; for thus he saith. *And Antichrist shall war against the Saints, and overcome them, and shall be pufft up with so great pride, as he shall attempt to change Gods lawes and ceremonies, subjecting all religion to his own power*, Com. in Dan. Chap. 7. In which words he finely painteth out *Antichrist* the *Pope of Rome*, although he was far from this your comment. For, shall a false Prophet lift up himself above every God? A prophet is alwayes the Prophet of some God: needs therefore must he professe himself subject to some God, whom the Scriptures note out by the name of a *false Prophet*. Against; whom he shall sit in the *temple of God*: whether shall this be in the temple of another God, or in his own? If in another, then he acknowledgeth a superiour: but if in his own, then the Apostle speaks unproperly, and should not have said, so that he sitteth in the temple of God as God; but rather, so that he sitteth in his own temple as God. But by this manner of speaking what fruit had redounded to the Saints? For what manner of signe had this been of this Monster; when it was no where known what manner of Temple he should have, or where? But thus are they wont to erre from the right, which reverence their lusts for truth.

As touching the Idols, which you say *Antichrist shall despise*, hereby perhaps you might shew that the *Pope* is worse than *Antichrist*; but it is also false, that Antichrist shall despise idols. *Whoredom* in the Scriptures is *Idolatry*: and the city of Rome, the seat of Antichrist, is that Queen *Iezabel*, the chief *Whore*, the great *Babylon*, *the mother of all the Whoredoms and abominations of the earth.* Shall Idolatry have dominion in his throne, and yet himself not be an Idolatry? by whose authority doth the whore worship Idols, but by his, on whose shoulders she sitteth, & by the majesty of whose name she is susteined? Shal not *Achab* follow the gods of his *Iezabel*? They wch are killed by the *four angels loosed at Euphrates*, do suffer those evils because of idolatry, Apoc. 9.20.21. But the Angel of the bottomles pit, King *Abaddon* with

with his ſubjects ſuffereth that ſlaughter by the Euphrate an Angels, whom he hath faſt behind him, Apoc. 9. 11. 12. &c. And therefore the *Angel of the bottomleſſe pit*, is an Idolater, who is all one with this Beaſt, as Apoc. 11. 7. & 17. 8. But moſt plainly, where Antichriſt biddeth an *Image* to be made, and compelleth all the inhabitants of the earth *to worſhip it*, Apoc. 13. 14. 15. Do you think this man will be a breaker down of Images? You are ſo far from defending your Pope by this argument, as this is one of the chiefeſt ſignes, that he is *the very Antichriſt*. Theſe therefore be triſles and gu gawes, even as the other things which you have diſputed of Antichriſt. If you would have more certainty of his doctrine, remember the things which we have often mentioned out of this Apocalyſe. Here firſt you ſhall ſee, that Antichriſt is *Balaam*, and his feat *Iezabel*. Chap. 2. 14. 20. And he, how craſty a knave was he? She, how Idolatrous a whore, and Propheteſſe; nor defacing all Religious worſhip, but onely promoting and ſtabliſhing falſe worſhip? Then, you may perceive that the *Gentiles* occupying the utter court and holy city, (while the Saints in the mean time lie hid in the temple,) are *Antichriſt himſelfe* and his ſubjects; chap. 11. 1. 2. And therefore that Antichriſt is moſt neerly joynd in outward ſhew to Chriſt: ſo as by his neernes he ſhall deceive many. Beſides, the great *Antichriſt* hath *two horns like the Lamb*, chap. 13. 11. Wherefore he ſhall not every way be contrary but ſhall put on his *Image*, and ſit as his *Vicar*: whereas he would rejoyce doubtleſſe to be moſt unlike him, if he ſhould ſhew manifeſt hoſtilitie. Finally, ſeeing he is alſo a *falſe Prophet*, he will not boaſt himſelf to be the only God but ſhall do more harm by lying, then by force; and not ſhew himſelf to be ſuch as indeed he is. Theſe few things (to keep me within the limits of the Apocalypſe,) may teach you the true nature of Antichriſt; unleſſe you have leiſer willingly to be ignorant, that you may the more confidently ſerve him.

Chapter 15.
Of Antichriſts Miracles.

CONcerning the Miracle of Antichriſt, *three things*, you ſay, *are found in the Scriptures: firſt, that he ſhall do many miracles: ſecondly that they ſhall be lies: thirdly that there are three examples ſet down*: all which I eaſily grant unto you. But why adde you not ſom-

what to make it plain that the Pope is no kin to Antichriſt, as that the Pope neither doth *many miracles*, nor *lyes*, nor thoſe *three examples* which you mention by name? It ſeems you feared the triall: but you muſt needs be brought unto it, though againſt your againſt your will. That he well agrees with Antichriſt in multitude of miracles; neither can you, neither doubtleſſe liſt you to deny: ſeeing this is one of the chief notes, wherein your Church glorieth. Of this firſt branch therefore, there is no controverſie. But whither thoſe ſignes he lies, which are done by the Popes and their Miniſters ſince Antichriſt firſt began to ſhew himſelfe, let us briefly conſider: that ther by alſo may appeare, whither the crime be true or falſe, which our men do charge you with.

I will not uſe that argument, which the Spirit maketh to be a ſure token of falſe miracles, namely, that whatſoever is done for to confirm errour and ſuperſtition, is to be counted for a fraudulent ſigne: (for you do not acknowledge your errours, although this ſhould be a ſufficient argument, unto them that have learned the truth:) but I will bring ſuch as even your ſelves cannot deny. Let us therefore examine a little thoſe famous miracles of *Pope Sylveſter*, to whom are attributed chiefly three. One *that by ſacred Baptiſme he cured Conſtantine the Great, of a leproſie* Another, *that he raiſed up again a bull that was killed by Zambri a Iewiſh ſorcerer*. The third, *that he bound a Dragon after a marvellous manner*: As touching the leproſie, every man may eaſily ſmell it to be but a ſtinking fiction by this, that the ancient writers that lived either next after *Conſtantine*, or together with him, ſpeak not any one word of the ſame. *Euſebius* who ſo diligently wrote his life and heaped up ſolemly unto his praiſe, whatſoever could any where be gathered: would not have concealed this ſingular benefit of God. It muſt needs therefore be that the later writers drew all this out of the third ditch, namely from the Romiſh fables framed for this purpoſe only, to encreaſe the Popes authority. Again, ſeeing the curing of this leproſie dependeth on *Baptiſme*, and it is certainly known that he was baptized, not by *Sylveſter* at *Rome*, but by *Euſebius* at *Nicomedia*, and that not in the beginning of his reign, but in the latter end of his life: who ſeeth not this cure to be altogether feined and falſe? *Euſebius* telleth that he was baptized at *Nicomedia* a little before he departed this life. *In Vita Conſtantine. Lib.* 4. Whereto agree *Socrates lib.* 1. *chap.* 39. Theodoret *lib.* 1. *chap.* 32. Sozam *lib.* 2. *chap.* 34. Ambroſe *lib. De obitu Theodoſij and Hieron, in Chronicis*. But you on the other ſide object *Iſidorus*, *Zonaras*, and *Nicephorus*,

Nicephorus, who being but late writers in reſpect of thoſe ancients, what credit deſerve they in this thing? Could theſe later men know the truth more certainly, which were further off from all means to find it out? But let us ſee in a word, what ground every of them do rely upon.

Iſidorus in his cronicle, becauſe perhaps he knew that the Romans boaſted of Conſtantines baptiſme; and knew withall what the ancient writers had ſaid of this matter; that both might be thought to be true, he will have him *baptized at Rome, but rebaptized by Euſebius of Nicodimia the Arrian.* But he marketh not well the ancient Hiſtorie, which with one conſent reporteth that *he deferred his Baptiſme unto that day, becauſe he deſired to be baptized in Iordan.* How did he defer it, if he had received it before at *Rome?* Moreover he raſhly and injuriouſly chargeth the godly Emperour with the grievous crime of violating his faith: who neither *Euſebius of Nicodemia*, nor any other Arrian could ever lead away from the truth; ſeeing while he lived, he ſo reſtrained them all by his authoritie, as they neither could nor durſt move any thing againſt the faith eſtabliſhed. Socrates lib. 2. chap. 2. But the *Arminine ſynod* abundantly teſtifieth in an Epiſtle to *Conſtantine* his ſon, that he perſiſted conſtant in the true *Nicene faith* even to his laſt end. *We have judged it abſurd*, ſay they, *even then ſo ſoon as he being baptized is departed from men, and gone unto his due reſt, after him to mind for to go about a new thing, and to contemne ſuch holy Confeſſours and Martyrs.* Theſe things agree not to a man fallen from the truth. And after that again; *And this moreover we intreat you, that nothing be either taken away from the things which were before ordained, nor any thing added: but that all things may remain intire and unviolated, which through the piety of your Father, are kept unto this very day.* Theod. *lib.* 2. 19. Sozom. *lib.* 4. 18. Far be it therefore that we ſhould think he made ſhipwrack of faith, and deſired a ſecond baptiſme of an Arrian. *Zonaras* mentioned but one Baptiſme, and that by *Sylveſter*; but his tale agrees not with the truth. For he will have it that *Conſtantine* then firſt forſook the worſhipping of Idols, and was cleanſed from his leproſie by the Baptiſme of *Sylveſter*, after that, *Licinius* being ſlain, he alone had the ſoveraignity.

But *Euſebius* who is a witneſſe that was then living, telleth us, that forthwith upon the ſight of that miraculous apparition in the heavens he called the Chriſtians unto himſelfe, and that he was taught the whole way of ſalvation by them, that he gave his minde to the reading of the holy Scriptures, that he did honour the Prieſts greatly

greatly, and did promise that he would worship no other God afterwards, *Euseb. on the life of Constant. Book* 1. And he was as good as he promised to be, as it is evident out of those Proclamations of his he made in favor of the Christians, which he caused to be promulgated, when he reigned, together with *Licinius*; *Euseb.* Book 10. Chap. 5. And was not he become a Christian till *Sylvester* had initiated him, who waged war against *Licinius* upon th s quarrell, because he handled the Christians so ill, and nothing so curteously as he ought? But whereas he reporteth, *That* Peter *and* Paul *did appear unto him in a dreame by night, and commanded him, that he should send for* Sylvester, *and that he enquired of him, whether there were such Gods worshipped among the Christians as they called* Peter & Paul. These things are exceeding ridiculous and incredible. What witnesses I pray you were there that could say that *Peter* and *Paul* appeared unto him by night? to whom did *Constantine* tell this? what did he tell it *Sylvester*, not to *Eusebius*? or how could he be ignorant of the God of the Christians, who had been taught long before this and that so perfectly by the Christians, and who had read the Scriptures himselfe, who had also vowed, that he would have no other God but Christ, as we have taught right now out of *Eusebius*? For it is marvell that he did not send for *Sylvester*. But when he was bidden to do so by a Vision, who was so familiarly acquainted with the holy ministers from the beginning of his conversion, that he made them his companions: for so *Eusebius* saith in the same place, *that he made Gods Priests to sit as it were assistants with himselfe*. Therefore *Zonaras* was rash in preferring the Romish roving Legends, before the ancient History that did aime more faithfully at the right mark.

As for *Nicephorus* he was moved by the authority of the Romish Church, and by the Font which is said to be set up at *Rome* by *Constantine*, as also because the Emperour was admitted into the *Nicene Councell*, wch as he thinks *the Nicene Fathers* would not have done unlesse he had bin baptized before. But as the authority of the Roman Church & the Font, they shall have their due moment & force with all wise men, when they of the Church of Rome shall prove themselves not to play legerdemain in this and in most other matters, like a company of cogging mates. But that third thing about his place in the Synod is lighter, then that it can diminish the credit of such and so sufficient witnesses. For why should they not admit him into their Synode, whom they ought to admit to publick prayers, and to the holy Sermons? A Synode is as it were an assembly of those

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that Prophecie, from which exerciſe the very Infidels ought not to be excluded, according to that of the Apoſtle, where he ſaith, *But if all men ſhall prophecie, and ſome man ſhall come in that is an idiot, hee is reproved of all men, he is judged of all men, and ſo the ſecrets of his heart are made manifeſt, and ſo he falling down on his face, ſhall worſhip God, and ſhall ſay, that verily the true God is among you,* 1 Cor. 14. 24, 25. But *Conſtantine* had obtained from God the like precious faith with the reſt of the Saints, and therefore he might be partaker of the ſpirit, like as thoſe men were, on whom the ſpirit fell before Baptiſm, *Act.* 10. 44, &c. Now, as for that, that he deferred his Baptiſme, the Father knew that he did not defer it through contempt, but through a certain religious intent that he had, (I will not now diſpute, whether it were good or bad.) They might alſo think, that *Moſes* did not count his children to be ſtrangers from the covenant, howſoever they were not circumciſed at the day appointed, and that the *Iſraelites* were not forbidden to offer Sacrifices, neither were they kept from the reſt of the worſhip of the Tabernacle, though they were not circumciſed in the deſart, wherfore there was no cauſe why they ſhould deny him entrance into the Councel, ſeeing every deferring of the outward ſigne taketh not away from the faithfull the priviledge of the Sons of God in the common duties of piety, either with God or men; ſeeing therefore it is certain, that *Conſtantine* was not baptized but in the end of his life; that report touching the cleanſing of *Conſtantines* leproſie by *Sylveſter*, through the force of Baptiſme, that was adminiſtred twenty yeers at leaſt before, is a lying fable. And this doth *Iacobus de Voragine* ingenuouſly acknowledge in his legend of the invention of the holy Croſſe, ſpeaking of the Baptiſm of *Conſtantine*. *It is doubted* (ſaith hee) *whether he deferred his Baptiſme, whereupon there is doubt made likewiſe about that Legend of S. Sylveſter,* in regard of many things therein; and a little beneath, *It is certain that there are many things in the Hiſtory, which are rehearſed in the Churches, which do not ſound as if they were ſoundly true.* He ſpeaketh touching the finding out of the Croſſe, but there is the like reſpect to be had of all the Legends by his words. This is therefore a lying miracle, as which is not underpropped with any credible witneſſe, and it contradicteth the true Hiſtory.

The ſecond Miracle is, *of a Bull raiſed from the dead by* Sylveſter, *whom* Zambres *the laſt of thoſe twelve* Iewes *that impugned and diſputed againſt the Chriſtian verity, put to death of a ſudden by whiſpering certain words into his eare.* This Fable is of the ſame

ſtampe with the former. There are none of the ancient Writers, who either were living in thoſe times, or ſucceeded next after them that ſpeak one leaſt word touching this matter; The cauſe was plain, for he was as yet to be hatched, who was the molter of this droſſie device, out of the diſputation of *Iuſtin Martyr* with *Trypho* the *Iew*. To this we may adde, that *Zonaras* recordeth the matter, as if *Helena Conſtantines mother, were converſant at Rome together with her ſonne*. The Legend will have her *to be abſent in* Iudea, *at the converſion of her Sonne, and ſtomacking the matter that hee was become a Chriſtian, went in poſt haſte from thence to* Rome, *with* 149. *moſt learned* Iewes, *that ſo ſhe might make triall what was the truth by diſputation*. Beſides, the Legend is not only repugnant to *Zonaras*, but even to it ſelf alſo: For hee ſaith thus in the life of *Sylveſter*, *that* Helena *went to* Iudea *before her converſion*; but the Golden Legend (of the inventing of the Croſſe,) ſaith, *that ſhee went after her converſion; for ſhe went, as it ſaith, to ſeek the Croſſe of the Lord. And it is certain, that ſhe never took this journey but once: as alſo that ſhe was an old woman before ſhee went, and after that her grand-children were made* Cæſars, *as* Euſebius *reporteth* in the life of *Conſtantine, Book* 3. This ſigne alſo relyeth upon no other grounds, but ſuch vain witneſſes as theſe; and whether it be a lying one or no, I leave it now to the judgement of the Reader.

The third Miracle is about the *Dragon that lay lurking in a certain deep ditch, who conceiving indignation at the converſion of* Conſtantine, *and of his people, killed more then three hundred men every day with hiſſing at them*. Sylveſter *entred the liſts with this Bug, taking unto himſelf two Prieſts by the commandment of* Peter *and* Paul, *who appeared unto them, when he had tyed up his jawes with a thred, and had ſealed it with a Ring that had the ſigne of the Croſſe ſtamped upon it*. It is enough to have recited this miracle; It were a fooliſh part to go about to confute ſuch foolery. By theſe miracles therefore of *Sylveſters*, we may give our judgement of the reſt. But, perhaps, you will ſay, theſe things are reported falſly of him. I anſwer, that it is all one, whether the *Pope* himſelf do work falſe miracles, or whether falſe ones be fathered and faſtened on him by his followers and favourers. All his miracles tend to one end, that the *Beaſt* may be adored, that is, that the *Pope* may be honoured with the higheſt honour that may be.

Secondly, I ſay, that miracles were ceaſed in the times of *Chryſoſtome* and *Auguſtine*; for ſo ſaith *Chryſoſtome* on *Epiſt.* 1 *Cor.* 2. *Homil.* 6.

Homil. 6. hee giveth a reaſon why miracles were wrought in the time of the Diſciples, and yet there are none in his time; *becauſe how much more certain and neceſſary matters be, the leſſer is our faith in them*: and a little afterward, *by how much more certainly an argument is demonſtrated, ſo much is detracted from the reward of faith; and therefore that ſignes were not wrought at that preſent time.* So alſo ſaith St. *Auſten* in his Book of true Religion, *Chap. 25. For ſeeing the Catholike Church is ſcattered abroad into all the world, and founded in it, neither were thoſe miracles permitted to indure till our times, leſt that our minde ſhould alwayes ſeek after viſible things, and mankind ſhould wax cold in Religion through cuſtomable ſeeing of them done, at the ſtrangeneſſe whereof it waxed hot; Neither ought we now to doubt, but that wee muſt believe thoſe men, who when as they do ſpeak of ſuch things as few men attain unto, are able yet to perſwade the multitudes of people, that they are to be followed.*

But again, ſay they, *Why are not the miracles done now, which are ſaid to have been done? I could ſay truly, that they were neceſſary before the world believed, to the end that the world might believe, Whoſoever doth now require after miracles to make him believe, he maketh himſelf worthy to be wondred at for his monſtrous unbelief, who will not believe, when all the world believeth.* Which Teſtimonies do convince all Popiſh miracles (which be infinite almoſt) to be full of fraud and couzenage, at leaſt ſince that time. And certainly, God ſeemeth to have put an end before that age to thoſe old miracles in his ſingular providence, that ſo *Antichriſt* and his Copeſmates might be the better diſcerned of the World, when as he ſhould be ſeen to come forth with this ſtrange and pompous ſhew of ſtrange feats.

Thirdly, there are not wanting ſome of your own company, who have acknowledged the vanity of your miracles; as *Alexander de Hales*, Par. 4. Queſt. 53. Member 4. Artic. 3. Solut. 3. 2. *He appeareth now and then in the Sacrament, ſometimes by mens devices and jugglings; ſometimes by the operation of the Devill.* And Niol. Lyra on Dan. *Sometimes there is great deceit of the people made in the Church, through the miracles which are forged by the Prieſts, or thoſe that cleave unto them for their advantage.*

Fourthly, examples alſo do prove this, ſuch as thoſe were (to omit others that be innumerable), that are ſaid to be contrived in the time of that famous combate between the *Franciſcans* and the *Dominicans*, among the people of *Berne*, about the conception of the bleſſed Virgin *Mary*, namely, *whether ſhe were conceived and born in ſin*

or no: There were certain of the Monks, as *Peucer* reporteth in the ſaid Book of his *Chronicles*, who, when they were not able to make their partie good with teſtimonies of Scripture, ran to their ſchoat anker of juggling feats; for hiding themſelves within the Image of the bleſſed Virgin, which was made cunningly for this purpoſe, made her to counterfeit marvellous geſtures, ſo that they perſwaded the people that ſhe wept, lamented, powred out tears, gave anſwers to them that asked queſtions of her; which fraud of theirs being found out and laid open, the authors of this Legerdemain were burned according to their deſert, the day before the Calends of *July*, in the yeer (1509.) Where wee muſt obſerve that the ſilly people were utterly ignorant of this couzenage of the Prieſts, before the time that this contention aroſe between irreligious orders, that is, thoſe Mint-maſters of ſuch crafty deluſions as theſe, who being well enough privie to themſelves, with what cunning fetches they were wont to gull the blind and wicked world, did eaſily finde out and detect the contrivers of ſo notorious & deteſtable a piece of knavery as this was: but to come neer to your own family (*O Bellarmine!*) whence you fetch your ſtately pedigree; you know that one Father *Juſtinian* a Ieſuit hath blazed his own arms, and hath made his profeſſion famous for villany in *Rome*, with acting ſuch a Mountebanks part as this; who feigned himſelf to be infected with the leproſie at firſt, that he might deceive men with counterfeiting a miracle in recovering of himſelf from ſo deſperate a diſeaſe. And after that, when this fool-Trap proved to his mind, and had catched many a ſimple Wood-cocke; he ſet upon another, and made men believe, that his Ieſuiticall habite which he wore ordinarily, had been ſhot through with a Bullet that was ſhot out of a Gun, but yet that, as ſoon as ever it came to his fleſh, it recoiled back again, through the admirable power of God, and did him not the leaſt harm that could be: No doubt on it, the Ieſuits bodies are as ſtrong as brazen walls, as it appeareth by their brazen faces. This device of his went currantly at the firſt, and was taken for a currant miracle among the people, but afterwards the knavery of it was found out; and it grew ſo odious and infamous, that it came to a by word in *Rome*, and ſo it continueth till this day, that when any cheating and couzening villain is reproached commonly and openly for playing ſuch ſhameleſſe trickes as this was: hee is called *another, or a ſecond Juſtinian*. But this is no ſtrange matter with Ieſuits: as who are openly reported (and that by the confeſſion of many of the uncleane Birds of your owne Feather)

Feather) to make no conſcience at all to cog and diſſemble, to to lye and to faine in every thing they take in hand, ſo it make for their Maſters advantage. For this purpoſe they teſſe and canvaſe the Miracles of *Ignatius*, and of that tweete darling of yours *Xaverius*, whom you are ſo brag of, as if he were the principall ornament and glory, not onely of your Ieſuiticall order, but even of the whole Popiſh Religion; in your fourth book of the Marks of the Church Chap 14. And it is no marvell indeed, that *Xaverius* wrought all that rabble of admirable exploits among the *Indians* which *Mapheus Ribadameirus* and *Turſellinus* talke of ſo, ſeeing he was far enough off from having his matters examined and deſcried, when he was among them in ſuch remote places. It is more to be marvelled at that he died an ordinary death, and that he was not taken up and carried away with a fiery Chariot, that he might be reſerved to come at laſt with *Henoch* and *Elias* to deſtroy *Antichriſt*.

Do you give any credit to thoſe Indian writings, who may remember if you will, that late deſigne of the Jeſuits, in ſetting out a book to this effect; that it might rumour out among the people, and perſwade them that *Theodore Beza* (that Arch-enemy of the Pope and all Popery) was dead and buried, and that before his laſt gaſpe, he was converted to your Romiſh Religion, by the means of one of his own ſide; that many other of the Citizens of *Geneva* being moved with his example, did renounce their former errours, and did embrace Popiſh Doctrine with all their hearts? It cannot ſlip out of your memory neither as I ſuppoſe (for ſuch a matter could not but come to your knowledge, as was bruited abroad by common report,) that *Theodore Beza* being as marvellouſly raiſed up from the dead, wrote a book in Latin and French, wherein he ingraved the incredible impudency of your Jeſuites, as it were upon a publike Pillar, in the view of all the Chriſtian world. Therefore you may now declaime as loud and as long as you will upon the Indian miracles of *Xaverius*, ſeeing your notorious pranks and pollicies be now laid open to the view of all *Europe*. It would have been an endleſſe labour for me to launch into the main Sea of all your lying wonders, and therefore I choſe rather to inſtance in one or two of them that were both Chronicled for the moſt famous Acts and Monuments of your Jeſuits, as alſo that were more freſh in the minds and memories of men, then many other that were worn out of memory, as they be almoſt out of moth-eaten books. Wherefore your *Pope* doth in ſo lively a manner reſemble *Antichriſt* both in the multitude and falſhood of miracles,

cles, that there is no man that hath ſuch *Dragon* Eyes as I ſuppoſe, as to ſpie out the leaſt difference betweene them.

It remaineth that we ſhould have a bout with thoſe three ſpeciall miracles of *Antichriſt*, namely thoſe whereby *he makes fire to deſcend down from heaven, and the Image of the Beaſt to ſpeak, and himſelf to riſe againe from the dead.* Of which we reade Rev. 13. where I have ſhewed, that all theſe things do agree moſt fitly to the *Pope of Rome*. For firſt we have declared that theſe things are to be expounded figuratively, not properly; for theſe miracles are common, not to any one ſingular man, but to a certaine *Kingdom*, ſuch as we have proved this great *Antichriſt* to be; now ſuch things as be common, cannot agree to many ſingular perſons, but figuratively. Beſides, if theſe miracles ſhould be perſonall, and proper to one, then how could they come thus to the knowledge of the whole world, that it ſhould follow the Beaſt with ſo great admiration as the Revelation ſpeakes of? Thoſe things which are heard of, do not ſo move and work upon mens minds, as thoſe do which are ſeene with the eyes. Now *Antichriſt* ſhould be ſuch a crafts-maſter in working miracles, that his deluſions ſhould be effectuall to draw away the very Elect alſo, if it were poſſible; therefore it is altogether repugnant to the truth, to interpret theſe things properly. We have ſhewed, that *fire deſcending from heaven*, is the feare and terrour of Gods judgements which *Antichriſt* ſhould ſtrike into mens hearts, that would not obey his will; that his reſurrection is that healing of his broken Pate, when as the Papall dignity which ſeemed to have periſhed utterly with the invaſion of the Barbarians, began to be repaired and to flouriſh againe; *that ſpeech given to the Beaſts Image*, is the authority commanding, to which the revived *Pope* did climb, pretending that all that eminencie which he deſired and challenged was no more, but that which the ancient Popes did of old obtaine, ſo that his dignity was onely an Image of that which they had of old. Theſe are naturall interpretations of theſe miracles, to which the conſent of the whole Revelation leads us; And yet if you will retaine the literall ſenſe ſtrictly, we have given you examples of fire deſcending from heaven at the will and pleaſure of your Popes, Revel. 13. 13. *Francis Xavier* the Ieſuite did raiſe up the dead by heapes among the Indians, not many yeares ſince; and we have related out of *Peucer*, that the Image that was at *Berne*, gave anſwers to them that demanded ought thereat, and that by the cunning of your Miracle-workers. Neither have we neede to ſearch out others, till you ſhall demonſtrate

ſtrate, that theſe things are to be underſtood as the words ſound. Here we have nothing but your bare affirmation. In the meane time we are not to doubt, but that thoſe three things which are foretold in the Scriptures touching the miracles of *Antichriſt*, are all of them ſeen to be fulfilled by your Pope, that is both the multitude, the fraude, and the ſpeciall examples of miracles; and therefore that he is that *man of ſinne*, whom the Revelation deſcribeth, and *Paul* foretold to the *Theſſ.* 2. But although you could bring nothing in the whole former part of this Chapter, wherewithall to clear your Pope from being guilty of this impiety by the teſtimony of his miracles, yet that you might ſeeme to have ſaid ſomething, you take upon you to anſwer our men, which let us ſee after what faſhion you performe. *The Writers of Maydenburgh* (ſay you) *do obiect that many miracles have been wrought by the Popes, and their Pages, of which ſort are the viſions of ſoules that tell Tales of Purgatory, and that require to have Maſſes ſung and ſaid for them; of this ſort alſo are the Cures of diſeaſes, which hapned to thoſe that worſhip Images, or that vow unto Saints.* Now we anſwer two things, *firſt, that theſe are not the Miracles which Iohn writeth that Antichriſt ſhould work, but to die, and to riſe againe, to caſt down fire from heaven, to give power of ſpeaking to an Image; and you drive us to prove that theſe things have beene done by the Pope or any of the Popelings.* To all this I ſay, that I have ſhewed that the *Pope* died when *Rome* was taken and poſſeſſed by the *Barbarians*, as alſo that when theſe were driven out, and the *Pope* was lift up againe to his former and a greater dignity, he then roſe againe. *That Fire was thrown down from heaven by him*, after that he had perſwaded the world, that it was of neceſſity to Salvation to be ſubject to the *Pope of Rome*; for then did his fire terrifie all men, as if it had been a flaſh of lightning ſent from the mighty God, who is a conſuming fire to all that diſobey him; then that he gave the Image power of ſpeaking, when he gat up to that height of audacious neſſe, ſo as he durſt vaunt of himſelf both in word and deed without feare of controlment, and ſay as became him that had a mouth ſpeaking blaſphemies, *By me Kings raigne*, all theſe miracles are wrought by the Popes Factors alſo, that lend the Pope their helping hand, that ſo they may delude the world the more eaſily by theſe perſwaſions. And yet Images ſpeak alſo properly among you Ieſuits. *Xaverius* raiſeth up the dead, and flames of fire have appeared from heaven, to defend and to countenance your Popes withall.

Secondly you anſwer, *that thoſe three kinds of miracles, namely, viſions*

viſions of ſoules, requiring Maſſes to be ſaid for them, cures granted becauſe of the Worſhip that had been given to Images, as alſo becauſe of vowes that were made to Saints, were in uſe in the Church before that time, wherein the Adverſaries ſay that Antichriſt did appeare firſt; I anſwer that that which you affirme is partly falſe, partly of no moment to prove that your miracles are not lying miracles. It is falſe that you ſay, *that that viſion of a ſoule appearing to S. Germane the Biſhop of Capua, about the yeare of our Lord* 500. *was before the time of Antichriſt.* For the Revelation teacheth us, *that Antichriſt was born, vvhen the Heathen Emperours vvere taken avvay*, which happned about the yeare of our Lord 300. It is altogether weak and poore ſtuffe that you bring touching the like miracles to theſe which you ſay were done before *Antichriſt*, ſuch as that that *Euſebius* reporteth book 7. Hiſtor. Chap. 14. touching *the brazen Image which the Woman that was healed of a bloody iſſue erected to our Saviour.* Which *Theodoret* alſo ſpeaketh of Book 8. to the Grecians. For both before *Antichriſt* and after his comming, wonders were to be wrought; *For now* (ſaith *Paul*) *doth the myſtery of iniquity vvork*, 2 Theſſ. 2. 7. Now the myſtery of iniquity wrought as well by miracles, as by ſuperſtitions, and falſe doctrine, at it is clear out of that miracle which *Marcus* the Hereticke wrought, *who made vvine in the pot to appeare like blood*, of which *Irenæus* ſpeakes book 1 Chap. 9. So the *Montaniſts* alſo had their miracles, as *Tertullian* witneſſeth in his book of the Soule. Now the difference between the *great Antichriſt* and theſe petty demy ones, is onely according to more or leſſe. For theſe forerunners of his, wrought miracles with a more contracted and limitted power, but the *great Antichriſt* ſhould come by the efficacie of Satan, with all power, having larger bounds, and more roome to do his feats in. So that he ſhould exceed all others in the greatneſſe, multitude, and impudencie of his ſleights, and in all kinde of miſchiefe. Your defence therefore of the Pope, which you fetch from miracles is very miſerable; as which if any thing elſe do plainly ſhew him to be the greateſt *Antichriſt* that the Scriptures ſpeak of; and I thinke it was not without the ſingular providence of God, that ye placing the chiefe marke of your Church in Miracles, ſhould know at length by experience, that the overthrow of your cauſe ſhould come from thence, whence you hoped to have the greateſt releefe and refuge for it.

Chap.

Chap. XVI.

Of the Kingdom and battels of Antichriſt.

WE have taught certain and undoubted points touching the *Kingdom and battels of Antichriſt* out of *Revel. Chap.* 11. 7 and *Chap.* 13. throughout whence the Reader may fetch thoſe things that are to be held touching both theſe, and not out of theſe miry ditches of the Ieſuits. But you propound four things about theſe very ſame things, and thoſe out of the Scriptures, as you ſay: *the firſt, that* Antichriſt *coming of a moſt baſe pedigree, and out of a moſt baſe eſtate likewiſe, ſhould atchieve the Kingdome of the* Jewes *by fraud and deceit. The ſecond, that he ſhould fight with three Kings, namely, of* Egypt, Lybia *and* Aethiopia, *and ſhould ſeiſe upon their Kingdomes, when they were overcome. The third, that he ſhould ſubdue ſeven other Kings unto himſelf, and ſhould by that means get to be the Monarch of the whole World. The fourth, that hee ſhould perſecute the Chriſtians with an innumerable Hoſt, through all the World, and that this is the War of* Gog *and* Magog. *None of all which agreeing to your Pope of* Rome, *it followeth manifeſtly, that hee cannot be called* Antichriſt *by any means.* I anſwer, that none of all theſe things neither do agree to *Antichriſt* that is ſo called properly, wherefore, though the Pope of *Rome* be free from all theſe facts and acts, yet nevertheleſſe hee ſhall be *Antichriſt*, will he nill he.

As for the firſt, you touch in your proofs, the poor and mean originall of *Antichriſt*, as for his purchaſing the Kingdom of the *Jewes*, which you propounded, we hear of no word for the confirming of it, and it was not without cauſe that you let it ſo paſſe, ſeeing it is a very tale of *Robin Hood*, as we have demonſtrated already. His mean parentage then is proved, *Dan.* 11. 21. *He ſhall ſtand deſpiſed in his place, and regall honour ſhall be given unto him, and he ſhall come privily, and he ſhall get the Kingdome by fraud.* You confeſſe, and that upon *Ieroms* authority, *that theſe things are to be underſtood after ſome ſort of* Antiochus Epiphanes, *which yet you ſay are to be fulfilled far more perfectly in* Antichriſt, *as thoſe things which are ſpoken of* Salomon, *Pſ.* 71. *are underſtood indeed of* Salomon *himſelf, but that they are performed more perfectly in Chriſt.* I anſwer, that this ſimily is altogether unlike, *Salomon* was appointed by God to be a type of *Chriſt*, but *Antiochus* was not appointed by God to figure out *Antichriſt*, unleſſe you will prorogue *Antichriſts* Kingdome, and will give him ſix yeers and a half, for three

yeers and an half, for ſo many yeers did *Antiochus* exerciſe tyranny againſt the Saints. Beſides, *Antiochus* was compelled to be quiet by the command of the Roman *Embaſſador*. Shall *Antichriſt* be at any mans command, who ſhall be, as you ſay, the Soveraign Monarch of the world? Moreover, *Antiochus* was an heathen, an alien and ſtranger altogether from the Church. What, Shall *Antichriſt* alſo be ſuch an one? Learn therfore at length, not to gather every thing out of any thing, without making difference of matters, but take your ſcales with you, and weigh what is ſaid, if ever you mean to come by the truth. Certainly, if you would take your marks aright, and go handſomly to work, you would acknowledge that the true *Antichriſts* beginning ſhould be rather glorious then baſe. See you not how he weareth crowns upon his horns as ſoon as ever he cometh up? *Rev.* 13.1. was he not to be born at *Rome*, that was the raigning and Imperiall City; where how could any thing be baſe, that was ſet up in any dignity? *The Pope of Rome*, as yee are glad to be talking and telling to us, was of great authority, becauſe of the high account that the City was in among all Chriſtian Churches, before the *Emperors* yeelded it up, and gave place to the *Pope*. And I hope I have demonſtrated unto you ſuch ſignes of *Antichriſt*, as that you cannot doubt any longer, but that the *Pope* is *ipſe he*, if ſo be that you will confeſſe the matters ingeniouſly, and will ſhame the Devill. The teſtimonies therefore which you bring, touching the amplitude and outward glory of the *Pope* of *Rome*, do more vehemently prove him to be *Antichriſt*, then that which you bring out of *Daniel*, proveth that he is not.

Secondly, as touching the fight with the three Kings, of *Egypt*, *Lybia* and *Æthiopia*, you cite that place, *Dan.* 7.8. *I beheld the Horns, and lo, another little horn roſe up out of the midſt of them, and three of the firſt Horns were plucked off from his head*; and after explaining, he ſaith, *moreover, the ten Horns ſhall be ten Kings, &c. Theſe three Horns are* (ſay you) *expounded which they be*, Chap. 11.43. *namely, the Kings of Egypt, Lybia*, and *Ethiopia*. I anſwer, that that *little Horn* is not *Antichriſt* properly called, as we have ſhewed, *Chap.* 2. of this confutation, and often elſewhere, but the *Turk* that ſerveth *Mahomet*. Whereupon, ſeeing your *Pope* of *Rome* hath not killed any of the Kings of *Egypt*, *Lybia* and *Ethiopia*, it may be proved indeed, that he is not the *Mahumetan Turk*, but it can be made no more plain from hence, that he is not *Antichriſt*, then it can be that *David* was not the King of the Iſraelites of old, becauſe hee never ſubdued theſe three Kings. The killing of theſe Kings by the *Pope*, pertaineth not to this cauſe.

cauſe. The blood which he hath ſpilt at home, throughout all *Europe*, maketh him look foul & ugly enough, even like a bloody Butcher as he is, though hee ſhould never come neer the *Lybian* and *Ethiopian* deſerts, to imbrue his hands with more blood there. Moreover, it may alſo be, that theſe *three Kings* ſhould not be thoſe *three Horns* that are there ſaid to be plucked off; For the *Horns* belong to the *fourth Beaſt*, as it is plainly ſaid, *that three of thoſe former Horns were rooted out from before him.* But theſe *three Kings* were never the *Horns* of the *Roman Empire*. *Ethiopia* was never ſubject to the *Romans*, who did not inlarge their bounds into the South beyond *Egypt*. To theſe we may adde, that the *three Horns* are pulled from out of his ſight: now all theſe three were not to be overcome, but the *Lybians*, and the *Ethiopians* were to be at his feet only, as being a people that was confederat rather with him, then ſubdued by him; ſo that they ſhould aid him with forces for his wars, but ſhould not themſelves ſuffer any hoſtile invaſion. Surely, if *Antichriſt* were to make no other war but this, his warlike proweſſe were not greatly to be feared of us.

That third point, *that he ſhould bring ſeven Kings under his Yoke*, is of like force. *But* (ſay you) *Lactantius* & *Irenæus do interpret it ſo*; but (ſay I) whether is it more reaſon that we ſhould hearken to *Daniel*, then to theſe men? Certainly, the Prophet plainly affirming that *three Horns* were pulled away, doth exempt all the reſt out of his power; otherwiſe he would have ſaid, that all the *ten* ſhould periſh? or how could it be a *little Horn*, which ſhould get dominion over them all? But whether ſeven horns or three be ſubjected to that *little Horn*, this belongeth nothing to *Antichriſt*, unto whom we have ſhewed that all theſe *ten Horns* have done homage from the beginning, not conſtrained therto by war, but willingly, and of their own accord. The Fathers were utterly ignorant what thoſe *three horns* ſhould be, but the event hath ſhewed us, that the *Turk* hath made ſpoile of the third part of the *Roman Empire*, which hath yet ſeven *horns* left ſtanding, wherof he ſhall never be Lord and King, but only ſo far as hee may bring upon them ſome ſhort and ſudden calamity. This *Horn* therefore hath no reference at all to this notorious *Antichriſt*. But that which you ſay, that he ſhall be a *Monarch*, and ſhall ſucceed the *Romans* in the *Monarchie*, as the *Romans* ſucceeded the *Grecians*, they the *Perſians*, and theſe the *Aſſyrian*, hath more ſtrength to ground it upon, ſeeing *Antichriſt* ſhall lift up himſelf *above all that is called God*, 2 *Theſ.* 2. 4. and the whole earth ſhall follow after the *Beaſt* admiring him, and magnifying his power, as if there were none like him,

or able to fight with him, *Rev.* 13.3,4. Seeing alſo he ſhould have that great *City for his Throne*, that raigneth over the *Kings of the Earth*, Rev. 17.8. Theſe and the like things do prove that hee is a Monarch truly. But, ſay you, this can by no means ſuit with the *Pope* of *Rome*; for he never was *a King* over all the world: But I pray you tell me, do you think that the *Romans* were ever Kings of all the world? you will not deny it, I trow, in that ſenſe that theſe words are uſually ſpoken in. Or if you have a liſt to be ſubtile, *Daniel* teacheth, that the fourth Kingdom, namely, the *Roman*, ſhall conſume all the earth, that he ſhall tear it and grinde it in pieces, *Chap.* 7.23. Remember therefore that which you cited a little before out of *Proſper*, *Rome is become more ample by the Princehood of the Prieſthood, then by the Throne of power*; and what *Leo* ſaith, *Ser.* 1. Upon the birth-day of the Apoſtle, *O Rome! Who art made the head of the World by the holy Sea of S.* Peter, *thou ruleſt larger and wider through divine Religion, then through earthly Domination.* And what elſe meaneth his triple crown then his dominion and ſoveraignty over all the three parts of the world? The *Popes* crown hath more top-gallants upon it, then the Eagle of the *Emperor* hath heads. It may be he will get a four-topped crown ere long, by conquering the *Eaſt* and *Weſt Indies*; ſo that nothing ſhall ſcape from being under the omnipotency of the *Pope* (which his blaſphemous admirers dare not ſtick to give him now, and to maintain it in their books,) and yet ſomething ſhall be unknown to his omniſcience for a time. Wherefore the ſtraits of his Dominions do neither ſerve your turn to acquit the *Pope* from being this wicked *Antichriſt*, neither yet doth your harping on this ſtring, or rather rubbing on this ſore, greatly pleaſe his Popes holineſſe. Who delighteth ſo in trampling upon all honourable ſuperiority and divine ordinances of government and Empire in a deſpightfull faſhion, that he had rather be counted *Antichriſt*, ſo he might have a large circuit to ruffle it in, then to be proved not to be *Antichriſt*, with an argument drawn from the loſſe or diminiſhing of his Kingdome.

The fourth member is, *battell of Gog* and *Magog*, *Rev.* 20. after which the conſummation ſhall be. *In this battell* (ſay you) *Antichriſt ſhall perſecute the Chriſtians through the whole World with an innumerable armie.* I anſwer, that we have obſerved before out of theſe words, how wonderfully ſwift *Antichriſt* ſhould be, that could in ſo ſhort a time ſcoure it over all the world, properly ſo called, *Chap.* 7. of the perſecution of *Antichriſt*. But there you gave him three yeers & a half, to make this great voiage of his in; here it ſeemeth that he

he must not spend all this space wholly in journying, but that he shall then set upon his voiage, after the subduing of the three, and of the seven Kings. Besides we wondred there, to see him dispatch so long a journey and rid so much way by himselfe alone, especially when he was not hindred with any troopes of followers, but now we may wonder at this far more, when as he shall have the Levying of an Army, and that universall Persecution which he should raise every where, to hinder him in his journey. Surely whatsoever you have said before against Hippolitus, you seeme to thinke flatly, that *Antichrist* shall not be a man, but even the Devill himself; But to leave and to let go these monstrous conceits of yours, let us come to the battle you speak of, which I wonder that you see not that it is the Battell of the Dragon, and not of the Beast. Betweene both which there is indeed great fellowship and likenesse in regard of their wicked and detestable enterprises, but there is no lesse disagreeing between the persons and things, as there is between an open and an hidden enemie. To which we may adde, that both the Beast, and the false Prophet were destroyed before this Battell here spoken, was undertaken, or at least was finished. If so be that be not enough to move you to think so, in that both of them are said to be slaine in the end of the former Chapter, yet consider that the Devill, that is, the Dragon was cast into the lake of fire, where the Beast and the false Prophet had taken up their standing formerly, before that the Devill came thither, Revel. 20. 20. Therefore though *Antichrist* be a Martiall fellow, and a great Warrior, who can better weeld *Peters* Sword then his Keyes, yet shall he not fall on skirmishing after that he shall be once dead & damned in Hell. I but (*perhaps you will say*) this is one of his miracles to rise againe. It may be so (I grant) when he shall mock and delude with the world and counterfeit himself to be dead, as your fiction of him telleth us he shall; but when once he shall be slaine by the hand of God, and thrown down into the bottome of the Lake of fire, he shall finde it will not be so easie a matter to play this tricke of Rising up againe, as if he lay under a Carpet or an hanging. Set aside therefore such things as do not at all concerne *Antichrist*, and do not play such a silly Sophisters part, as to go about to prove that one is not a man, either because he hath not foure feet, or else because he wanteth wings to flye withall, and then you shall see that the other things do so hang together and agree in all points betweene themselves and with Antichrist, that nothing can agree more.

Cer-

Certainly all this diſpute of yours touching the Kingdom and Battels of *Antichriſt* is far enough off from once touching any part of his Kingdom or battels; but ſuch ſtuffe be all the Arguments, which either you or any of your aſſociates are wont, or are able to bring for the defence of the Pope, and for the aſſoyling of him from this horrible crime with which we charge him, when we avouch and proclaime him to be the onely Captaine *Antichriſt*, the man of ſin, and ſon of perdition, of whom the Scriptures forewarne us. Therefore ye ſwink and ſweat, and vex your little wits in vaine. For when ye have done all you can to ſmother and cover matter with your ſubtle glozing and Sophiſtry, you ſee it cannot be kept in, but it will be openly detected by the ſunſhine of the Truth, ſo as all men that have eyes, yea he that hath but half an eye may ſee your Pope to be that *Antichriſt*. What do ye meane to be ſo ſenſeleſſe, as to think and ſtrive to darken the Sun: yea to wreath and caſt your Arguments like darts againſt the Holy Ghoſt? For ſhame, yea for feare of God if there be any ſpark of either left in you; ſhew ſome fruits of your repentance, by burning thoſe wicked writings of yours in the fire, wherein you have taken ſuch paines to plead your *Baals* cauſe, thus ſerving them, as the Conjurers ſerved their conjuring Books, to which yours be Cozen Germaines, as which are indicted by one and the ſame wicked Spirits: This done, if ever you meane to ſave your poore ſoules, fly away and get you gone as faſt and aſſoone, as poſſibly you can, out of the Helliſh den of this horned Beaſt, the great Abaddon, and the Captaine *Antichriſt*, the Pope of *Rome*.

Chap. XVIII.

Of the Revelation.

After theſe things I ſaw an Angell come down from Heaven, having great Power: ſo as the earth was bright with his glory.

2 And he cryed out mightily with a lowd voyce, ſaying, It is fallen, it is fallen, Babylon that great city, and is become the habitation of Devils, and the hold of all foul Spirits, and a cage of every unclean and hatefull birds.

3 For

3 For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed Fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleaſures.

4 And I heard another voyce from heaven, ſaying, go out of her my people, leſt ye be partakers of her ſinnes, and receive of her plagues.

5 For her heaped ſins are come up to heaven, and God hath remembred her iniquities.

6 Reward her, even as ſhe hath rewarded you, and give her double according to her works; and in the cup that ſhe hath filled you, fill her double.

7 In as much as ſhe lifted up her ſelf, and lived in pleaſure, ſo much give ye to her torment and ſorrow: for ſhe ſaith in her heart, I ſit being a Queen, and am no widow, and ſhall ſee no mourning.

8 Therefore ſhall her plagues come at one day, death, and ſorrow, and famine, and ſhe ſhall be burnt with fire, for that God which condemneth her is a ſtrong Lord.

9 And the Kings of the earth ſhall bewaile her, and lament for her, which have committed Fornication, and lived in pleaſure with her, when they ſhall ſee the ſmoak of her burning.

10 And ſhall ſtand a far off for feare of her torment, ſaying, Alas, alas, that great city Babylon, that mighty citie: for in one houre is thy judgement come.

11 And the Merchants of the earth ſhall weepe, and waile over her: for no man buyeth their ware any more.

12 The ware of gold, and ſilver and precious ſtones, and pearles, and of fine linnen, and of purple, and of ſilk, and of Scarlet, and of all manner of Thynewood, and of all

all veſſels of Ivorie, and of all veſſels of moſt precious wood, and of braſſe, and of iron, and of marble.

13 And of cinamon, and odours, and oyntment, and frankincenſe, and wine, and oyle, and fine floure, and wheat, and beaſts, and ſheepe, and horſes, and charets, and ſervants, and ſoules of men.

14 And the fruits that thy ſoul luſted after, are departed from thee, and all things that were fat and excellent, are departed from thee, neither ſhalt thou finde them any more.

15 The Merchants of theſe things, *I ſay*, which were made rich by her, ſhall ſtand a far off from her, for fear of her torment, weeping and wailing.

16 And ſaying, Alas, alas, that great city, that was cloathed in fine linnen, and purple, and Scarlet, and gilded with gold, and precious ſtones, and pearles; for in one houre ſo great riches are come to deſolation.

17 And every Shipmaſter, and all the troup that converſeth in Ships, and mariners, and whoſoever trafficke on the ſea, ſhall ſtand a far off.

18 And they ſhall cry ſeeing the ſmoake of her burning, and ſhall ſay, What *citie* was like unto this great Citie?

19 And caſting duſt on their heads, they ſhall cry, weeping and wailing and ſaying, Alas, alas, for that great Citie, wherein were made rich all that had Ships on the Sea by her coſtlineſſe, in one houre is made deſolate.

20 O Heaven rejoyce of her, and ye Holy Apoſtles and Prophets: for God hath puniſhed her, to be revenged of her for your ſakes.

21 Then a certaine mighty Angell tooke up a ſtone like a great milſtone, and caſt it into the Sea, ſaying, With ſuch violence ſhall Babylon that great City be caſt, and ſhall be found no more.

22 And

22 And the voice of Harpers and Musicians, and of Pipers, and Trumpeters shall be heard no more in thee, and no Crafts-man of whatsoever Craft he be, shall be found any more in thee, and the sound of a Milstone shall be heard no more in thee.

23 And the light of a Candle shall shine no more in thee, and the voice of the Bridegroome and the Bride shall be heard no more in thee: for thy Merchants were the Great Men of the Earth: and with thine Enchantments were deceived all Nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine upon the Earth.

The Logicall Resolving.

Hitherto we have heard with and of what fashion the Throne of the Beast is. The describing whereof hath been the first and a lighter sprinkling of the fifth Viall; now followeth a more plentifull powring of it out, which is joyned with the ruine it selfe of this Throne. *Which we distinguish into those things which follow after. Those things are accomplished by the ministery of* three Angels, *two of which do declare this destruction in bare words. The* first *is a glorious* Angel, *Verse* 1. *Who doth declare it more concisely, Verse* 2,3. *The second a* Minister *who hath no name, doth declare it more fully, first by exhorting the godly both to flee out of* Babylon, *Verse* 4. 5. *As also by inciting those that were to be the instruments of this destruction, that they would use due and deserved severity, Verse* 6,7. *And then by describing partly the bitter lamentation of the* wicked Kings, *Verse* 9,10. *Of the* wicked Merchants, *Verse* 11,12,13,14,15,16. *Of the* wicked Ore men *and* Mariners, *Verse* 17,18,19. *Partly the joy of the godly, Verse* 20. *So much for the ministery of the two Angels. The* third *useth a signe also besides his words, Which is both propounded, Verse* 21. *And explained summarily in the same Verse, particularly, Verse* 22 23,24. *Thus farre go those things which go before this ruine. That which followeth it, is* A Thanksgiving, *which the Saints render unto God for it,* Chap. 19.1,2,3,4.

THE EXPOSITION.

Verſe 1. *And after theſe things I ſaw an Angell deſcending.* We ſee here how God will make his admirable patience to be manifeſt to all the world, when he goeth about the deſtruction of the City of Rome; for beſides all the former warnings that he had given it, wch were ſo many, and of ſo many kindes faire and foule, he doth not come down to execute his laſt judgement againſt it, but firſt he ſendeth *three Angels*, by whoſe voice men might be admoniſhed, to avoide the plague that was ruſhing in upon them. The firſt of theſe is *an Angell comming down from heaven*; that is, ſome excellent and worthy man, ſuch an one as ſhould come ſuddenly, before he be looked for, as thoſe things doe, which ſlip down from Heaven; thoſe things which ſpring up among us on earth, do yeeld ſome ſhew and ſigne of themſelves, before they grow to their ripeneſſe; but thoſe that come from Heaven, can be upon us, and in the middeſt of us in a moment, ſo as we can perceive no fore-ſight or fore-knowledge of them afore-hand. So in the 10 Chapter, *An Angell came downe from Heaven*, when as many ſtout Patrons of the truth aroſe on ſudden, of which there was no ſuſpicion before. And this ſelfeſame thing is confirmed by other places, which may be fetched out of this Interpretation. This Angell ſeemeth to be one that ſhall be ſuddenly converted to the Truth, who ſhall thereby make it manifeſt to all men, that he commeth downe from Heaven. Such was that *deſcending* in the tenth Chapter, where men that had been nouſled long in ſuperſticion, were made the nurſelings of the truth and true piety on a ſudden. This *Angell hath great power*; But to what end? For there is no worthy exploit of his ſpoken of; it may be that this is he, to whoſe charge the demoliſhing of this Throne is committed; who ſhall not ſo much bring a new propheſie touching the ruine of *Babylon*, as he ſhall ſhew himſelf to be addreſſed to put that matter in execution, which the Oracles of God had often foretold, that it ſhould be.

Thirdly, *the earth was made bright with his glory*, becauſe even they who are ſtrangers from the true Church, ſhall honour and admire him for the luſtre of his piety, & the notable Majeſty that ſhall ſhine forth in him, *he ſhall have a good report and teſtimony from them that be without*, as the Apoſtle ſpeaketh, 1 *Tim.* 3.7. The like ſignification of theſe words, which we have ſeen to be made in the former Chapters, helpeth us to know what manner of Angell this ſhall be, though he

he be yet to come. And this is the only way to dive into the depth of these mysteries, which otherwise are unsearchable by us. But we must observe that this *Angell* shall not come forth (as it seemeth) presently after that manifestation of the *Throne*, which we spake of in the former Chapter. But he shall come at lenght after some certaine and convenient time comming betweene; and therefore this vision is divided from the former by that usuall forme of expressing of a space of time, that is a little further dis-joyned from that that went before; *and after these things I saw.*

Vers. 2. *And he cryed out mightily*, the words are *in or with might*, that is strongly, valiantly, vehemently. *Complut.* and the Kings Bible read *with a strong voice*; so doth *Aretas* also read it, but the meaning is all one. This vehement lifting up of the voice, signifieth the effectualnesse, & the unchangeablenesse of the matters that were to be acted, as *Aretas* noteth; and yet perhaps such a denouncing of them is not to be looked for as is to be made with words, but either the very onset giving to the matter shall stir up such an imagination in the minds of men, as if they were hearing this voice sounding out in their eares: Now seeing this crying out is performed by that one *Angell*, to whom the businesse of destroying and burning *Rome* is betrusted, as it is likely, this may somewhat confirme that which we said on the former Chapter, that some one of the *ten Hornes* to whom all the rest of the company is joyned by a Synechdoche, & the whole number, shall bring this last desolation upon *Rome*. He crieth with a redoubled voice *that Babylon is fallen, is fallen*; according to the manner of the former Prophets, but with this difference, that those denouncing the ruine thereof, which was to come long after, this teacheth it to be at hand, yea to be now in sight; now at last to be accomplished at this setting forth & arivall of his. That *great Babylon*, that is *Rome* the seven-hilled City, the soveraigne Empresse, as *Babylon* was the mother City of the *Assyrians* long agoe. There is a double *Babylon* spoken of in this book, as we have learned Chap. 16. that is *Rome* and *Constantinople*. but here the first is spoken of wch belongs to the *fift Viall*, in handling of which this Chapter is spent. *The second belongs to the last Viall, the destruction whereof is handled Chap. 20. And it is become the habitation of Devils.* The cause of the ruine thereof is not spoken of here in these words; as which followeth after in the third Verse. But the desolation thereof is declared by comparing it with an horrible and hideous wilderneſse, which this kinde of inhabitants here spoken of doe expresse notably, as which doe

gladly keep in ſolitary and vaſt places, or rather which they do not ſo much delight in, as they are ſent and thruſt downe thither even againſt their wills; whereupon that which is called at the firſt *an habitation of Devils*, that is called ſtraight after *a Cage of every vnclan ſpirit*; that is a priſon or houſe of correction into which they are crowded at the pleaſure of their higheſt Iudge: As if that the unclean ſpirits were tormented by Gods moſt juſt judgement in the ſame places, after that they ſhould be bereaved of all companionſhip with mortall men, whom before that, they abuſed like their ſlaves, by inticing them to ſinne and wickedneſſe. And to be thus driven from the company of men is like Hell to them, ſeeing they account it to be a certaine ſolace to them to allay the bitter torments of their damnation, to draw men into the ſame torments with themſelves. But yet they are not ſo ſhut up within theſe ſecret and ſolitary places, but that they doe ſometime goe into, and make havock up and downe in the greateſt throngs of people, as often as it ſeemeth good to God to permit them, and yet ſuch wilde and waſte places as theſe, are the ordinary priſons appointed for them: to which that of Chriſt ſeemeth to belong; *When the uncleane ſpirit is gone out of a man, he Walketh through dry places, ſeeking reſt, but findeth none*, 12. 43. Moreover the evils, which have been brought into the Churches; by Hermits and Monks, doe prove abundantly, how greatly the deluſions of Satan prevaile in thoſe forlorne and deſart places, as the moſt learned *Theod. Beza* hath obſerved. We learne out of this place, how the words *Eſay* 13.20.21.22. and againe Chap.34.13; 14.15. are to be underſtood, as unto which places the Holy Ghoſt doth allude manifeſtly, howſoever he do not interpret them of purpoſe word for word.

Namely that it is to be underſtood not only of certaine Beaſts and birds that be unfortunate, but alſo of evill Angels, to which theſe words are proper which are here uſed (that is) *Devils and uncleane Spirits*; for ſo the Greeke Interpreters have tranſlated that place, partly retaining the Hebrew words, *Tiſiim*, and *OThim*; partly turning the world *Sehirim* in the Hebrew, into *Daimonia*: devils, in which ſenſe that word is uſed *Leviticus* 17. 7. *And they ſhall not henceforth offer their Sacrifices* (Leſhirim) *to devils*. The word ſignifieth properly Gotes; but it is transferred to Devils; who appeared oftentimes to thoſe that ſerved them, hairy, and full of big rough haire, like Water Spaniels, or Iriſh Rugges: they are called Satyrs, commonly, and Aquila: the Greeke Interpreter

tranſlates

translates the word in Esay, *Toikionos*, as it were hairy Creatures.

And a place wherin to keep every unclean Bird. It is not called thus as if it were like unto a cage or a coupe, whence the unclean birds could not flie out, but because they should be seen to keep and to have their place of abode most commonly and usually in these ruinated places. Such are those flesh-devouring, ravenous, and unlucky Birds, the Eagle, the Kite, the Hawke, the Vulture, the Crow, the night-wandring Scritchowle, the howlets, &c. many of which kinde are reckoned up, Levit. 11. 13. &c. Which kinde of birds were counted uncleane by the Law. This distinction taketh no place now at this, and yet they are not amisse called *uncleane* still, because they do notably lay forth before our eyes, the nature of filthy and ravenous men, who live by stealing and extortion; and know no other way to sustaine themselves, but by violence and wrong doing to others. For this cause both this kinde of ravening birds is hated of all the rest of the Birds, even as they witnesse their hatred by gathering together by flockes, as often as they have gotten one of these harpies alone, and so have occosion given them to oppresse him, as also the kinde of ravenous oppressours, are hatefull and detestable among all mortall men.

Verse 3. *For all nations have drunken of the wine.* Here the Holy Ghost cometh to the causes of Babylons ruine, which are said to be three. *that she was the ringleader of Idolatry to all men*, that *she enticed the Kings of the earth to partake in her wickednes*, that *enriched and advanced all her Citizens above measure with her exceſſive wantonnes and riotousnes.* These sins of hers have been of old comitted by her, & have been many ages before this oftentimes laid to her charge by other Angels. In that therefore she is accused of the same crimes still, the wainescote forehead of this whore is hereby laid open, as who cannot be brought by any admonitions, to lay aside her former wickednesse. As for the words, *the wine of the wrath of fornication*, is the whoredom wherewith God is provoked to anger, which yet doth make wretched men so drunke for a time with the delight they take therein, that it taketh away all sense of impiety, as it is Chapter 14 8. *Montanus* turneth the order of the words, of the wrath of the wine.

All Nations have drunke. Montanus readeth it transitively, *she hath made all Nations to drinke*, and so the sin is more lively expressed, and more fitting for her, *that beareth a golden cup in her hand*, to the end that she may provoke even those that thirst not to drinke;

as it is before Chap. 14. 8. It is an horrible ſinne, *to put a ſtumbling blocke before the blinde*, what is it then to thruſt and caſt men down headlong into the ditch? But the manner of ſpeaking ſeemeth to be changed of purpoſe, leaſt any wicked man ſhould excuſe her, and ſhould ſay that ſhe did not bring others into her ſnares which ſhe had laid for them. Therefore this common reading which our copies follow, is to be preferred, which the other neuter verbes that follow ſeem alſo to require, viz, have committed fornication, have waxed rich.

And the Merchants of the earth, of the abundance of pleaſures. That is, our of her ſuperfluity, and immoderate deſire of enjoyning all delights. For *Rome* is another *Zerxes*, who provoked men to deviſe new kinde of pleaſures by offering them rewards for their labour. How ſhould not then the cunning inventers and inſtruments of ſuch pleaſures get themſelves great riches? But what kinde of *Merchants* are theſe; not of ſuch as it ſeemeth, who get their living by carrying out and fetching in bodily wares and commodities; for they are in the number of thoſe Reprobates, who do bewaile the caſe of *Babylon*, the ruine whereof is to be matter of great joy to all the Saints, verſe 10. Neither ſhall the Merchandize of theſe men be bought up any more, when *Rome* is once deſtroyed, and yet gold, ſilver, and the reſt of the things which are ſaid to be their wares ſhall not ceaſe to be in requeſt in other places. To this we may adde, that among them, to whom this name agreeth properly, they are of the chiefe worth, who bring wares by ſea out of far countries; but theſe merchants do not trafficke and chaffer ſo much by ſea as by land, whereupon they are called *the merchants of the earth*. Beſides theſe are the Peeres and Princes of the earth verſe 23. Who are of a higher ranke, then thoſe that ſet out wares to ſell properly. Laſtly we ſee that the *ſoules of men* are reckoned up among theſe wares alſo, verſe 13. Which will not ſuffer us by any meanes to ſticke in the proper nature of the words. Wherefore we are not here to thinke of certain ordinary merchents, as if they were meant here, and yet theſe alſo ſhall be greatly endammaged, but thoſe magnificall Lords, the *Cardinalls*, *the Popiſh Arch-Biſhops*, and *Biſhops*, who make merchandize of mens ſoules, and flouriſh by meanes of this traffick like the glorious Nobles, and Peers of the earth. For we ſhall ſee afterwards, that *Rome* is compared to *Tyrus*, becauſe it is no leſſe famous a Marting place of ſpirituall things, then *Tyrus* was famous of old for venting all thoſe commodities that ſerve for the delights of this

preſent

preſent life, as we may ſee in *Pope Alexander*, as upon whom theſe verſes were made, and were chanted in every mans mouth: *Alexander ſelleth his Keyes, his Altars, his Chriſt. He may very well ſell them, for he bought them formerly.* But Baptiſt *Mantuan* hath verſified more fully and plainely not of *Alexander* alone, but of all the crue, and the dayly cuſtome of the Court of Rome; *We have all things ſet to ſale at Rome, the Temple, the Prieſts, the Altars, the Sacrifices, Crowne, Fire, Incenſe, Prayers, yea Heaven and God himſelfe are made mony of.* Who can deſire a market better furniſhed? And you may not think that the ill tongued, and looſe tongued Poets onely ſpeak thus laviſhly, but it is the juſt complant of ſuch cenſurers as be more of note for Religion and piety, *Bernard* ſaith, *that holy orders were given to be an occaſion of filthy lucre, and that gaine was eſteemed godlines*, Serm. 1. of Pauls converſion. *Budeus* in his Pandects ſaith; *That the Popiſh decrees and Canons are of no uſe at all for the governing of mens lives, and for preſerving of good manners ſaith he, but I might well neere ſay, that they ſeeme to lend their power, and authoritie to the ſetting up of a Banke of mony changing and mony-making.* *Ludouicus* Viues writing upon Auguſt. de Civit. Dei, Book 18. Chap. 22. ſaith; *Though every thing almoſt be ſet to ſale, and be to be bought for mony at Rome, yet a man can doe nothing without law, and inſtruments of law, yea and of the moſt holy Law that can be.* But it were an endleſſe labour to launch into this Sea, as wherein a man can ſee no ſhore, though he ſhould ſaile in it many dayes together, and that with winde at will. Such therefore be theſe Merchants, and ſuch is their merchandize. And yet I would not deny, that there is likewiſe to be ſeen at *Rome*, an exceſſive ſuperfluity of thoſe things that belong to the body by conveying of which thither, many men have grown exceeding rich. But the Merchandizing of Soulss ſeemeth to be underſtood in this place eſpecially, as which hath been the moſt gainfull Trade there of all others for theſe many ages. Though *Auſten* the Monke was perhaps at home ſome baſe fellow of no account, yet for his paines he tooke in bringing the *Britannes* under the *Romiſh yoke*, he was made *Arch-Biſhop of Canterbury*, *Venefride* the Engliſhman whoſe name was changed in *Boniface* by the figure of giving good names to bad things, got to be *Arch-biſhop of Ments*, and ſuperintenent alſo of the Church of *Colen* by treading in *Auſtens* ſteppes. Who can reckon up all thoſe who have made a way for themſelves to aſcend to the higheſt dignities that are, and that by playing the crafty Merchants of Soulks? That wicked ſlip

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of our country alone, the runnagate, *Alam* that plaid the curſed merchant by ſelling away his faith his Country and his Prince into the hands of the *Pope*, and did his worſt to deſtroy them all in ſtead of a halter which was too good for him, gat a Cardinals blood coloured Hat, by this Treachery of his and ſo became equall to one of the Peeres of the earth, he proved in very deed noble villaine. Yea and leaſt this market ſhould be out of heate and heart for want of Market men, this crafty Queane uſed this pollicy, that thoſe whom gaine and outward commodities could not ſet on, to be of this trade and companie of Soule-Merchants, by meanes of the greatneſſe and height of their eſtates, ſhe did yet ſet them on fire unto it by adding glorious and honourable Titles to their ſtile, which they thought to be a great increaſe of their honour. She ſtilled the King of Spaine, *the moſt Catholike King*, the King of France, *the moſt Chriſtian King*, The Swizers were entitled *the defender of the church*; and beſides they had two of the greater Enſignes of this glory given them for a reward, *a Cap of maintenance, and a ſword.* No man high or low cometh ſhort of his pay, that ſo this gainfull Chaffering trade might be kept in requeſt, by having ſtore of eger followers of all ſorts and ſizes of men, who are all for, *what will ye give me.* And thus we have the threefold cauſe of Romes deſtruction opened unto us for that ſhe is the mother of Idolatry, the whore that corrupteth Kings and nations. And ſhe can no longer be endured becauſe of her whoriſh Pride and Pompe, and Marting of Souls. And doubtleſſe this worthy Captain of this battell againſt *Rome*, being moved with theſe things, ſhall give on ſet to this Battell at the time appointnd.

Verſe 4. *And I heard another voice.* Such is the *firſt Angel*, and the Principall Agent in this *Battell* as it ſeemeth. The ſecond playeth his part like one, that is ready to ſupply the formers roome, and that by perſwading, and exhorting ſpeeches. But here is no mention made who this *Angel* is, but onely a voyce is ſaid to come from heaven, as if this exhortation were maſterleſſe, becauſe his name is concealed from whom it proceedeth. For which cauſe we called this Angel *a nameleſſe Angel* in the Reſolution of this Chapter. The matter indeed that he handleth, is full of envy. And therefore he will perhaps keepe his name from being known as which it would little availe to be known, but it might breed ſome danger if it were diſcloſed, the Adverſaries being ſo full of deadly Hatred; His ſpeech is continued unto the 21 verſ. And it ſhall be ſome effectuall perſwaſive full of clear evidence and power, which ſhall be

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used by some faithfull man, and it shall be published abroad together with the preparation to this battell, the effect whereof shall be this, to forewarne men truly and religiously touching the punishment of *Rome* that is now comming upon it, and to stirre up men to avoide it. Yet that which we spake touching the concealing of this Angels name, is not so necessary all out, that it must needs be so altogether, seeing the like voice that came out of Heaven had his name set before it, whose it was, as the event hath taught it, Chap. 14.13. But it is likely that the name of this Angell is to be kept secret.

Goe out of her my people. The exhortation hath two members; the first pertaineth to those that keepe in *Babylon*, whom he warneth, that taking notice at length of the fulsomenesse and loathsomenesse of that whorish City, they would forsake it & depart somewhether else, and that they would not expose themselves any longer to certaine destruction for her sake. Wherefore there are some of the elect, that lye hidden as yet within the sinke of the impiety that is practised at *Rome*, whom God remembreth mercifully in the common destruction of the wicked. He will not suffer *Lot* to perish together with the *Sodomites*; he used the like exhortation of old towards his people, when the mother of this *Babylon* was to be laid waste, *Ier.* 51.45. And this commandement is not to be in vaine, which is here given to the people of God, whose duty and property it is to hearken to the voyce of God alone. Therefore as Mice when they do after after a sort perceive aforehand by their senses, that the house where they are is like to fall, do run away out of their holes: so these men being once wakened by the voice of the Angel out of their dead sleep, shall get themselves out of this abominable and wofull City with all the speed they can. *Lest ye be partakers of their sinnes.* For men make themselves accessary to their sins, whose company & followship they do not forsake. He saith not, lest ye be partners with them in their punishments, but in their sins which is much more grievous; This fear shall be as a goade and a whip to compell men to flye away from *Rome*, when as once they shall be convinced in their consciences, to be guilty of her wickednesse.

Verse 5. *For her sinnes are heaped up.* The words in the Originall are, her sinnes have followed, that is, her sinnes following one upon and after another, knit together in a continued order, have by this meanes growne to such a heape, that they came up even unto heaven at length. But if *Rome* be the holy City, the Chaire of *Peter*, which cannot erre, and that throughout all the time that the

Pope and his kingdome have flouriſhed, as the Papiſts brag, this row and rake of ſins thus chained and coupled together, hath been greatly broken off, and hindered from growing to ſuch an huge and high heape. For ſeeing it much exceedeth in antiquity the ages of the Heathen Emperours, it may eaſily blot out the impiety of that three yeares of *Antichriſt*, which they dreame of as it were yet to come, although we ſhould grant that he ſhould raigne at *Rome* during that time only. How can the ſinnes come up even unto Heaven which are committed in the laſt dayes of all, which have had ſo much taken from their full heape, by meanes of the holineſſe of the Popes that hath laſted ſo long for ſo many ages together? But this booke of the Revelation made the matter cleerer which teacheth us, that the Popes have kindled their fire brand of helliſh wickednesſe from the outrage of the Heathen Emperours, and that they have heaped up new ſins in a continuall ſucceſſion to make up meaſure, into which each of them as he went before caſt in ſomething thereto; even as the perpetuall order and ſucceſſion of the Popes doth ſhew, for which purpoſe alone the Catalogue of the Popes that is ſet forth, is of ſpeciall uſe. We have ſeene this very ſame heape marvellouſly increaſed in theſe our dayes, and the Popes which ſhal come hereafter, ſhall work no leſſe ſtourly with all their endeavours to make up the heap, till at length they ſhall both have reached up to heaven with their ſinnes, and ſhall have throwne downe their wicked City alſo, and laid it even with the duſt. *Aretas* readeth thus, *her ſins have cleaved together*, Montanus, *are glewed together*, one of them being thwacked upon another, they being as it were ſouldered together. The foule and ugly hue of *Rome* therefore ſhal be made yet more manifeſt unto the Elect, even ſo much the more as they ſhall conſider more earneſtly of flying out of her.

Verſe 6. *Reward her as ſhe hath rewarded you.* The other part of the exhortation belongs to the armies of ſouldiers which are to be muſtered together againſt *Rome*, hereby he doth whet them on & ſet them on fire with indignation againſt her, that ſo they might take vengeance on her the more fiercely. But ſome will here perhaps ſay, that this is a cruell oration, & that he ſhould rather have bent the force of his ſpeech to appeaſe their fury, ſo far ſhould he have been of from provoking the to reward her double. To anſwer this, we know what the Lord ſaith, *Curſed is he that doth the work of the Lord negligently.* Neither are we to fear that the puniſhment ſhold be greater & more ſevere then ſhe had deſerved; ſeeing no ſharpeneſſe and fiercenesſe

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of plagues could be equall to her horrible sinnes. But these words doe teach us what the event shall be, namely, that men shall use extreme severity and rigour in executing of this last desolation of *Rome*. And we are to observe, that these men shall be the executioners of this destruction, who shall be the Citizens and subjects belonging to the Romane jurisdiction at that time. For the *Angell* doth now exhort those very same men to take vengeance, whom he commanded right now *to go out of Babylon*. It is likely that these men remembring her so long tyrannie over them, wherein they had been lying, and wherewith they had been oppressed so many Ages, and having her wrongs which she had of late offered them fast and fresh fixed together in their mindes, the sting whereof doth still wound them terribly, will give more free scope and indulgence to their anger, and will hardly satisfie themselves with any manner of revenge against her. And this is that which is meant by those words, *render her double in the cup that she hath filled unto you*. Namely, that a mighty calamity shall be brought in upon her, and that with extreme bitternesse & cruelty. We have seen before that there is a double Cup spoken of in this Book, the one, *the Cup of error*, whereby the whore maketh men drunke with the sweetnesse of sinne, *another of punishment*, whereby we are taught, that the wicked are to be punished in like manner as they have sinned.

Verse 7. *In as much as she hath lift up her selfe*. The words are *hath glorified her self*, that is, weigh her out so great a measure of torments with equall ballances, according to the measure of her pride, glory, excesse in pleasure and jollity. Thou therefore O *Rome*, shalt be so much the more miserable, by how much more happy and glorious thou hast been outwardly. Who can expresse the greatnesse of thy woe and misery, who hast so abounded in all kinde of wantonnesse, pome, and riot, that the people of *Sybaris* in *Greece* that were branded with infamy for their sensuality and deliciousnesse, are not to be compared with thee in this respect.

I sit being a Queene. The quantity of the punishment is declared two wayes, both *by her cruelty* which she used towards others in a great measure which her punishment must equall, as also *by her pride* and lifting up of her selfe in this Verse, to which her casting downe must be correspondent in the next. Now in that she saith that she is *a Queene*, she sheweth her selfe to be naturall Daughter of her Mother *Babylon*. And these words of hers are not darkely and whisperingly spoken, seeing she challengeth a supremacy to her selfe

over all the Christian Churches, and boasteth as if she were the *Head* and *headspring of all Christianity*; the originall of all saving life, with many other such things, which she cracketh of in the like blasphemous arrogancy. And this supremacy she promiseth to her selfe that it shall be eternall, perswading her selfe in her own heart, that she shall never be deprived of this dignity, and that she shall never know what any misery meaneth. For what else doth that mean which her most deare darlings the Jesuits do strive to prove, *that Peters Chaire can be separated from Rome*; *and that the Apostolick Sea can be translated from thence.* For so her first borne *Bellarmine* speaketh expressly, Book. 4. Chap. 4. *Of the Pope of Rome.* Which thing though he will not have to be numbred among the Articles of faith, yet it seemeth to him to be so sound and substantiall a point of doctrine, and that upon many well grounded arguments, that he doth hardly wind himself out of the briars at last, but that he must needs make it a point of faith indeed, and so to be taken of all the popish Crue. *Francis Ribera* like a cold Prophet fore-speakes some cold comfort against Rome, but yet in such manner, that he rather sheweth his own care and feare in regard of this foreseen evill, then any the least abating of his proud and haughty spirit.

Vers. 8. *Therefore shall her plagues come at one instant.* That is, this threefold kinde of calamity, shall come rushing at once upon thee, to plague thee for this pride of thine, and to purge out this thy boasting humour. Thou shalt finde at length by experience how grossely thou hast been deceived, and to how little purpose thy cogging cousening mates have tickled thine eares with applying those words of Christ to thee blasphemously, *upon this Rock will I build my Church*, &c. The Calamities which are spoken of, are partly of men, those whom Death, Sorrow, and Famine shall consume, partly of the City, which shall be burnt up with fire. And these things do teach us, that the City is not to be taken at the first assault, but after some long besieging of it. During which siege, the plague (for that is meant by death) as Chap. 6. 8. Sorrow and Famine shall make a spoile within, and so at length the City shall come into the enemies hands, who shall lay it levell with the ground, & burn it to ashes; then shall that be fulfilled perfectly, which *Sybil* spake of in her Verses, *Rome shall one day be made a ruinous heape, and* Pelos *shall play at least in sight.*

Because God is a strong Lord. He maketh mention of the power of the Lord, because it shall passe all that can be beleeved, almost that *Rome*, wch hath bin underpropped with so great wealth and power

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both of her own, and of the Kings and Kings fellowes, that have been her Confederates, should now be brought to so low an ebbe, and into this so miserable an estate. But he that shall sit in judgement against her is all strong and almighty, to whose will no resistance can be made by any power of any or all the Creatures.

Vers. 9. *And the Kings of the earth shall mourn.* So much for the exhortation, the lamentation of the wicked now followeth, and first of the *Kings* but of the *earth only*, and that not properly so called, but of *Rome only*, which Kings are the slaves of this whorish Church. These shall begin the dolefull ditties, marvellously, while they bethink themselves what sweet acquaintance and fellowship they have lost with this sweet-faced-whore, by means of this her sudden destruction. Wherefore there shall be other *Kings* remaining alive besides those ten that are spoken of Chap. 17. 16. *Who shall consume the whore with fire.* Neither are we to think, that the same *ten Kings* shall thus give themselves to lamenting, as men that repent & relent after they have wrecked their spite and hatred against her, which is *Riberaes* trifling conceit. For this destruction of *Rome* shall be an occasion of exceeding great joy to the Elect, such as these helpers forward of this vengeance are, as who doe exhort all the people of God, to depart from all communicating with her both in her sins & plagues, as we shall see Vers. 20. of this Cha. & 19. 1 &c. Besides after that the time is expired, that the 10 *horns shall give their kingdome to the Beast*, they shall detest and curse the *whore* to Hell with a constant minde. So far shall they be from bewailing her hard hap, Cap. 17. 16. 17. That forgery therefore touching *the ten Kings that have the government of all the World in their power* falleth to the ground. For if they shall bring finall destruction upon *Rome* with their forces united together, as the *Jesuit* will have it, then they should leave no King to bewaile her calamity. We have proved by more sound arguments then this conceit standeth on, that *the ten horns* belong to the only rank of Emperours, some of which perhaps shall effect this ruine of *Rome* at length, who doth yet keep the name of the whole number, as it is the usuall manner, when speech is had about the members or parts of any whole. While this one King shall lay *Rome* waste, some other of the Kings, as the *Spanish* King, the *King of Polonia*, and others of the like strain, that are of the unholy league with the whore, shall make this miserable out alas and well day.

Verse 10. *Shall stand afar off.* But what should they stand weeping and wailing at this time? Why will they not make hast rather to

come and helpe her? They shall nof dare for feare; for they shall be in a very bodily feare in regard of their own safety, which shall then seeme to be in danger. They shall therefore behold her misery a farre off, fearing least that if they should come neerer, they themselves should be burnt up with the same fire. Now therefore ô *you Holy and Christian Princes*, set upon this worthy and hereoicall exploite at length. It will not be so hard and troublesome a businesse as you take it perhaps. Do ye think that the *Spaniard*, or the *Frenchman*, or any other *King* will raise any huge forces against you, or in the defence of *Rome*? These are meere bugge-beares and Scarre-crowes for simple and foolish people. Romes friends shall stand a loofe off, declaring their pure love to her with sobs and sighes of wobegone-hearts, but not striking a stroke or turning a hand to save her from the present danger. And indeed who would look for it, that fornicatours set on fire with lust, would venture themselves and their own safety, for an old withered harlot, that shall be then at the last cast. You shall need to do nothing therefore, but to be valiant and of a very good courage in dispatching this work of God, all other matters prosper most happily, as you can desire, *Euphrates* shall make way for *Cyrus* to come into *Babylon*, if so be that he cannot break in well through the wals.

Alas, Alas, that great City. This is the dolefull ditty of the Kings; the concise manner of expressing whereof so usually, doth very elegantly declare the unfainednes of their passionate griefe. The whole speech at large should be thus, *woe woe be unto us, because that great city Babylon, that strong city is overturned, and because thy judgement is come in one houre*, or at one instant. So that they bewaile the ruine of *Rome*, and the suddaine coming thereof.

Vers. 11. *And the Merchants of the earth.* The *Merchants* do sing a part with the *Kings* in this lamentation; but they are the *Merchants of the earth* such as the Kings are; we have shewed at the 3. verse, that these be such, as chaffer with spirituall matters rather then corporall; which is proved out of this verse; For (saith the Text) *no man buyeth her wares any more.* Neither gold therefore, nor silver, nor silke, nor fine linen, nor odours nor any thing as the words signifie properly are here spoken of; because the esteeming and bying of these wares doth not rely upon *Rome* alone. Unlesse perhaps they shall be lesse worth at this time, when a greedy Chapman as *Rome* shall be taken away. But the words are expresse and no such matter was spoken of *Tyrus*, from whence this Allegory is taken wholly, Ezech. 27.

Where

Where yet the place required no leſſe, that the matter ſhould be amplified with ſuch words. Wherefore theſe wares are the labour, indeavour, and induſtry of men, in beautifying and increaſing the ſtate of the city of *Rome*, which ſhall be very baſely eſteemed of and rewarded, after that *Rome* ſhalbe ruinated. For who will then give a man a deafe nut for his labour about Romes advancement?

Verſ. 12. *The Wares of Gold and ſilver.* We ſaid right now that this whole Allegory is taken out of Ezech. 27. Where ſpeech is had about the Deſtruction of *Tyrus*. And that not unworthily, as we have ſhewed at the 3. Verſe, ſeeing *Rome* is no leſſe infamous for merchandizing of ſoules, then *Tyrus* was famous for matting of Bodily Vtenſills. *Ezechel* doth reckon up each of the Nations in ſuch ſort, that he doth withall ſet down by name the proper commodities of each county, with which both they abounded themſelves, and they made *Tyrus* to abound with them alſo by carrying them out thither for traffick: According to this conſideration, the ſundry kinds of wares ſeeme to be reckoned up in this place, that they might note out unto us the ſundry nations, to which either they do properly belong, or at leaſt by whoſe travaile and paine they are conveyed to *Rome*. Therefore though the names of the countries are not ſet down expreſſely, as they be in *Ezechiel*, yet they may be eaſily underſtood by the wares themſelves, according to that rule. The wares therefore of ſilver and Gold, and of the reſt of the outlandiſh commodities which are ſpoken of in this verſe, may ſignifie *Spaine*, which fetched theſe things out of the furdeſt parts of the *Indian* countries; and by whoſe meanes they are made ſaleable in this part of the world. Where we live, *cynamon, odours, ointments, frankincenſe, and Wine*, note *Italy* out, not becauſe every one of theſe things grow there, but becauſe as *Spaine* tranſporteth theſe things into *Europe*, by meanes of the Ocean, ſo *Italy* affordeth *Europe* plenty of theſe things, which it fetcheth out of *Grecia, Cilicia, Arabia, Egypt* by an inward ſea; and beſides. It ſelf doth moſt abound with all kinde of delightfull fruits of all the countries in Europe. *Fine floure, and wheat* may note out the Iles of the inward ſea *Sicilia* and *Sardinia*, which be the garners, and victualing ſtore-houſes of *Italy*; *Beaſts* ſignifie *Germany* that is full of them, Even as *ſheep* may expreſſe our Country of *England*, which is moſt famous of all other for the kinde of cattell, *Horſes and charets* note out the French-men, who have great plenty of Horſes, and from whom this uſe of Charets and ſuch kinde of convience hath been derived over to other countries; *Bodies*

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doe expresse these Switzers, who live by exercising their bodies in an outward warfare for hire and pay, & which are commonly retained by the *Pope of Rome*, to be the principall of his gard next unto his proper person. *The Soules of men Rome* are the common wares of all countries which *Rome* hunteth after in all countries by her Factours, desiring earnestly to have them died in graine, and infected at the heart with superstitions, which so she may gain, and make them her cursed peculiars and proselytes, she spareth for no cost, how great soever. The *Merchants* that set out these wares to open sale to the *Pope*, that will give most, and bid like the best and frankest chapman for them, are they who have taken upon them to convert these nations, and so to bring them under the Romish yoke through their diligent bestirring of their stumpes, and stretching of their wits about this converting worke. Even as we know that each of the Provinces of *Rome* are given over in trust by the *Pope* to the *Cardinals*, and some of the *Iesuits* who though they bestow their pains in common together, yet every one of them hath a severall charge committed unto him to convert some particular nation, in which he is to bestow his care and pains chiefly. Which if he can either keep in this officious obeisance, or reclaime it, when it is revolting, by reconciling it again unto *Rome* in a new league of amity, then he brings in such saleable wares as these by which that nation upon which he hath bestowed his labour is expressed in this place. As touching each of the words by name, *Gold, silver, pretious stones, and pearles*, were seen before upon the *whores Attire*, Chap. 17. 4. And for that cause it seemeth that Spaine should be the chiefest ornament for the whores setting out in these last times; *And of fine linnen and purple.* Where we have two words for one, *Purple made of fine linen*; For it is a kinde of cloth made among the *Indians* of that kinde of fine flaxe; So also the two next words *of silke and scarlet*, are put distinctly for *Scarlet made of silke.* Of scarlet we have spoken elswhere, viz Chap. 17. 4. Silki cloth made of most slender thrids which the silke wormes do twist out of their own bowels, as it were from a distaffe. It is not made of floures as *Dionysius* the Greeke Poet saith in his booke of the description of the world speaking of silke-wormes. *These kinde of creatures*, (*saith he*) *scorne to feed upon well fed bullocks or fat sheep, but cropping up speckled flours from off the earth that is not inhabited they spin silke from thence whereof fine garments are made.* So saith Virgil; Georgic, *and how the silk worms do kemb off and pull away finely their slender fleeces from the leaves of the floures and Trees* unlesse

leſſe perhaps they do therefore ſay that the ſilke is pulled off from the trees, becauſe the wormes do make ſilke in the trees; and not becauſe it is made of them: as Cotton or Bombace are, or ſuch kinde of ſtuffe, about which point reade *Scaliger Exercitat.* 10.89.

And all Thyne Wood; the word *Thyne* doth both ſignifie in generall every kinde of ſweet-ſmelling wood, and a ſpeciall kinde alſo of odoriferous trees; as *Euſtathius* noteth, writing upon that place of *Dion*, where he ſpeakes of *Arabia*, which he calleth marvellous, *which ever ſmelling-ſweete With Thynes*, that is, *With ſweete-ſmelling ſavours, makes a dainty perfume, either of the Thyne tree, which is much like the Cypres, or elſe of Myrrhe, &c.* Where (Thyne) is put generally in the firſt place for any kinde of ſweete odour, in the ſecond place it is a certaine kinde of odoriferous tree. But here it is not ſo much brought in becauſe it ſerveth for perfumes, as becauſe it is uſed to make ſumptuous and dainty buildings; (for there is mention made of ſweet in the beginning of the next verſe) For which purpoſe it ſerveth chiefely as Pliny ſheweth out of *Theophraſtus*, *Who as he ſaith, doth give great honour to this Thyne tree, eſpecially, telling us for that purpoſe, of rafters of the ancient Temples that have been made memorable becauſe they were made of this Wood, as alſo commendeth it unto us for a certaine immortality that this Wood hath When it is laid in the roofes of houſes, as which is not ſubiect to rotting, or wearing away, by any of thoſe things that do commonly ſpoile timber*; Book 13. Chap. 16. Hiſtor. Natur.

Verſe. 13. *And Cinnamon. Italy* uſeth ſuch as is brought in thither, not from Spaine, but from thoſe places where it groweth; ſo alſo odours, oyntments and Frankincenſe are provided for *Italy* with her own venturing by Sea for them. The chiefe place of Portſale for this kinde of merchandize, is among the people of *Syria, Phenicia, Arabia, Egypt. Italy* plyeth it with ſcudding and courſing the Seas into theſe coaſts, while the Spaniard in the meane time doth buſie himſelfe moſt of all in travelling by the maine Sea to forraine nations. As for wine and oyle, *Italy* hath abundance thereof of her own, and it brings in fine floure and wheate out of *Sicily*.

And Beaſts. It were tolerable if *Rome* made *Germany* weare this cognizance, only becauſe of her rich ſtore of Cattell, that are made for labour and carriage of burdens, but this *filthy proud* whore eſteemeth no better of this moſt Noble Nation, than of a company of ſtark oxen and very aſſes that are onely made to draw and to carry burdens. *Ambroſius Chatarinus* that filthy Carrion, ſhewed this

evidently in that book of his which he wrote againſt *Luther*, whom he calleth Beaſt almoſt in every ſentence, though he himſelfe be a blockiſh aſſe without a dram of wit. And that not ſo much to bring his hereſie (as he calls it) into hatred, as to raile upon that whole Country manifeſtly, with ſuch a beaſtly gird. *Rome* ſpeaketh a little more modeſtly thereof at this day, as not daring to ſtir up the fierceneſſe of that people with ſo vile a reproach, and yet in ſecret and in her own minde ſhe judgeth little better of them, then ſhe did judge and ſpeake of old time: and not of this people onely, but of all the other people of *Europe*; all which ſhe doth in a manner count of, as if they were meere bruit Beaſts, beſides and in reſpect of her ſelf alone. But count of our Countries as thou wilt (*O Rome*) God hath choſen this fooliſhneſſe of our Countries to confound thy vaine and ſottiſh wiſdome withall, that it might make thy Pride and vaine glory to be laughed to ſcorn at laſt of all men, which ſhall be a juſt puniſhment and plague unto thee for thy wickedneſſe.

And ſheepe: This is the Cognizance of our Country of *England*, which hath abundance of theſe ſheepe, as that have Golden Fleeces, which bring us in good ſtore of ſilver and gold, becauſe they are of excellent uſe through the ſoftneſſe and tenderneſſe thereof, in reſpect of the wooll of other Countries. *Rome* hath beene long at the point to hang her ſelf for vehement griefe, which ſhe hath been put to many a day, becauſe theſe wares of ours come not troling in ſo merrily out of our Country, as they were wont, to their Marts and Faires at *Rome*, and therefore ſhe beſtirs her as if ſhe were mad, that ſhe might have the ſheepe faire furniſhed againe, and flouriſhing as once ſhe had. For this purpoſe ſhe doth in her devilliſh pollicie, make much of our *Engliſh* fugitive youngſters, and hath preferred our *Alane* to a Cardinalls Dignity. And theſe ſhe hath in a readineſſe to be Sheep-maſters, and beſides theſe troupes of Ieſuites againſt the day, that ſhe can bring our Country againe to be *Peters* Patrimony, when our Sheepe muſt bring in good ſtore of fining Pence for S. *Peter* at his *Leete* dayes. But bleſſed be God for it, as like ſheepe as they count us, we have the wit to know and that for certaine, that *Rome* is a den of ravenous Wolves, and of other moſt cruell beaſts: Let her ſing as ſweetly as ſhe will or can, as if ſhe were our only chief Sheepheard, we know her to have the voice of a ſtranger and of a theefe too, neither will we be inveigled any more with her inchanting melodie; I hope that our Countrymen will never go more to viſit *Rome*, unleſſe perhaps it be to accompany this

this Angell to ſee, and helpe forward her deſtruction.

And Horſes and Chariots, and Bodies. The two firſt belong to the Frenchmen, who are famous for barbed Horſes, and the inventing of Charrets, and Coaches; this latermoſt *of Bodies* is the merchandize of *Switzers*, who have many Towns as yet perſiſting obſtinately in the Romiſh ſuperſtition, which do gard and defend the Beaſts Perſon with their huge bodies, fit for that ſervice. Theſe he uſeth for his ordinary and houſhold Gard, as alſo he can at his pleaſure, as often as neede ſhall require, levy great Armies of hired Souldiers from out of this people. I would to God this people who are members of our brethren and leaguers, would at length learn not to proſtitute their Bodies, and to bow their backes to be trodden upon as this *Beaſt* liſteth, ſeeing he is not content to make ſlaves of them thus far onely, but he ſeeketh the certaine deſtruction of their Soules alſo, and I would they would learn not to earn their pay ſo dearly by garding and defending of him, ſeeing they ſhould bring the greateſt good that they could poſſibly to all Chriſtians, by helping to deſtroy him utterly. But this trading of theirs with their bodies, ſhall be at an end ſhortly. Were it not better for them, to give this Lady of Lewdneſſe the Bag, and to leave her gardleſſe of their own accord, then to be forſaken of her whether they will or no, as they muſt be ſhortly? ſorrow taken up voluntarily unto repentance is ſaving ſorrow, but that which commeth of obſtinacy, wherewith proud hearts are broken in ſpight of their pride. That is deadly and miſchievous.

And the Soules of men. Theſe wares are not belonging to one Country onely, but they are common to all Countries, and theſe are ſuch choiſe chaffer, that he counteth them not too dear of any gold that can be asked for them. Such a like ſpeech wee meete with *Ezech.* 27. 13. *They of Iavan, Tubal and Meſhech were thy merchants, they trafficked in thy Mart with ſoules of men, and veſſels of braſſe*; For ſo the words are in the Originall, *Tremel.* and *Iunius* turn it with men, explaining the ſenſe of the words aright. The Prophet doubteleſſe underſtandeth Slaves that were to be ſold as they do there interpret the words; why therefore may not the ſoules of men have the like interpretation in this place alſo? The Holy Ghoſt ſeemeth to have changed the conſtruction of the words of ſet purpoſe, that he might note out the difference between this commodity and all the other, ſpecially thoſe of the Bodies. For theſe words are not put in the Genitive Caſe as thoſe that go before, and *wars of Horſes & of Cha-*

riots, and of Bodies and of ſoules of men; but in theſe laſt words he paſſeth over to the Accuſative Caſe (And the ſoules of men) as it is clear in the greek text; and as we have tranſlated it in the Latin. Wherby it is ſignified that there is a diverſe and diſtinct conſideration made in this place of *ſouls and bodies*, and that theſe words have a far other meaning than thoſe have in *Ezechiel*, howſoever there be an alluſion in theſe words to that place.

Ver. 14. *And the much deſired fruits.* And here the word in the greek ſeemeth to be put for the cauſal conjunction *for*. For the Autumn of thy deſire; The interpretor of *Aretas*, reads thus, *and the time of deſire*. It is an Hebrew manner of ſpeaking, for, *Thy deſired Harveſt*, as *in the fire of the flame*, for, *With flaming fire*, 2 Theſſ. 1. 8. as if it ſhould have been ſaid, Thy harveſt which thou haſt ſo longed after, is now decaied and periſhed: by which Proverbiall forme of ſpeech we uſe to ſignifie that a man hath the power of gaining by his trade taken from him. Or elſe the ſame Hebrew manner of ſpeaking may be underſtood, that that which goeth before, ſhould be in the room of an adjective, as if the harveſt of deſire were put for an harveſt deſire, that is ſuch a deſire as men have in harveſt time; as, *from before the glory of his might*, for, from his glorious power, 2 Theſſ. 1. 9. and thus this Harveſt deſire of the ſoul, may ſignifie that luſcious and greedy appetite of raw fruits which the richer and daintier ſort of people are troubled withal, who in a wanton humour buy up the firſt fruits of any kinde, which afterwards they loath, and diſdain when there comes to be good plenty of them; as if it were ſaid, thou didſt poure out thy money prodigally of old, to buy trifles at a high rate and dear penny worth, but now thy fingers tickle not ſo as they did to be buying ſuch traſh; thy former wantonneſs and delicateneſs is paſt and periſhed; the things which before thou didſt think ſcorn at, thou wouldſt be glad of now; according to that of the Poet; *a Hungry maw is ſeldom ſeen to ſet light by any thing that is mans meat, be it never ſo baſe and ordinary*; which way ſoever we take the words, we ſee that they are very well joyned next after the former verſes, for hereby the mourning of the merchants is much amplified, becauſe chapmen ſhalbe altogether wanting now at *Rome*, whereas before while *Rome* flouriſhed, there was ſtore of them, ſo that the Market was very quick, and the takings were very good. And the H. Ghoſt giveth us a double reaſon therof by expreſſing the cauſe of this mourning, firſt becauſe there is now no deſire of buying, and then becauſe al their wares are ſunk & conſumed at & with *Rome*.

And all thy fat and excellent things. That is, all thy plenty and overflowing with wealth and pleaſures is now gone away from thee.

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And theſe words do more confirme the former interpretation. For ſeeing they do ſignifie a rich and plentifull abundance of things, it is likely that thoſe words which went before, are to be referred rather to the expreſſing of wanton luſt, that ſo the ſame thing may not be twice ſpoken, and yet it is wont to be ſo oftentimes; when as the latter is ſet down immediatly after, by way of a more full explaining of the former. *Complutenſ.* and the *Kings Bible* reade, *are periſhed from thee*: So do *Arietas*, and the *vulgar*, not as the *Geneva* hath it, are departed; but the ſenſe is not altered.

Verſ. 15. *The Merchant of theſe things.* The cauſe of the mourning being thus declared, the *Holy Ghoſt* cometh now to the manner thereof, withall repeating the cauſe ſhortly. *The merchants*, ſaid he, *of theſe Wares*, that is, they who beſtow all their labour in ſeeking to convert and retain all theſe Countries, and to make them ſerviceable to *Rome* by their confederacie: Who have waxed rich by means of her, that is, who have been bountifully rewarded for this labour of theirs. Wee have ſeen and ſhewed in a few words before, what a gainfull trade this kind of merchandizing is, and hath been at *Rome*, as he which maketh way to come by Biſhopricks, Cardinalſhips, yea, the higheſt honour of all, the Popedome it ſelf; And who ſeeth not, that ſuch men of every Countrey, as excell either in wit, or in learning, or in wealth, or in the favour of men: or laſtly, in noble diſcent and pedigree, whoſe help may make much to make *Rome* luſty and gallant, are hired by all means whatſoever, to referre all their care and thoughts to this purpoſe? *Woolſey* and *Poole* the two Cardinalls flouriſhed with us in memory of our Fathers, the one of them, though meanly born, yet was he ambitious, tumultuous, boiſtrous, and one that was notably fitted to be *a Romiſh* Merchant; and therefore he was ſo mightily advanced with honour, that hee ſtuck not many times to brave and beard King *Henry* himſelf; yea, to out-face and out-bragge him.

This other was a man of a milder diſpoſition, but yet of great authority, becauſe of nobleneſſe of his deſcent, in which reſpect hee grew very rich, by means of the rivers of Butter and Honey which flowed at and from *Rome*, till he at laſt gave the *Pope* occaſion to ſuſpect him for one that bore no friendly minde to *Rome*, and till he bewrayed ſome deſire of knowing the truth. For then he found it that a certain begging Friar called *Petous*, was ſet to oppoſe him, and had things proved as the *Pope* wiſhed, hee ſhould have ſeen him jetting it like a gallant fellow in thoſe Prince-like dignities of his, out

of

of which he himſelf had been ſtripped formerly. So well are theſe Merchants paid for their labour, that one who erewhiles was glad to take up begging for his beſt trade, became equall in worth to the Peers of the earth preſently, upon the profeſſing of this Art of Merchandizing. But after that *Rome* ſhall be tumbled down one ſtone upon another, there is no man that ſhall give one the leaſt dookin for playing the *Merchant*; This is the plague that ſhall befall theſe *Merchants*, when they ſhall have loſt all their hope of gain.

Shall ſtand aloof off. Namely, the Cardinals, the Biſhops, and others of that rank, who ſhall keep at that time in other places of *Europe*, then at *Rome*. Theſe fellowes, though they be themſelves out of Gun-ſhot, ſhall yet bewaile *Romes* ruine with a lamentable voice, ſtanding aloof off, and looking on, but they ſhall neither have horns nor hearts ſtrong enough to drive away imminent dangers.

Verſe 16. *And ſaying, alas, alas.* The ſame conciſe keeping in of words that might open the minde of the *Holy Ghoſt* is here uſed, which was ſeen before in the mourning of the Kings, *verſe* 10. whereby the truth and terribleneſſe of this grief are expreſſed. The Matter of the griefe is ſomewhat different from that; For they bewailed the extinguiſhing of that ſo great power of *Rome*, which was fitting for their perſons to do: Theſe Merchants complain of the conſuming and waſting of that ſo great wealth of hers, which is that which *Merchants* do chiefly thirſt after; but yet ſeeing this fine linnen Purple, Scarlet, and the reſt of this godly ſtuffe do ſignifie *Romes* arrogancie, which was underpropped chiefly by the wealth of *Spaniards*, as we have ſeen, *verſ.* 12. Merchants lament and are altogether aſtoniſhed at it, that all this abundance could profit her nothing to uphold it ſtill, as if it were ſaid; How cometh it to paſſe, that ſhe ſhould periſh, that was fenced with ſuch ſtrong aid and munition of the *Spaniards?* which ſeemed to have been ſo unconquerable, that a man might well think, that if the whole Chriſtian World ſhould have conſpired againſt it, they ſhould not have been able to have done it any hurt, no, not to the worth of a ſtraw.

Verſe 17. *And every Ship-maſter*: The third mourning part is of the baſeſt company of *Marrines* and *Oremen*, that is, of the inferiour ranke of Officers that belong to the Court of *Rome*, as of *Deans*, *Abbats*, *Priors*, *Generall and Provinciall Ieſuits*, and the like to theſe cancred Caterpillers. All theſe live upon the Sea, by promoting and furthering the authority of the *Whores* decrees and

and luſtfull lawes; of which ſort thoſe Ships and Ship-men were that are ſpoken of, *Chap.* 8. 9.

And all the people that ſleep in ſhips, Complut. *and the* Kings Bible *and* Aretas, *reade*, *And every one that ſaileth in ſhips*. The *Vulgar*, and *all that rowe in the Lake*. This is further off then the other, but as it ſeemeth, it aroſe thence, becauſe the word for *Ship* in the *Greek*, is a little *Ship* or *Boat*, that is driven with Oars, which is more commonly uſed in ſtreams and rivers. And this interpretation is not to be quite rejected; eſpecially ſeeing there is ſo great variety of Copies: and it declareth more plainly, that there is a certain diſtribution made here of the generall notion into certaie ranks in particular.

And as many as traffick on the Sea. In this laſt member all they are comprehended, who take pains about Popiſh Doctrine, that teach it and learn it, that explain it in their writings, or publiſh it with their preaching, that defend it to their uttermoſt; or that do promote it by any other means; Of which ſort the *Sacrificing Prieſts* are, the *Monks*, the *Friars*, and above all the reſt, the *Jeſuits* that are in requeſt at this day, who ſtick hard to their tacklings, and fall hard to their rowing work, beating and bouncing upon this ſea with all the power and powder they have, without whoſe luſty help, Saint *Peters* Fiſh-boat had ſtuck in the ſand, and had ruſhed againſt the rocks long ſince. And yet theſe tall fellowes, while they ſtrive to ſcape one dangerous rock fall upon a worſe for all their cunning and bluſtring coil, making the *Whores* and the *Popes* filthy nakedneſſe, to lie more open in the view of all men, by ſeeking to cover it with their abſurd diſputations.

Verſ. 18. *What City was like to this great one?* Thus do Mariners cry touching *Tyrus*, Ezech. 27. 32. *What City was equall to* Tyrus, *that is cut down in the midſt of the Sea?* And they had cauſe thus to be aſtoniſhed at this, and to aſk this queſtion, ſeeing they conſidered of the former wealthineſſe of that city, which flouriſhed erewhiles by means of that entercourſe of merchandize, which it had with ſo many and ſo great Nations; ſo that they thought it to be unconquerable by any ſtrength of man. What a deal of trouble did it put *Nabuchadnezzar* to, *Ezech.* 29. 18. How great was *Alexander* the Great puſled in beſieging it afterwards? For he was ſo out of hope to overcome and overthrow it, that he repented that he had begun the ſiege againſt it, and yet he never thought any other thing elſe too hard for him. But theſe Mariners and Water-men ſhall be aſtoniſhed far more juſtly with marvel-

marvelling at *Rome*, that had been the Queen of all the world many ages ſince; that had been called *the moſt ancient city of the chair of* Peter, *Which Was alWayes more invincible, then that ſhe could be overthroWn With any calamities, Which ſhould alſo continue exceeding mighty and flouriſhing both With her oWn and her friends Wealth, and great eſtate, and that even to her crooked age and dying day*; theſe and many ſuch things more, will make them to cry out, and to ſay, *What city is like to this great one?* who would not have believed, that ſuch an excellency that was ſo eminent in all reſpects, ſhould be free from all decay and deſtruction? How groſly have we been deceived that have dreamed of her eternity? and how lewdly wee deceived others, when we in our preachings avouched ſo confidently, that this *Ship* of ours ſhould never be drowned. How unexpected have all theſe things been beyond all that ever we have believed, imagined, or boaſted of; this is the force of this queſtion that is ſo full of amazedneſſe.

Verſ. 19. *And they ſhall caſt duſt on their heads.* After the manner of mourners, *Job* 2.12. For theſe ſhall mourn the more earneſtly, by how much leſſe able they ſhall be to ſuſtain themſelves by their own wealth. But the *Angel* ſpeaks here in the time paſt, *they have caſt duſt, and they did cry*, and in the former verſe, *they did cry When they ſaW the ſmoak*. And yet theſe things go before the ruine of *Rome*, as which followeth next in order and immediatly after. For which cauſe hee ſeemeth to change the Tenſe, and not only becauſe of the moſt certain truth of the matter that is to come, as the Prophets are wont to ſpeak elſewhere.

Wherein all are become rich. Not only thoſe purpled Fathers, but even the baſeſt Swabber in the *Ship*. Take a view of the whole filthy rank of the Popiſh Clergie, how do they all of them tumble in wealth, in great plenty abundance? The greateſt and beſt part of the Lands & Lordſhips that are in every Countrey, always fall to their ſhare. Yea, and which is marvellous ſtrange to be ſpoken, thoſe that made fare, as if they could not uphold their poor eſtate, but by begging from doore to doore in the ſtreets, wanted nothing that might ſerve even to make them live in riot and exceſſe. So miſerable was the common people every where, that was gulled ſo by theſe cheating mates, that they laid out their money upon beggars that were wealthier then they themſelves who gave the Almes.

But ſo great skill hath *Rome* to enrich her followers; Thoſe run-

agate

agate revolters of our Countrey, that have deprived themselves of their Countrey, their goods, & their friends; how bountifully & liberally are they entertained at *Rome*, in *Spain*, & in other Popish places? They get that in forraigne Countries for a reward of their Treason, which they could not come by at home in the way of honesty. There wanteth nothing at home to reward those that do well, but these night-owles hate the light of true vertue, and yet they would have all that that is due unto it: These are the fellowes, whom *Rome* maketh rich, counting it a foul shame for her self (so godly a heart would this ungracious whore seem to bear) that her favoures, and the promoters of her glory should not waxe rich by meanes of her abundance alone that she hath for them in store, howsoever they should be distressed and left destitute of all other relief. These men therefore may justly bewaile the destruction of the *Whore*, in whose service they met with wages for their wickednesse, which now they shall be compelled to practise for nothing. For some are too fully minded, never to be thrifty.

Verse 20. *O heaven rejoyce over her.* Thus far goeth the mourning of the wicked; Now the Holy Ghost sheweth how great and abundant joy shall accrue to the godly from the fall of *Rome*. Heaven is the universall multitude of the Saints on earth; as we have often observed. *Apostles* and *Prophets* in this place are not those famous Preachers of the earth of God, and founders of the Churches, which were subsisting on earth in ancient times, but all the godly men, that shall be then living, and discharging the function of Teachers in the Church. For what do our matters on earth, belong to those holy blessed Soules that are and have been resting so long and so happily in the heaven? dead men (saith the wise *Solomon*) know nothing any more, nothing of our matters who are living as Pilgrimes, and are absent from the Lord, Eccle. 9. 5. And therefore the Prophet saith, *That Abraham is ignorant of us, and that Israel knoweth us not*, Isa. 63. 16. Therefore they are the holy Teachers that are and shall be living upon the earth, whom the Holy Ghost calleth Apostles and Prophets in this place, and that for this end, that they might be comforted by this name here given them against those troubles & vexations, which they finde and meet with, in and from the world, that though they be inferiour by many degrees to the Ancient Apostles in gifts and graces, yet they should know that they are in account and estimation with God, as if they were *Apostles*, and *Prophets*. He calleth upon these by name, because their joy shall be the cheifest, as their

miſery and diſtreſſe have been greateſt, becauſe the *Whore* hath burnt out with more deadly hatred againſt them, then againſt any other of men. Out of which we perceive, that which we ſpake of before, that ſeeing this joy is common to all the Elect, that thoſe mourning Merchants, ſpoken of, verſe 11. are not among this bleſſed company, and therefore that they are called Merchants rather becauſe they reſemble them, then becauſe they are ſuch in truth.

For God hath puniſhed her. The Hebrew manner of ſpeaking which is expreſſed in the Greek is more ſignificant; according to which, the words go thus, *Becauſe God hath judged your judgement upon her*; This kinde of ſpeech ſignifieth puniſhment, but ſuch as is not inflicted raſhly, but upon juſt and lawfull examination, conviction, and judgement going before. This is the matter of their joy, that God would avenge the quarrell of the Saints at length, and wreck his anger of the *Whore* for their ſakes, as which hath raged with all kinde of injuries againſt them in a diveliſh ſpight for ſo many Ages, and yet hath carried all this away ſcotfree all this while.

Verſe 21. *Then a mighty Angell took up.* Hitherto the ruine of *Rome* hath been declared by words alone; now there is a ſigne uſed together with words, by which it might be taught, that it ſhall be ſuddain, and eternall. Now this is done by the Miniſtery of a certain *third Angel*, of whom it is not ſpoken whence he cometh; perhaps becauſe it is that *firſt Angel*, whoſe place out of which he came, is declared, verſe. 1. Who is now brought in again, to performe that very ſame thing, which he made Proclamation of before, that it was to be done ſtraight-wayes. For unleſs this *caſting of the Mil-ſtone into the Sea* be the very overthrowing of *Rome*, it is not at all deſcribed after what manner it ſhall be performed. For we ſhall underſtand that the matter is diſpatched in the beginning of the next Chapter: And the former Angels went before this Ruine ſome little ſpace of time, wherfore either now is the overthrow of *Rome* ſpoken of in theſe words, or elſ it is altogether buried in ſilence how it is to be wrought.

There was a Mill-ſtone caſt into the Sea. This is a convenient ſigne to declare the manner of *Romes* fall, as the caſting of a burning mountain into the Sea, was the beginning of Antichriſts Tyranny, Chap. 8. 8. But the matter is yet hard to be known; It ſhall be made manifeſt at laſt by the *Event*. This Angel is ſaid to be ſtrong, taking up a ſtone like unto a Mill-ſtone, and caſting it out of his hands into the

the Sea. For this Type is ſet forth unto us by ſo many degrees. And theſe things do teach us the admirable celerity that ſhall be uſed in ruinating *Rome*, as alſo that *Rome* being once fallen, ſhall never be repaired, and reedified again; A great ſtone ruſheth down with the own waight, and that exceeding forcibly; but yet farre more forcibly, if it be caſt down; and yet moſt forcible of all other, if it be caſt down by ſome mighty and ſtrong man. Neither can it have any hope to float aloft again on the top of the Sea, which both its own waight, as alſo the force uſed from without it, have pitched in the bottome of the Sea. Thus ſhall *Babylon* bee caſt out with main force, and ſhall never bee found again. Yet are not theſe things thus ſpoken of, as if *Babylon* ſhould be ſurpriſed at the firſt aſſault, that ſhall be made againſt it, as which we have ſhewed by probale reaſon, that it ſhall be beſieged for ſome time; for ſo old *Babylon* was not ſubdued by *Cyrus*, and brought into his power, till after ſome long delay, but therefore is this thus delivered, becauſe the laying of *Rome* waſte ſhalbe moſt quickly at an end, after that it ſhalbe once taken, and ſhal be begun to be ſpoiled. It may be that this Type may intimate unto us the manner of ſurpriſing *Rome* which we know was uſed in ſurpriſing old *Babylon*. It is great reaſon, that both of theſe *Babylons* ſhould have both one ſigne to ſhadow out their deſtruction, ſeeing both of them are ungodly alike, and ſhall bee deſtroyed in like manner, Iere. 51. 63, 64.

So ſhall it be caſt out with force. The word ſhall be joyned with the ſigne; without which, ſignes are cold things, without life and efficacy.

Verſe 22. *And the voice of harpers:* He openeth this ruine of *Rome* in more words, after the manner of the Prophets, who are wont to deſcribe the utter deſtruction of any place with ſuch kinde of words; as Ier. 25. 10. *And I will cauſe, the voice of ioy, and of gladneſſe to periſh from among them, the voice alſo of the Bridegroome, and the voice of the Bride, the ſound of the Milles, and the light of the Candle.* He meaneth that all things ſhall periſh which pertain either to their preſent delight, or neceſſity, or elſe to their future encreaſing and multiplying upon earth. For this eſpeciall numbring up of matters ſerveth to teach us thus much. They are called *Harpers* which ſing and play on their *Harpes*; They are called *Muſicians* with a common name, that ſing with a loud voice. The Pipe and Trumpet are Wind-inſtruments; the one having a ſofter and ſweeter ſound, the other having a more harſh and terrible ſound, fit for war, and yet there is ſome

uſe of it at ſolemne meetings in time of peace; But they are all brought in to expreſſe the joy and iollity which *Rome* lived in, as we learn out of *Ieremy*, from whom theſe words are taken, ſo that it were againſt learning, yea reaſon it ſelf and ſcope of this place; to make a long talke about *Pipes* uſed at *funeralls*, as the *Ieſuites* doe in this place.

And no craftſman. After thoſe things that belong to expreſſe that which helpeth to nouriſh and teſtifie their voluptuous life, he cometh to ſpeak of thoſe things which come more neer to expreſs that which helpes to keep life and ſoul together; of which kinde of matters, there is more neceſſary uſe, ſuch as Artificers, and Mills be. Whereſoever there is any ſociety among men, there muſt needs be Artificers, but yet theſe men cannot work unleſſe they have ſome victuals to feed on; theſe therefore they the more expreſſe, that helpe us to bread and drink, without which no man can ſcarce live one day. Behold then into what a pitifull eſtate thy Riotouſneſſe ſhall bring thee at length *O Rome*; it ſhall bring confuſion even thoſe inſtruments, which thou haſt abuſed to vanity and wickedneſſe, not leaving thee any courſe, meanes, and hard fare to maintain thy life withall, when thou walloweſt in thy wealth, didſt care for nothing but to gurmandize, and to provide for thoſe Beaſtly guts of thine, that thou mighteſt ſatiſfie thy filthy luſts in living in Epicuriſh and a ſenſuall life.

Verſe 23. *And the light of the Candle.* Candles bee for our comfort and helpe in the night ſeaſon, the uſe whereof no man will want, though he be of never ſo poor and mean eſtate. But what great dammage will this be (may ſome ſay) to loſe ſuch triſling matters that are of ſo ſmall value and ordinary uſe with us. Such pelting commodities as theſe, are moſt fitly brought in here to lay forth the grievouſneſſe of this deſtruction. For if there will not be a ſupply of ſuch matters as theſe, that are but of ordinary and meen reckoning, which be alſo moſt commonly uſed among men, we are not to think or look that men ſhall come eaſily, or at all by ſuch things, as are of any ſpeciall moment, unleſſe perhaps, lights are to be referred to the Bridegroome and the Bride, which follow after. Lights were wont to be uſed ſolemnly in marriages; Whereupon our Saviour maketh that Parable of the ten Virgins, which *went out with their Lampes to meet the Bridegroom*, Matth. 25. 1. Doubtleſſe Chriſt borroweth his ſimilitude from a matter that was then commonly uſed in ſuch caſes. Among the *Grecians*, the children

dren were wont to bee called, children of darkneſſe, or children begotten in the darke and in hunger, whoſe parents had not a torch-light carried before them at their marriage; as the interpreters of *Homer* hath obſerved on the fifth Book of the *Iliads*. It was likewiſe the cuſtome of the *Romanes*, that ſome Boy that had both his father and his mother living, did carry a burning fire-brand, made of white Thorne before them that were married, becauſe they were wont to marry in the night ſeaſon, as *Plutarch* ſaith in his *Problemes*. But that which is added touching the Bridegroome and the Bride is cleer enough, namely that it ſignifieth that this calamity ſhall not lie heavie upon *Rome* for ſome time onely, but that *Rome* ſhall have no hope of recovering her ſelf again afterward. This is that which the voyce of the Bridegroome, and of the Bride meaneth, as if it were ſaid, that marriages ſhould never be made more in *Rome*, whereby there might be any propagating of poſterity.

For thy Merchants were the great men of the earth. Here we have three ſinnes of this City related; *Exceſſe* and *Riot*; *Idolatry*, and *the ſlaughter of the Saints*. The riotouſneſſe thereof appeareth thence, in that men are become the Nobles of the Earth, by being Factors and Bawds for her Luſt. Her Prodigality and wantonneſſe muſt needs be intolerable, the Servitours and helpers whereof are growne ſuch ſtately Magnificoes. We have ſhewed before that this is the Merchandize of Soules, and that the Lord Cardinalls, and Lord Biſhops are theſe Merchants. Whom who ſeeth not to be theſe States and Princes, fellowes here ſpoken of, and to be the manifeſt proofs and examples of Romes luſtineſſe and wantonneſſe that cometh of thoſe rank and fat paſtures ſhe feedeth on. *Thomas Wolſey*, that greaſy Cardinall of our Countrey, was not aſhamed to ſay ordinarily, when once the baſe fellow was got a Cock-horſe; *I and my King will have it ſo*. Such proud Creſts and brazen faces do theſe Cardinals put on, by which they may be known who they be, if their bloody hats will not be enough for that purpoſe. And indeed why may they not bear themſelves thus inſolently as they do, when as they ſee, that great Princes by birth make great ſuite to be advanced to this honourable dignity of their, or elſe at leaſt if the Pope will be ſo kind and ſo franke, as to beſtow it upon any of them, they ſee how glad he is to take it as it were upon his knee, & embrace it with both his arms, counting it to be a matter of great glory to him, as if it were the chiefeſt ornament that ſets forth the jeſtie of his Perſon? There have been of old time, many of the Blood-

blood Royal, who have not judged this degree of honour, to be unworthy to bee added to their Noble Desent, to grace themselves and it withall. *Cardinall Pool* was here, who living in *England* in the dayes of *Queene Mary*, was descended from *Kings*. *Cardinall Burbon* that lived in France, was of the *Kings* linage; so also was *Lotharingus* the brother of the *Duke of Guise*. *Albertus Duke of Austria*, and brother to *Rodolph* the Emperour, is now living, and glorying in the Title, and honour of *a Cardinall?* Is not this truely some monstrous great Preferment, that such great Princes as these do not disdain? may they not be worthily counted the Peeres of the earth, who are become men of such high and honourable estate, both by their birth, and by the rich comings in of their Merchadizing trade? But you will say, and see that this is more then true, if you will take a view, how these Swooping and Huffing Prelates take their places in an assembly of States at *Rome*. If any Prince come, whom the *Pope* will in speciall grace and favour admit to sit among the *Cardinals*, what place trow ye is allotted to him? Forsooth he shall sit before the last Cardinall that is a Deacon, and so if it bee a full Court, and a Congregation in State, consisting of all that belong to that Bench, this Prince must think himself graced by the *Pope*, if he sit last but one of all this Rout, even of three-score and eight Scarlet Attendants of the *Scarlet Whore*, as it was to be seen in the yeer 1593. in the example of *Maximilian* the *Prince of Bavaria*, a Countrey high in *Germany*. This is that incredible and intolerable, more then *Persian*, and Pharisaicall Pride of theirs, and yet very well suiting with the Court of *Rome*, where even the Emperours do kisse the feet of the high Priest of *Rome*, and therefore why may not they who are the Privy Councell of the Pope sit higher, and over-top in honour the rest of the Princes? But this pride of *Rome* shall at length have a terrible fall, and withall, it shall helpe to pull down that Mil-stone upon the neck of *Rome*, whereby she shall be pressed down into the nethermost Hell. It is clear enough out of those things which have been said before, how Idolatry hath issued out of this Romish sink-hold, into all the Westerne parts. And we have no need to say more about her murdering of Saints, as which we have touched before; neither is there any man who knoweth not certainely what and how many have been the Massacres of this Cainish generation.

CHAP.

Chap. XIX.

AND after theſe I heard a great voice of a great multitude in Heaven, ſaying Hallelujah, ſalvation, and honour, and glory, and ſtrength to the Lord our God.

2 For true and righteous are his judgements: and he hath condemned that great Whore, which hath corrupted the earth with her fornication, and hath avenged the blood of his ſervants ſhed by her hands.

3 And again they ſaid, Hallelujah: and the ſmoke of her roſe up for evermore.

4 And the four and twenty Elders, and the four Beaſts fell down, and worſhipped God that ſat on the throne, ſaying Amen, Hallelujah.

5 Then a voice came out from the throne, ſaying, praiſe our God all ye his ſervants, and ye that fear him both ſmall and great.

6 And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of ſtrong thundrings ſaying, Hallelujah, for the Lord, that God our Almighty one hath raigned.

7 Let us be glad and rejoyce, and give glory to him, for the marriage of the lambe is come, and his wife hath made her ſelf ready.

8 And to her was given, that ſhe ſhould be arraied with pure fine linnen, for the fine linnen is the righteouſneſſes of the Saints.

9 Then he ſaid unto me, write, bleſſed are they which are called to the Lambs ſupper. And he ſaid unto me, theſe words of God are true.

10 And I fell before his feet, to worſhip him: but he ſaid unto me, ſee thou do it not: I am thy fellow ſervant, and one

one of thy brethren, which have the testimony of Iesus, Worship God: for the testimony of Iesus is the Spirit of Prophesie.

11 And I saw heaven open, and behold a white horse, and he that sat upon was called faithfull and true: and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knew but himself.

13 And he was clothed with a garment dipt in blood: and his name is called THE WORD OF GOD.

14 And the hosts which are in heaven followed him upon white horses, clothed with fine linen white and pure.

15 Out of his mouth went a sharp sword, that with it he should smite the Heathen: for he shall rule them with a rod of yron; for he it is that shall tread the winepresse of the fiercenesse and wrath of Almighty God.

16 And he had upon his garment, and upon his thigh a name written; THE KING OF KINGS, and LORD OF LORDS.

17 And I saw an Angel stand in the Sun; who cryed with a loud voice, saying to all the foules that did flie by the middest of heaven, Come and gather your selves together unto the supper of the great God.

18 That ye may eat the flesh of Kings, and the flesh of Tribunes, and the flesh of mighty men, and the flesh of Horses, and of them that sit on them, and the flesh of all free-men, and bond-men, and of small and great.

19 And I saw that Beast, and the Kings of the earth, and their hosts gathered together to make battell against him that sate on the Horse, and against his army.

20 But

20 But the Beast was taken and with him that false Prophet, that wrought miracles before him whereby he deceived them, that received the Beasts marke, and them that worshipped his Image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth upon the horse, which commeth out of his mouth, and all the foules were filled with their flesh.

The resolving thereof into the severall Contents.

THus farre *have those things been handled which* go before, *or are ioined together with the Ruine of Rome, now followeth that which cometh after it? And that is* a thanksgiving to God *in the foure first verses, and that twofold, one of the confused multitude both at first given to God for taking iust vengeance upon the whore, verſ.* 1. 2. *As also repeated againe, because of the eternity of the same punishment, verſ.* 3. *The other of the Elders and of the Beasts, verſ.* 4. *And so much of the more* full explaning of the fift Viall. *There are two yet remaining*; *the* sixth to be powred out upon Euphrates, *and* the seaventh upon the Aire. *That former is handled in the rest of this Chapter, to the* 20. *verſe. This is continued from thence to the conclusion of the whole Booke*; *There were two parts of that former viall set down Chap.* 16. The drying up of Euphrates, *and* a Preparation to A Battell. *In like manner we have two parts of the explaning thereof laid downe. We shewed that that drying up of Euphrates doth note out unto us the* calling of the Iewes, *which is described in this place first* by an invitement to praise God, *verſ.* 5. *And by* the ioy of the friends and companions of the Bride, *verſ.* 6. 7. *As also by a preparation to the marriage verſ.* 8. *After that by the certainty of the thing it selfe, which he therefore commandeth to be written and put into a Booke, the credit whereof also he confirmeth partly by the authority of the principall author thereof himselfe, verſ.* 9. *partly by his own authority that is a glorious minister, and an holy Angel, verſ.* 10. The preparation to the Battell, *is first* of the Saints, *whose Captaine is Christ himselfe, who is expressed in a diverse representation, and he hath divers names given him that are fitly applied to those diverse resemblances of his. All which notwithstanding are referred either unto* his iustice *in iudgement, or* his valour and prowesse in fighting battells, *as it is shewed verſ.* 11. *He commeth therefore to Iudgement well appointed, both sitting upon a white Horse, and having a name agreeable for that purpose* faithfull and true *indeed and word, verſ.* 11. *As also having* eyes that

flame out like fire, Crownes on his head, *and* a name *that is* unknown, *verſ.* 12. He commeth forth to the Battell *both being himſelfe arayed with a bloody Garment, and called the* word of God, *verſ.* 13. *And having alſo a great* army *to accompany him, verſ.* 14. *And laſtly being furniſhed with warlike Inſtruments, verſ.* 15. *And with a name fit to expreſſe ſuch a portraiture,* the King of Kings, *&c. verſ.* 16. *And ſuch is the Captaine; The* Souldiers *are aſſembled together by the voice of an Herald ſtanding in the* Sunne, *and promiſing certaine victory: verſ.* 17. 18. *Then the army of enemies is gathered together alſo, verſ.* 19. *Being now onely touched in a word, ſeing the preparation and training of it was ſpoken ſufficiently of before, Chapt.* 12. 13. 14. 15. 16.

So much for the more large opening of the ſixt Viall, *which goeth no further then to this preparing of the Battell. The* ſeaventh *and laſt followeth, conſiſting partly in the* deſtruction of the enemies, *partly in* the happines of the Church *after that the enemies thereof ſhalbe deſtroyed The enemies are two,* the Beaſt of the Weſt, *and* Dragon of the Eaſt: *The overthrowing of the weſtern enemy is handled in the other two verſes that remaine of this Chap. both of the* Prince himſelfe, *verſ.* 20. *As alſo of the* Souldiers, *verſ.* 21.

THE EXPOSITION.

After theſe things I heard a voice. In reſolving of this Chapter we referre theſe foure firſt verſes to the *Fift Viall,* that is, *to the Fall of Rome* As wherein we are taught what ioyfull matter of praiſing God the deſtruction of *Rome* ſhall afford to the ſaints. The Angell exhorted them to reioyce above Chap. 18. 20. Now therefore when the matter is once accompliſhed, all the Godly ſhall triumph in good earneſt, and with all their hearts. But ſeing this exceeding ioy of theirs followeth the fall of *Rome*, it muſt needs be that, either that *caſting of the Milſtone into the ſea* is the deſtroying of the Citty, or els, that manner of the deſtruction thereof, is altogether concealed; which yet ſhall happen between that ſigne and this Thanksgiving. The firſt Gratulation is *of a great multitude in heaven,* that is, of a confuſed company of all ſorts of People that ſhall then be converſing in the Church upon Earth. For we abide ſtill in the ſignification of this word that is uſuall in this booke, which will not ſuffer us to refer theſe thinges here ſpoken of to any knowledge that the heavenly ſoules hav of matters that are done upon earth. The Citizens therefore of the Church militant that are abiding in any place of the world whether the Report of *Romes ruine* ſhalbe known, ſhall leape for the exceſſive

ceſſive ioy they conceive, and by meanes thereof they ſhall breake forth into this thankfull acknowledgement of Gods goodnes to his Church in Puniſhing *Rome*.

Hallelua. This is an Hebrue word, ſignifying *Praiſe ye the Lord*, whereby the faithfull do provoke one another to give thankes unto God, and they cheare up their hearts and Tune their ſpirits to performe this duty in the beſt manner, by making this Preface as it were thereunto. True ioy of the Holy Ghoſt, will not endure to be kept and Cooped up in any one mans breaſt and boſome, but it ſtriveth to get companions both for the powring out and imparting of it ſelfe unto them, that they may be filled and refreſhed out of this ſpring of ioy; as alſo that it ſelfe may be the more increaſed and inflamed by this joint reioicing of many good hearts together, that are all baptiſed into one Spirit, and are thereby made able one to inflame and to edifie another. This one word conteineth in it a large Theame, to make abundance of ioyfull matter on. But why doth this heavenly Hoſt ſpeake *Hebrue* at this time? what is there more holines in theſe Letters and ſillables, then in other? Theſe be the Toyes and devices of our Rhemiſh Tranſlatours. Are then theſe and ſuch like Hebrue words as *Oſanna*, *Amen*, *Abba* and the like retained in the Greeke and other Tranſlations, for this end that we might make uſe of them to be ſignes and remembrances unto us as it were of our coniunction with the Holy Church that was in the old Law before Chriſt, namely that we do both beleeve in one and the ſame God and that we doe call upon him alone? This is indeed a profitable uſe that we may make, of theſe words thus retained, and a good reaſon why they are retained but it ſeemeth that the chiefe cauſe why they are retained in this place is becauſe the Church of the Gentiles, ſhall provoke their brethren the Iewes, to Embrace the faith of Chriſt after that Rome ſhalbe once deſtroyed ſeeing that maine impediment ſhalbe then taken away, which did moſt mightily barre up the way from their converſion. For it was not poſſible that the people that crucified the Lord ſhould acknowledge him to be their Lord, as long as Rome flouriſhed, yea or had any being in the world, as which was the Place that gave them power and authority to crucifie him. This is the cauſe why this Hebrue word is ſo often reſounded and rung out againe and againe in their place: The Praiſes that were given to God before in this booke were not expreſſed in theſe words; but ſeeing the coverſion of the Iewes is joined next unto this Gratulation, the ſaints do now upon great reaſon ſpeake in the language of

the Iewes, as with whom they deſire to be made one Sheepfold, and to ſpeake *the language of Canaan.*

Salvation and honour and glory that is, Praiſe, honour and glory to be given unto our Lord for ſhewing forth his mercy and power in ſaving us and in deſtroying our enemies. Glory is a certain high opinion which one hath of a mans excellency for which cauſe it hath the name in Greeke, *Loea doxa*, wherefore in this deſtruction of Rome there ſhall ſhine forth ſo bright a Beame of Gods goodnes and power, that all faithfull men ſhall marvile and be amazed at it. Honour is that worſhip as well inward as outward, whereby we do reverence and extoll ſo great an excellency as we conceive of. It is and muſt be joined ever with glory, otherwiſe all that high eſtimation which we beare in our minds of any man, is vaine and nothing worth, if the performing of duties of honour unto him do not go with it. The vulgar readeth, *Praiſe and glory and virtue be to our God*, Complut. and the kings Bread; *O the Salvation and power and the glory of our God.*

Verſ. 2. *For true and righteous.* This truth in iudgements reſpecteth the promiſe of God; Iuſtice reſpecteth the puniſhing of the enemies according to his promiſe; and their deſerts. The faith in both theſe Attributes of God was utterly periſhed among the wicked of the world, becauſe of the ſlow coming of this puniſhment and Gods deferring thereof; Hence it is that God is now worthily magnified by his People for both theſe reſpects, ſeeing he ſhould now make the world to know and feele ſufficiently (as they would now think) that God is an avenger of wickednes, and that he doth not alwayes wink at the wrongs that are offered unto his People.

Verſ. 3. *And againe they ſaid.* Here is another *Thankſgiving* expreſſed, which ſhalbe made after that the matter is more certainly known to be true and certaine, The *firſt Meſſenger* that brings the firſt newes that the Citty is taken, ſhall poure forth the firſt Praiſes of God; But when as once the faithfull ſhall have heard that Rome is utterly razed down to the ground, without any hope of reſtoring and renewing againe, they ſhall renew their ioy. and withall they ſhall ſing new ſongs of Praiſe to God which they ſhall power out of their freſh ſprings of hearty ioy. The *ſecond Gratulation* is expreſſed in fewer words then the former, perhaps it is recorded ſo ſhortly, to make us ſee the dul diſpoſition of our nature, who at the firſt onſet of a matter are fervent but waxe coole too ſoone.

And the ſmoke thereof Roſe up. That is, now is *Rome* delivered up to be tormented everlaſtingly. For everlaſting fire and torments are declared by the riſing up for ever more; by which kinde of ſpeech we are taught, that the perpetuall remembrance of that puniſhment ſhall be alwayes worthily magnified of all the Godly, as who ſhould have the ſigne thereof, (this ſmoke alwayes aſcending (ever and anon expoſed to their ſight leaſt perhaps it might be buried in forgetfulnes. Here is an alluſion made to the everlaſting torments which the wicked ſhall endure. Therefore this Eternity of the puniſhment that ſhall fall upon *Rome* ſhall yeeld a new occaſion of reioycing unto the Saints. And that not without great cauſe as who ſhall now know for a certaine that the inſolency of the *Curſed whore*, ſhall not onely be abated and ſuppreſſed for the preſent. but alſo that none of them ſhall ever neede to feare it or any harme it can do any more for time to come,

Verſ. 4. *And theſe foure and twenty Elders fell down.* So much for the *Thankesgiving of the mixt multitude* of the ſaints in private. Now followeth the thankſgiving of the Aſſembly of the *faithfull* gathered together ſolemnely, who ſhall openly and Jointly bend their forces to performe this ſame duty of praiſing God. For this aſſembly of the *Elders* and *Beaſts* ſitting together doth reſemble unto us the ſolemne meeting of the whole Church together; Which God the Father accounted to be ſuch and ſo glorious for his Sonnes ſake, as this moſt holy and glorious Quire doth repreſent unto us. And therefore as often as any thing is performed in the name and with the conſent of the whole Church it is expreſſed by this Sacred ſenate of *Elders* and *Living Creatures*, as we have ſhewed Chapt 3. Such therefore as this is ſhalbe the order of giving God thankes that the laſt clauſe and Epilogues of the common Thankſgiving ſhalbe reſerved to the Publike congregations. And ſo it is practiſed by the Church uſually that the private ioy doth alwayes go before that which is common and publike.

That is wont to be ſet on fire with the leaſt rumour of wiſhed report. This is not undertaken, but when matters are thoroughly known and approved to be true Now the *foure and twenty Elders* fall down when the *Living creatures giue glory and thankes unto him that ſitteth on the Throne.* It belongeth to their function to moderate and governe the whole action in the publike aſſembly, the Reſt of the congregation ought to joine deſires with them, and to teſtifie their conſent unto them by adding their common Suffrage in the end. Ac-

cording to this cuſtome here are onely two words related of the whole publike thankſgiving; *Amen, Hallelvia*; As if that former word were ſet here to expreſſe the conſent of the *Elders*, and as if this Latter word were placed here in this order, to be the effect of the whole Thankes which the *Lyving creatures*, do conceive in their prayer. But this order hath been declared more Chapt. 4. Whence we may ſee that the ſame order ought to be underſtood in this place, which is pointed onely at this times. But we may here obſerve that the laſt Songs of the Church ſhalbe onely Songs of praiſe and thanksgiving, which ſound forth nothing but *Hallelvia*. Even as the booke of the Pſalmes, is ſhut up with Hymnes of Lauding God that begin and end with *Hallelvia*. It did of old ſing many dolefull Songs, and Hymnes of a mixt kinde, as occaſion was given, but the laſt act and ſhutting up of all things here, ſhalbe a moſt ioyfull triumph. And thus we have *the funerall of the Citty of Rome* deſcribed, and theſe be the laſt obſequies and funerall ſacrifices, wherewith her funerall ſhalbe celebrated. The day and the yeare can not be ſet down certainly, wherein theſe ſolemnities ſhalbe kept; yet I ſuppoſe it to be cleare out of other Scriptures, that the furtheſt day that they ſhall be deferred at the longeſt is not beyond threeſcore yeares. The ſixteenth Chap. hath taught us, that *Euphrates* is to be dried up, preſently after the *Viall ſhalbe poured on the Throne*, that is, that the *Iewes* are converted after that *Rome* ſhalbe thrown down. Now other places ſeeme to confirme that the firſt calling of the Iewes ſhalbe about the yeare 1650. But it is uncertaine, how long a time before that *Rome* ſhalbe deſtroyed, it is likely that it ſhall be but a very little, while; ſeeing the calling of the new People followeth it immediatly, and as it were at the heeles We have ſeene hitherto how farre the *Vials* have proceeded? The next *Viall is to be powred out upon the Sunne*, which is the thing that is to be expected now every day; with the heate whereof, when *Rome* ſhall be warmed well till it be waxed hot againe by lying in the Sunne for ſome long time, it ſhall draw neere to the Flame of fire, which the *fifth Viall* ſhall bring, wherewith it ſhall be all on fire, and then the Throne ſhalbe defaced, and the ſaints have this matter of reioycing made ready for them, that is here ſpoken of. What meaneſt thou then o *Rome* to be keeping of a merry Iubilee at this time, when as thou hadſt more cauſe to goe and provide againſt thy funerall come? In very deed within the ſpace of one Iubilee, that is, about fifty yeares hence, thou ſhalt make a Iubilee, not ſo much for thy ſelfe to be merry in, as for all gods ſaints that ſhall be then living, whom the ſight

and

and newes of thy Doomeſday ſhall fill with unſpeakeable ioy and glee. Is this then a time for thee to be now giving thy ſelfe to ſurfeiting and Drunkennes with *Balthaſar*, when *Cyrus* beſeigeth the walls of thy Citty, and is even now entred within the Channall of *Euphrates* that ſhalbe drained for the purpoſe? I know that the watch word that an hereticke giveth thee as thou calleſt him, is made no reckoning of by thee, but yet looke more ſeriouſly upon the man or upon the matter it ſelfe rather, if malice will ſuffer thee, leaſt perhaps he whom thou counteſt as an hereticke thou finde him too late to be a true Prophet; yet if thou be ſo obdurate and ſeared up that thou ſcorneſt my voice, let thoſe poore remainders of ſaints which lie lurking within thee if there be any, conſider what I ſay; o You Eleſt ones; to you I ſpeake awake you that have been ſo long a ſleepe, get you away from hence, make all things ready that you may flie away in all haſt, you have been lying too too long in the Dennes of *Sodom*, a ſhower of brimſtone is ready to fall upon it ſtraight wayes unleſſe you convey your ſelves hence forthwith, you can not eſcape deſtruction, give eare to the Holy Ghoſt, who would have you to be fairely warned by this moſt holy booke of the Revelation.

What meane you to let your faith hang upon that crue *of purple Cardinals*, that are the Bawdes of the *Purple*, *whore*, whoſe Eyes God hath blinded up in his iuſt iudgement? If ye will ſuffer this warning of mine to take place with you, you ſhall indeed much refreſh the minds of your brethren whoſe deſire is to have you ſaved, but you ſhall have the fruite thereof your ſelves, even the ſalvation both of your Soules and of your Bodies.

Verſ. 5. *Then came a voice out of the Throne.* Thus farre proceedeth the *fifth Viall*, now the ſixth cometh to be handled. For this exhortation ſtirreth up men to praiſe God for a new matter, and not for *the fall of Babylon*; For to what end ſhould there be a new commandement, and a new triumph made a freſh touching this matter? Now therefore wee are taught, how *the waters of Euphrates ſhalbe dried up* and this was that which followed next after the overthrow of the Throne. Chapt. 16. 12. Hence we learne that that great river is to be turned into dry land, to helpe forward the ſolemnizing of the Marriage, that there might be nothing to hinder the Marriage-gueſts or the new Bride rather, as it is plainly avouched verſe. 7. In thoſe words, *becauſe the marriage of the Lambe is come*; which was the reaſon why we have interpreted that ſixth Viall to declare the calling of the Iewes. Firſt therefore we have the efficient cauſe of this calling propounded, in thoſe words, *a voice coming out of the Throne.*

Which

Which yet is not the voice of the *Father*, but of the *Sonne* as it appeareth by that which followeth. *praise our God:* He commeth out from the Throne, because the Sonne of God, shall bring this marvailous thing to passe, rather by his own power alone, then by any helpe of man; he shall Act this most glorious stratageme himselfe alone, and he shall performe all things that belong to it by his own right arme wholly and fully. Els to what purpose shall Easterne Iewes that are beyond *Euphrates*, be the first of them that shall embrace the faith, who yet are the furdest off from hearing of the Gospell? And yet we are not to look for some sound thundering from heaven, but this voice is the efficacie of the spirit, which God shall send at this time into the hearts of his People so that they shall now be converted unto him with all their hearts, acknowledging, magnifying and Praiseing one true God, the Father, his Sonne Iesus, and the Holy Ghost; as it is in the Scriptures: *I will power out the spirit of grace and prayer upon the house of David*, & upon the Inhabitants of Ierusalem: Zach. 12.10. And, *I will build thee and thou shalt be builded, o virgine Israel*, *& thou shalt be adorned with thy Timbrels: & shalt go forth in the dance of them that be joyfull: For thus saith the Lord reioice with gladnes for Iacob, & Shoute for ioy among the chiefe of the Gentiles publish praise and say, o Lord save thy People, the remnant of Israel*, Ierem. 31.4.7. Now we must observe how imediatly this calling is joined with the *Fall of Rome* It is not severed from it by any transition, but it is laid open to the view of the world presently *after it, as if* it were a matter that sprang from thence. *The Temple was full of smoke, so as no man could go in, till God had satisfied his wrath and wreked it fully upon the whore*; but after that he shall have paid her home as she deserved, then shall he apply himselfe wholly as it were upon an empty stomacke, to worke out the great worke of the Salvation of all his Elect, and to receive his owne people into favour againe, that have been cast out of his favour by so long lasting a banishment. Wherefore if we shall make a right computation of the time, when the Iewes shalbe called, we shall not be farre wide in counting the time of Romes utter overthrow.

Praise our God. No man can praise our God, but he that knoweth him, neither can all men universally do this, but the whole multitude of the Elect only upon the earth, that are endued with the true knowledge of God, can conspire together with joint hearts and voices to praise God: Therefore this inviting of them doth declare that vocation, and a generall one, seing all men are bidden to praise God both universally, and distributively, both the small ones among the Iewes, who because of their new comming to the faith at that

time

time, seeme scarce borne into the world, as also the great ones among the Gentiles, who being grown to more full Age in Christ, have Gotten their ripenesse by means of their long profession, and these shall praise God, because of the conversion of their brethren; *At which time they shall see that, that was not told them, and they shall perceive that which they heard not of*, according to that Prophecy, *Esa.* 52. 15. But as for the *Iewes* themselves, they shall embrace this great mercy of God, towards them gladly and so joyfully, that they shall not be able to satisfie themselves with praising of God, to wit, when they shall see, that they are received at length into favour againe, their eyes being opened to acknowledge the Truth, that they are brought home againe, reedified, and multiplied more then ever they were of old. Then as *Ieremy* saith, *The voyce of thankesgiving shall go forth of them, and the voyce of such as laugh*, Chap. 30. 19. *Then shall the virgin rejoyce in the dance, and the young men and the old men together*, Chap. 31. 13. *&c.* with many other words of the like sort, which serve to expresse the gladsomnesse of that most Pleasant time.

Verse 6. *And I heard as it were the noise.* That is, the Voyce of this new people that are converted to Christ, and which praise God for this goodnesse of his towards them, which is more then they looked for. This is a mighty voyce, because of the multitudes of the people, as also it is very rustling and confused at first, by meanes of obscure rumours, neither is it any more able to be perceived, then the noise of water running, that soundeth confusedly, and yet this voyce not long after shall be terrible, and striking a feare into men like thunder. It may be doubted, whether this be the voyce of the *Gentiles*, as of the friends of the Bride, or of the *Iewes* themselves, which embrace this Calling. The *Gentiles* have learned to sound out this *Halleluja* long before, and now he biddeth them to speake to their brethren, and to stirre them up to praise God with this new showte; The next verse also that followeth, declareth the exceeding great joy of the Brides friends, and doe congratulate her happinesse. But their terrible voyce, that is as the voyce of Waters, and Thunders seemeth to bee of the *Iewes*. And yet it may be a joynt voyce of both People, whether of which soever it be, whether of each of them or of both, we understand from these words that there shall be an *effectuall calling of the Iewes*. Now the voyce calleth men to praise God, because he hath entred upon his kingdome; Christ indeed hath raigned alwayes, but the glory of his Kingdome shall flourish most clearly, as the which was much darkened in former ages, partly by the *Infidelity of the Iewes* partly by the Tyranny of the *Dragon* and *of the Beast*. *Now shall the stone that is*

out out of the Mountain without hands raigne, and this kingdome shall not be destroyed for ever, neither shall it be left to a strange people Dan. 2. 24. He mentioneth the omnipotency of God, in managing of this kingdome, because hee shall declare himselfe to be most powerfull in destroying his enemies, who shall oppose themselves against this kingdome of his with all their might.

Vers. 7. *Let us rejoyce, and be glad.* In these words the Friends of the Bride do seem one to enflame another with spirituall joy; let us (say they) Deck and set out our selves most gorgeously for joy of heart, as men use to do in Triumphs, festivall dayes, and in a common rejoycing together. And indeed it is a matter to be greatly triumphed in by us that be Gentiles, when we shall see our Brethren, that have bin divided from us for so many Ages, with so rufull a divorce, to be now at last ingrafted together with us, into one and the same Body of Christ. Of which joy the Prophets have spoken many things magnifically.

For the marriage is come. For as the former comming of Christ was called a Marriage, *Math.* 22. 2. Wherein he joyned the *Gentiles* to himselfe, and called them to come into his marriage Bed; so it shall be the time of his marriage much more, when he shall take the Jewes into his especiall love and acquaintance againe, who were the first that he made love unto. Hereupon it is not without some good reason said in that place of *Matthew*; as the originall hath it, *He made marriages unto his Sonne*, not one, but more then one, the former in his *first comming*, the second in *this calling of the Jewes*; And this is more plaine in the Greeke Text; where the word, *for one Marriage*, is used in the singular number. The Latines expresse any singular marriage in a word of the plurall number.

And his wife hath made her selfe ready. Both the Sisters, both the *Gentiles* and the *Iewes*, do make one wife, marrying themselves unto *one* and *the same Husband*, as *Leah* and *Rahel* were of old married unto *Iacob*. *Leah* indeed that was the harder favoured, that is, we *Gentiles*, have crept first into his mariage Bed, and are become much more fruitfull also, but the People of the Iewes who are *Rahel*, of a more choyce and singular beauty, shall at length be given unto him, and brought into his Bed, shall also become a mother of most goodly and amiable Children.

Verse 8. *And to her was granted.* Namely to the new spouse, which was utterly bereaved of all this comely array long before. The Church of the Gentiles was most glorious in her first originall; Shee had *a crowne of twelve starres* to adorne her head withall, and all the rest of her Body was clothed gorgeously, *With the Sunne*, Chap. 12. 1.

It

It is not this Church for whom this fine filken dreſſing is prepared but it is that other of the Iewes, which lay before, all forlorne, filthy, naked not having a ragge to wrappe her in, who hath theſe fine linnen garments given her, wherewith ſhe may cover her former deformed nakednes. Now this *fine linnen is Ieſus Chriſt* himſelfe, who is *made ours*, to be *our righteouſnes & our redemption* by imputation; which garment the Iewes, wanted, whileſt that they deſpiſing the Son of God, and his righteouſnes, ſought to eſtabliſh their owne righteouſnes, but at laſt when they ſhalbe ingrafted into him by faith, they ſhall renounce their former hope, and ſhall embrace this ſaving righteouſnes, being clothed once with this one glorious garment.

That he ſhould be arayed with fine linnen He ſaith not, *Fine Linnen was given her*, But *it was granted her that ſhe ſhould be cloathed with fine Linnen*, &c. The difference is this, that by thoſe words it is ſignified, that *fine linnen* is given her of God immediatly, theſe ſignifie that it is given mediatly, that is, by meanes of faith. This *fine Linnen* is both *Pure* and *bright*; Pure in regard of Iuſtification, becauſe it doth preſent us unblameable, and unreproveable before God, free from any ſpots or blot. *Bright* in reſpect of the glory which it bringeth to a man both before God, who makes us heirs of his eternall Kingdom becauſe of this purity of his Sonnes, which is made ours alſo before men, to whom it ſheweth forth our adoption, by thoſe moſt goodly and gliſtering fruites, thereof, which it doth make to offer themſelves readily unto the view of men, by meanes of the Holy Ghoſt working together with us, and within us.

For the fine linnen is the righteouſnes, or iuſtifications of the Saints. See how diſtinctly, and exquiſitely the Holy Ghoſt ſpeaketh in this place; for he ſaith not, that the Juſtifications of the Saints are fine linnen, but contrarily, that *fine Linnen*, are the iuſtifications, and that not of the wicked, as a man is, when he is firſt converted to God but of the ſaints, that is, all iuſtifications, even of thoſe in whom Piety doth moſt of all ſhine forth, doth not flow from a mans ſelfe and from inherent matters of his own, but ſticketh in the outward garment that commeth unto him from without, namely in Chriſt and his righteouſnes, whom we put on us by faith alone. It is a moſt plaine and unanſwerable place of Scripture, to confirme the Doctrine of iuſtification by faith onely; which I would have you (o ye Popiſh People) all the ſort of you to conſider of Diligently, that ſo you might at laſt renounce your Blaſphemous Pride of heart, and might fetch true ſalvation from thence, where it can onely be obtained what, will ye thruſt upon God the meritts of the ſaints, and think to ſtoppe his

mouth ſo? Out upon theſe fil hy menſtruous garments? This fine Liunen here ſpoken of, is given us to be our iuſtification; this Cloathing that will make us ſtand with boldnes before God, is not woven of our ewne virtues; No compariſon can more clearely ſet before our eyes, the imputation of righteouſnes by faith, then this of a garment doth, which is ſo often uſed in the Scriptures. But will ſome ſay, why doth he ſay, iuſtifications rather then iuſtification? not at all to deſtroy the only *righteouſnes of faith*; but ſeing the word here put for righteouſnes is an argument whereby a man proveth him ſelfe to be righteous, as it is uſed Chapt. 15. 4. And there is a double argument hereof; one *before God by faith*, in which reſpect *Chriſt* is this *white Linnen of the Saints* Chapt. 3.4.& 7.13.14. Another *before men by the workes of ſanctification* becauſe of this double proofe and Evidence of our *iuſtification*, the Holy Ghoſt, uſed the word *Iuſtifications* in the plurall number, that ſo he might compriſe that in this one word, which he declared in the former verſe by the two words *Pure* and *bright*. For the workes of holineſſe, if they be taken as they are ſevered from the righteouſnes of faith, are not pue, or if the righteouſnes of faith be conſidered a part from works of holines, it is not bright and ſhining forth. For it lieth hidden within, farre from the eyes of men; Neither of them therefore can be called *iuſtifications* ſeverally, but both of them are to be joined together for the expreſſing of the force of this word that is put in the plurall number; And indeed they that have this fine linnen Clothing given them, have both theſe iuſtifications found to be in them. Verſ. 9. *Then he ſaid unto me write*. Who is this that ſaid thus? Not he that ſitteth upon the *Throne*; For the *Elders* worſhipped him verſ. 4. But it was not lawfull to worſhip him that ſpeake here; as who is the *fellow ſervant of Iohn*. It is therefore ſome *Angel*, who hath this office committed unto him, to ſeale & confirme this Prophecy. Firſt therefore he biddeth *Iohn to Write*; by which ſo ſolemne a commandement, he teacheth him, that it is ſome great & unwonted matter which he is enformed of now. We do commonly commit to writing matter, the authority and credit whereof, we would have to be confirmed to all poſterity, in which regard the lawes were wont to be ingraven in braſſe, and to be fixed in ſome publike place of old; As alſo God himſelfe ſpeaking to Ieremy touching this very ſame matter ſaith, *write thee all the words which I ſpeake unto thee in a Booke*, Ierem. 30. 2. As if God providing for our infirmity, ſhould give us, as it were regiſters and Bookes of remembrance, out of which we might more confidently challenge him, and claime matters at his hands, if he ſhould ſeeme to forget his promiſe.

But

But yet *Iohn*, is not onely confirmed hereby, but the event is reſpected, as we have ſeene before out of the like places, as if it ſhould come to paſſe, that ſome publike writing ſhould be ſet forth by the authority of ſome holy man, which ſhould moſt plainely ptove it, that this is no new matter, but ſuch as hath been foretold by God, ever ſince the ttme of the furtheſt Ages that have been, and therefore that the Goodnes, and truth of God are to be acknowledged, and magnified therein. But what is that that he is bidden, to write? *That they are bleſſed, who are called to the Marriage ſupper of the Lambe.* This is a mervailous matter, and ſuch as was never heard of before, that they are all bleſſed who are called. Of old this rule tooke place, *many are called, few are choſen*, which thing alſo the Examples of former Ages hath taught us, when as the outward calling ſucceeded not ſo happily among the Gueſts, that were invited of old, who refuſed to come when they were called. But now there is to be a diverſe manner of calling from that. All that are called now, ſhall come willingly, neither ſhall they pretend ſlight mattes by way of excuſe, as thoſe men did who were invited formerly Math. 22. But now there ſhalbe ſo great efficacy and grace of the ſpirit, that they ſhall obey at the firſt hearing. For ſo ſaith the Prophet Eſay, *Before ſhe travailed ſhe brought forth, and before her paine came, ſhe was delivered of a man Childe; who hath heard ſuch a thing, who hath ſeene ſuch things? ſhall the earth be made to bring forth in one day? or ſhall a Nation be borne at once; For aſſoone as Sion traivailed ſhe brought forth her Children*, Chap. 66. 7. 8. So Pſal. 110: 3. *Thy people ſhall come moſt willingly of all other in the day of thy armies, with the Holy beauties, out of the wombe of morning, the dewe of thy youth ſhall come unto thee* Many ſuch places of Scripture might be brought to this purpoſe. and perhaps it would be profitable to bring them, at leaſt for this end that our writers might have occaſion thereby given them, to conſider more diligently of theſe places, from the right interpretation whereof I feare me, that we wander, when as wemake them to ſpeake of things that be paſt, whereas they doe foretell of things yet to come. This ſentence therefore which is commanded to be *writen takes away* all Scruple from *Iohn*; He might have thought on the former obſtinacy of this Iewiſh Nation, and might have doubted of their converſion in that regard.

But the Angel biddeth him caſt away this care and feare, and telleth him that this people ſhalbe ſo greatly willing and deſirous to come, that it ſhall ſuffice onely to have called them. It is to be obſerved, that the Iewes are here and elſwhere commonly, ſaid to be men

that have been called, for ſo is the participle here put in the preterperfect tenſe, as alſo math. 22. 3. 4. 8. When it is applied to the Iewes; And hereby a certaine prerogative ſeemeth to be noted, which the Iewes have before others in their calling, as who have been called from the firſt beginning of the world. But the *Gentiles* are ſaid to be men that are called, in the preſent tenſe, becauſe they were firſt called at the comming of Chriſt, or rather from the time of his death. And this difference ſeemeth to be obſerved in this Revelation alſo, whereupon thoſe who are ſaid to ſubdue the *ten Kings*, having the *Lambe for their Captaine*, are called thoſe that *are called, and choſen*, who as it is certaine, are the faithfull among the Gentiles.

Theſe words are true. This is the ſecond confirmation of this matter taken from the principall author thereof; as if it were ſaid, Looke not upon one that relateth ſomewhat of mine own head, but know that it is the decree of the moſt high God, as thou haſt heard even now with thine own eares. *verſe* 5. But the naturall placing of the words as they lie in the Greeke hath great force in it, which is loſt if they be tranſpoſed, thus; Theſe true words, are the words even of God himſelfe, that is, they containe in them a moſt divine, excellent, and certaine Truth. For ſome words of a man alſo are true, but the trueſt words we ſpeak have ſome infirmities lying under them. We alwayes ſpeak out of the earth, *Iohn* 3. 31. There is therefore a kind of excellency given to this Truth, which appeareth not, if we change the order of the words. It is no ſtrange matter to ſay, that the words of God are true.

Verſ. 10. *And I fell before his feet.* Why doth he fall down now more then before time? what was he ſmitten with the Majeſty of an Angel? But he had been now of a long time acquainted with ſtrange and mervailous ſights; Whether is it becauſe of the joy that he tooke in hearing of the converſion of his own Nation? So indeed it ſeemeth to be; For *Iohn* being raviſhed with the pleaſantneſſe of this Prophecy, as it is cleare he was, by the anſwer of the Angel, in regard of the ſudden joy with which he was carried away, he would have given greater worſhip, to the meſſenger of ſuch welcome newes, then was meete.

See that thou. It is a defective ſpeech, for, ſee that thou do not worſhip me; hereby the grievouſneſſe of his ſinne is ſignified. For he maketh ſuch haſt, that he maketh not an end of the Sentence for haſt. Even as we are wont, to ſtay a matter from proceeding with ſome ſudden cry and noiſe, or elſe with the hand, when as the matter will not endure delay in ſpeaking. He confirmeth his prohibition, by a double reaſon; firſt becauſe the miniſters of Chriſt have equall dignity, between themſelves, *I am* (*ſaith he*) *thy fellow-ſervant*, and not thine onely

onely and of the other Apostles, but of thy brethren also, that have the Testimonies of Jesus. The function of every one of us that be in the ministery is equall. They that preach Christ, and salvation by him; are of equall dignity with them, that foretell of things to come; The office of preaching is to be compared for worth, with the office of Prophecying, this is the meaning of those words that are in the end of the verse; *For the Testimony of Iesus is the Spirit of Prophecying.* The second reason is, because adoration belongeth to God alone; worship him, saith he, to whom alone such worship is due. I why tremble you not at the hearing of these words (O you popish Idolaters) that teach and practise adoration of Angels and Saints, you sweate like Bulls with casting about for Reasons why the Angel did forbid adoration in this place as if he himselfe had not rendred most evident reasons thereof in his own words. But what are the reasons you bring? They are these two. First, because ever since that Christ hath taken our nature upon him, the Angels are afraid to see it lye prostrate before them, as *Gregory the Great* will have it, and then because besides this dignity of having our flesh assumed, wee men have another prerogative also before Angels, to be ministers of Christ, to be Prophets, and messengers of the Doctrine of the Gospell, and to be martyrs to suffer for it: Be it so. Perceive ye not how you are wounded and stabbed with your own swords? If Angels feare to see our nature lie prostrate unto them now that it is assumed by Christ, why do you throw down our nature before stones and Painted Images without making men to tremble at it any more then marbles, and yet Angels must be in an horrible taking in themselves? If they will not have themselves to be worshipped by the ministers of Christ, then at last be afraid and ashamed to play the wicked wretches any longer as ye do, and have done many a day, or at least acknowledge your selves to be ministers of the Divell and Antichrist rather as ye are, then of Christ as you would be thought and called.

And thus we have the first calling of the Jewes explained more fully then before, which shall come to passe shortly, as which *Daniel* describeth by counting and setting downe the time certainly wherein it shall be. *Chapt.* 12. 11. and which *Ezechiel* saw, shadowed out unto him in the Vision of the dried bones which were moved with a great and mighty noise shaking together of themselves, which also presently after that were covered with sinewes and flesh. Chap. 37. 7. 8. As we will shew beneath more fully god-willing.

Vers. 11. *Then I saw heaven open.* It having been explained how *Euphrates* must be drawn dry, or rather to what end, namely, that the

Iewes

Jewes may have nothing to hinder them, when they returne into their country againe; now the Holy Ghoſt goeth forward to the other part of the *ſixt Viall*, that is, *to the Preparation of a battel*, the *Captaine* whereof is firſt deſcribed. Now ſuch a portraiture is drawne of him, not onely as he muſt needs have to fit him to this battell, but alſo ſuch as declareth the whole eſtate of things that ſhall bee from this very moment of time, to the end of things. It is no new courſe that the Holy Ghoſt taketh to deliver unto us a ſhort and compendious Prophecy of the whole ſtate of his ſoule in the perſon of Chriſt alone. He is not changed, but onely ſo farre-forth as it is convenient for his Church to have him changed. Therefore in this new reſemblance, as in a looking-glaſſe, we ought to behold the face of Chriſt the Spouſe, and we are ſo much the more diligently to conſider of it. This marvailous *Viſion* is ſeene in heaven that is opened, that is, in the *holy Church*, whoſe moſt renowmed and gliſtering glory, ſhall be now made moſt manifeſt unto all men, as above the notable dignity and excellency of the firſt Church of the Gentles, ſuch as it was to be ſeene in the times of the Apoſtles, and ſtraight after, which was ſignified by the doore opened in the heaven; Chap. 4. 1. But this is a more ample glory then that, as heaven is here ſet open not by ſome little doore that goeth into it, but by whole great gates, yea, by the whole walls rather, as I may ſay, there being nothing to hinder men from beholding the full Majeſty thereof, as farre as it can be ſeene upon earth.

And behold a white horſe. It is not to be thought, that Chriſt will come forth in any viſible forme; Theſe things that are now in acting, are farre off from the laſt comming of Chriſt, as it ſhall be made manifeſt, by the expoſition following, but he ſhall openly put forth and exerciſe ſo great power in the adminiſtration of his kingdome, as this reſemblance deſcribeth him to have: The whole deſcription conſiſteth of foure members. In each of theſe, we have both his *furniture* and his *name* giuen us to conſider of. In this firſt part his furniture is *a white horſe*, his name is *Faithfull and True* in his ſayings, The likeneſſe ofwhich things with that *viſion*, Chap. 6. 2. hath made certaine men to ſuppoſe that this is the ſame viſion with that, by meanes of which errour they ſhuffle all together, but theſe *viſions* differ much both in the times and in the matter and meaning, That white Horſe was ſent out when the Church was in the beginning of her race, and at the barriers. This commeth when ſhe is towards the end of it; and at the Gole as it were, That come out preſently after *Iohn*, when *Trajane* and the next of his ſucceſſours flouriſhed, This is not ſeene but after the overthrowing of *Rome*. There the confuſed multitude of all the faithfull

faithfull was conſidered, here the converſion of the Nation of the *Iewes* onely is handled; Herein though they agree, that the *white Horſe* doth in both places ſignifie *Chriſt*, that triumpheth by meanes of his *Truth*, at that time bringing the *Gentiles* under his obedience, at this time reſtoring at length unto his favour, and the joy of his ſaving truth, his own people that had been ſo long lying in obſtinacy. For which purpoſe he beareth a very fit name, whereby he teacheth us, that he will now at laſt make it known to all the world *how faithfull and true he is*, in performing his promiſes, and that none of the things though never ſo ſmall ſhould fall to the ground, which he foretold by the Prophets to be fulfilled in the laſt dayes touching the reſtoring of this Nation. Such therefore ſhall Chriſt ſhew himſelfe to be, thus notably ſet forth with theſe glorious Enſignes, when he ſhall firſt ſet upon the firſt converſion of this People.

The faithfulneſſe of Chriſt in accompliſhing this Promiſe, ſhall ſeeme to have quite periſhed, in regard of the long delay that he hath uſed therein, but he ſhall at length ſhew himſelfe to be as good as his word, yea, he ſhall not onely fulfill all that he hath promiſed, but he ſhall ſeeme to have added a moſt plentifull increaſe of new joy, to that which he had promiſed of old.

And who judgeth and fighteth righteouſly. So doth *Th. Bez.* tranſlate the words interpoſing the relative (*Who*) as if all theſe words ſerved to make up his name together with the former; And yet the reſt of his names are wont to be expreſſed more contractedly in other places, but the meaning is all one, ſeeing it is all to one effect, whether hee be called ſuch by his name, or be found to be ſuch indeed. The words have this force properly, and he judgeth and fighteth in righteouſneſſe; where the conjunction Copulative may be a Caſuall; as if theſe words did render a reaſon both of the *white horſe*, and *of his name* alſo, and were ſet next after them by way of an Interpretation, thus, *hee ſiteth on a white horſe*, becauſe hee fighteth righteouſly, and his Name is *faithfull and true*, becauſe he judgeth righteouſly. And theſe words are ſpoken in reſpect of his owne people, and are taken, as it ſeemeth out of *Pſal.* 96. 10. 13. Where *to judge in righteouſneſſe, and in Juſtice*, ſignifieth to rule and governe his people, by framing and compoſing their life to righteouſneſſe, and juſtice, and that not onely in regard of outward actions, but alſo as touching the inward renewing of their hearts, which dependeth upon the regeneration of the ſpirit, whereby wee are created anew according to the Image of God, as *Calvin* explaineth thoſe words of the Pſalme excellently.

These words therefore declare the effectuall power, which Christ shall now put forth abundantly, in the calling of the *Iewes*, they declare also his power in protecting his People, and keeping them safe from all their enemies as against whom he will Wage warre, recompencing unto them sevenfold into their bosomes, according as all their malice and wickednesse have deserved.

Verse 12. *And his eyes were as a flame of fire.* These words containe the second part of the Description of Christ, where he is said to have *eyes like a flame of fire, and many crownes on his head; but his name is said to be unknowne to all men save onely to himselfe.* As touching his eyes, they are most sharpe, piercing into all things, which like unto a flame burne up whatsoever it is, that hindereth the sight thereof: doe make darknesse it selfe to be bright and lightsome, and cause the most hidden things that are to be seene openly. What can be hidden from such eyes as these? Such shall Christ appeare to be by delivering his people from those darke Dennes and deepe Dungeons where they shall bee lurking at this time in any place of the world, and by restoring them to the light of his Truth, in so much that this sharpe and eagle eye of Christ in the beholding and gathering together of his people, shall be a matter of great astonishment unto all the world; at which time that word of the Lord shall bee fulfilled, *I will say to the North, give, and to the South, keepe not backe, bring my sonnes from farre, and my daughters from the end of the earth*, Isay 43.6. He hath *many Crowns*, to expresse those many singular victories, which the *Iewes* at their first giving of their names to Christ shall obtain over those sundry nations, wherin they lie scattered which shall withstand their conversion as much as they can. But why is his name unknown? That we might know, that in this calling of the *Jews*, that great mystery lieth hidden, at which S. *Paul* cried out, *O the depth of the riches, both of the wisedome and knowledge of God, how unsearchable are his judgements, and his wayes past finding out.* Rom. 11.33. &c? The Apostle entreateth in that place of this selfe-same matter here in hand, namely of the hardening of the Iews for a time, and of their calling and restoring again, which should be at last the time appointed. all which matter he shutteth up with this admiring exclamation at the wisdome or God, avouching therewithall, that no sharpnesse of wit, or deepnesse of reach that is in any creature, can comprehend the infinite depth of this mystery. In like sort this vision, that foreshewth a certain choice, and separation that shalbe made of the Elect people from others, in the calling of the Iewes, after that the fulnesse of the Gentiles shal come in,

doth

doth describe unto us by an unknown name, yea a name that can not be known by any creature, because no creature can Possible finde out by any meanes, the exceeding greatnes of this *Iustice* and *mercy* of the Lord. Let us therefore adore this *name*, which must needs be kept from the knowledge of every created understanding, because of the highnes and incomprehensiblenes thereof, Onely let us observe, how things agree together namely how the conversion of the Iewes, doth proceed in like manner from the unsearchable wisdome of God, as their reiection, and the receiving of the *Gentiles* into thir roome, did proceede from the like fountaine long agoe.

Vers. 13. *And he was clothed with a garment dipt in bloud.* So much for the description of the *Captaine*, as he is gathering of his people. Now followeth another manner of description of him, as *he is making warre*; Now he taketh this Person unto himselfe, for this cause, that by fighting in a iust quarrell, he may not onely put his people in security, and set them free from feare of any outward warres, that shalbe made against them, but also that he may make them live happily at home, by ruling and governing all things amongst them, in the most iust and commodious manner that may be. His resemblance for this purpose consisteth, in his *bloody cloathing*, and his *Name: That word of God.* For after that this conversion of the Iewes shalbe once begun, and there shalbe some happy increase of the Christian Religion for some yeares together. Then shall there be raised up an exceeding great, and a deadly warre, such as never was in any record. The *Turke* shall rage as if he were mad in the *East*, the *Beast and the false Prophet* in the *West*, both of them shall do their worst, even to roote out every foote-step of the Truth; as *Daniel* prophesyeth evidently touching the *Turkes*, Chapt. 11. 44. 45. and 12. 11. and Ezech. Chapt. 38. and 39. And as it is recorded of the *Beast* and his companion, towards the end of this Chapter. Then shall Christ offer himselfe to be seene in this manner, as this portraiture describeth him, namely arayed in this bloody garment like a warriour that shall be all over wringing wet with the blood of his enemies.

And this is that time which *Esay* cometh to foretell, when he saith *Who is this that cometh out of Edom, with red garments from Bozrah? Wherefore is thine apparell red, and thy garments like to him that treadeth in the Wine-presse*; Chapt. 63. 1. 2. Very worthily shall Christ be seen sprinkled with the gore blood of his slaughtered enemies. And in very deed the Iewes shall then be of more tender and melting hearts, ready to be desolved into teares, such as the Prophet describeth them, and foretelleth that they shall be in the Chapters

that follow after that. His name is fitted very conveniently to this time, *That word of God*, which the World ſhall then know to their coſt, to be moſt true, when, he ſhall have performed all thoſe things at length, which are delivered in the Scriptures. It made a mocking ſtocke almoſt *of the word of God* before this, as it doth alſo at this day becauſe it ſeeth both the promiſed bleſſings, and the threatned curſes of God to be deferred ſo long; yea the Citizens of the Church began to be in a mammering, and to doubt of the credit thereof; where upon that complaint is made in the Prophet, *The Lord hath forſaken me, and God hath forgotten me*, Eſay; 44. 14 As if Gods promiſes in his word were nothing els but ſtately, ſwelling and lofty words onely, that have no ſubſtance in them, to deceive men withall, which in the end had come to nothing. Chriſt therefore ſhall now teach men in very deed, that there is not the leaſt jott and Tittle of it that hath been ſpoken in vaine, and that ſhall not be fulfilled; This deſcription of Chriſt agreeth to the ſeaventh Viall, under which that voice ſhall be heard ſaying *It is done*. Chapt. 16. 17. *and when the Miſtery of God ſhalbe fullfilled*. Chap. 10. 7. untill which time the Perfect accompliſhing of things that are foretold is reſerved, and then ſhall the authority of the word of God flouriſh in the greateſt glory thereof that ſhalbe in this world, when as the moſt conſtant Truth thereof, ſhall in every thing be plainely perceaved.

Verſ. 14. *And the hoaſts which are in heaven.* Here we have the laſt part of the deſcription of Chriſt; where his furniture is conſiſting partly in his Souldiers in this verſe, partly in his weapons and inſtruments of warre; verſ. 15. His name is, *the King of Kings, and Lord of Lords*, verſ. 16. This army ſeemeth to be levied, and addreſſed rather for a Triumph, then for a Battel; For what ſhould *white Horſes* do in a Battell, what uſe is there of white and pure linnen. An helmet, an a Brigantine were fitter for this purpoſe, And indeed ſo ſtandeth the matter; for this preparation is made for a triumph, not for a pitched feild; For when the weſterne and Eaſterne enemies ſhalbe at length vanquiſhed and deſtroyed, by meanes of that battell that was ſpoken of immediatly before, the Church ſhall have a great and glorious peace granted unto it, and ſuch as no rumour of troubles ſhall ever interrupt againe after that. Then ſhall all the Sonnes of God keepe a perpetuall triumph, when all thoſe ſhalbe taken away for ever, that ſhould raiſe up any troubles againſt them as it ſhalbe made more cleare out of the expoſition following.

Which are in heaven. That is, the Cittizens of the Holy Church upon

on the earth; All these making one sheepefold, shall follow their onely Pastour Christ, *they are clothed with white and pure fine linnen*, for that cause which we have spoken of at the 8. verse.

Vers. 15. *And out of of his mouth went out.* When once the Victory shalbe gotten, it shalbe alwayes kept inviolable, neither shall there ever be any feare of warre that shall be raised up againe our *Captaine* being so disposed and provided, that he both can and will also easily and at pleasure, curbe and keepe under all his enemies when they are once subdued in the former Battell. *For a Sword comming out of his mouth*, shal punnish them forthwith, as he threatned the Church of *Pergamus*, above *that he would fight against them with the sword of his mouth if they would not repent.* Chapt. 2. 16. Whereby it is signified, either that the enemies, are to be destroyed according to the sentence that is denounced against them in the holy word, when as they shall be punished in such manner as the word hath set down or els at least that they shalbe brought to that passe, that they shalbe made to obey those lawes which the word shall prescribe, and that whether they will or no. This latter sense seemeth to agree better with this place, seeing at this time, all nations shalbe at the Churches command, and that at a becke, requiring and taking lawes and ordinances from it, whereby they may be governed. These nations therefore shalbe smitten in this manner. But if any shalbe so rebellious for all this, that he will not yeeld obedience he shall be tamed with his iron rod, that is, he shalbe kept under and shall have a hard hand held over him; but if still he shall go on in his contumacy, and will not suffer himselfe to be bowed or broken with any ordinary meanes though there should be many of these rebels who should conspire together to resist his government in a notorious wicked manner, yet they shalbe cast like clusters of Grapes into the Winepresse of his wrath, and there they shalbe troden in peices. Wherefore his enemies shall never have any power, to get head againe, but they must now be held under the yoke necessarily, while the world lasteth Complutensis and the Kings Bible read, *A sharpe two edged Sword goeth out, and he treadeth*, in the present Tense, which teach that the Punishment of wicked men shall not be deferred any longer as before, but they shall presently pay for their wickednesse being to be troden down with great fury, as Grapes in the Wine-presse; Esay 63. 3. Lamen. 1. 15.

The wine-presse of the wine of his wrath. Because the Punishment of the wicked shalbe no lesse pleasing to God, then the Drinking of plea-

ſant wine is to them that are athirſt. That muſt needs be performed ſtoutly and thoroughly, which a man taketh great pleaſure in doing. The puniſhment therefore of wicked men ſhall be grievous and horrible, ſo as they be made to pay deare to the uttermoſt for their daintis, wherewith they have beene glutted in former times, ſee *Deut.* 28.63.

Verſe 16. *And he had upon his Garment, and upon his Thigh.* This name is written upon his Garment, becauſe it ſhall be manifeſt unto all men at that time, that Chriſt is the ſupreme king, which thing was not ſo evident to the world in former Ages. The Chriſtian profeſſion was ſpread abroad long agoe into all the world; how miſerably did the Heathen Emperours nip it in the head, when it firſt began to ſpring forth; From that time how many and miſchievous wayes did the Pope of *Rome* indeavour to deſtroy it utterly? Neither hath he given over his old courſe at this day, having for a Companion in the buſineſſe now gotten the great Turke, though each of them aimeth at the ſame maine end by a divers meanes. Certainly ever ſince the time that Chriſt hath been made known unto us Gentiles, he hath ſeemed not ſo much to raigne, as to live in a miſerable bondage; And yet he hath alwayes given us ſome good proofe and argument of this kingdome of his, even in the middeſt of all theſe miſeries, that the Church hath endured, in that he hath preſerved the Church from periſhing in ſpight of all enemies though hee have ſuffered it in the meane while, to be ſubject to the lawleſſe luſt of theſe enemies, and by meanes thereof to be overwhelmed almoſt with all kind of calamities and diſtreſſes. But now at laſt the contrary ſhall be openly knowne to all men. Chriſt himſelfe ſhall take the government of the whole world upon earth into his owne hands, and ſhall give it over unto his Church. Then ſhall that time appeare, *when the Stone that is cut out of the mountaine without hands, ſhall breake Iron, Clay, Silver and Gold in pieces, and ſhall obtaine a Kingdome, which ſhall not be deſtroyed for ever, neither ſhall it be left unto a ſtrange people,* Daniel 2. 44.45. And this is more evident by the name that is written upon his Thigh; as it were in the lower parts of the body, and as it were in the feet. For the Scriptures are wont to call all that which is beneath the belly, by the name of the Feet, as we may ſee, *Gen.*49.10.20. Therefore he hath this name written in this Part of the body, not onely becauſe that which is the loweſt and pooreſt thing belonging to *Chriſt*, ſcarce comming neere his feet, is higher then that which is the higheſt among men, ſeeing Monarches were the enſignes of their Empire

Empire upon their head, in their Crownes and Diademes, but Christ carrieth a higher Title upon his Thigh, then any Monarch ever did; I say it is not for this cause onely that this title is set in this part of his body, but especially because this shalbe the time, wherein Christs feet, that is, his Church shall have the dominion. Before this time his feet were like fine brasse burning in the furnace, though free from all maine hurt, Chapt. 1. 15. but now after this fiery Triall is over, they shall enjoy a most ample Kingdome; Then shall Christ honour, *the place of his feet*, as it is foretold, *Esay* 60. 13. This is that Kingdome which all the Prophets doe extoll so with such eloquent and lofty speech, *There shall be no end of this Kingdome*, but after that it shall flourish upon earth, it shall be translated hence into heaven at last, at the second comming of Christ. Thus therefore the foure names of Christ, comprehend the whole Estate of the Church from the calling of the Iewes, to the last end of all the things. All which time may be distinguished into three moments, the first whereof goeth before the Battell, that shall be fought with the *Beast*, and the *Dragon*, to which the two first names with the whole furniture belonging to them are applied. The Second is during the time of the Battell it selfe; which is noted out unto us by the third name. The third is all the rest of the space from the time of the victory, till Christ shall come to Iudgement, to which the fourth most mighty name doth agree.

Verse 17. *Then I saw a certaine Angel standing in the Sunne.* Thus farre goeth the description of the *Captaine*; now the Holy Ghost commeth to describe certaine of the *Souldiers*, that must encounter with the *Beast*. These are mustered by the voyce of an Herald *standing in the Sunne*, who is a different Angell from him that poured out the Viall upon the Sunne; For this is he that shall plague the Anti-christian Synagogue, by interpreting the Scriptures. That other shall sound an Alarum to the battell, by stirring up the Saints thereunto. Neither shall he that poureth out the *Vial* stand in the Sunne it selfe, but being seated somewhere else, he shall cast abroad his liquor upon it. This Angel, as it were, sitting downe in the Charret of *Phabus*, takes up his standing within the Compasse of that great light. But will some man say, how shall we be able to conceive even in our thoughts of any such thing as this? I thinke that we may fetch a light to find out this Sunne here meant, out of Chapt. 12. 1. Where we heard that the *woman was clothed with the Sunne*, that is, that she glittered on every side round about, with the most cleare light of the Scriptures, with the cleare knowledge whereof she being adorned as

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it were with a goodly garment, came forth abroad, and layd her ſelfe open to the view of the world. Now one may be ſaid to ſtand in his clothing, as *the Spouſe ſtandeth at the Kings right hand in Gold of Ophir*, Pſal. 45. 10. This Angel therefore ſhall be ſome Citizen of that particular Church, which ſhall ſhine forth moſt gloriouſly, by the approbation of the very ſacred truth, and reſt ſhall be the naturall daughter of *that woman that is clothed with the Sunne*. We know that there is not the ſame purity of all the particular Churches, which profeſſe Chriſt, but that one drinketh in more dregges, then another. But this Angel ſhall be a member of that moſt intire, and moſt chaſt congregation of all the reſt, which above others ſhall ſhine with this glorious array. And he is not one of the converted Iewes, of whom we have begun to ſpeak right now, but it is a weſtern Angell, ſounding an Alarum to a battell againſt the *Beaſt*, and the *falſe Prophet*, that are the Plague and the Bane of this part of the world which we inhabite. And it ſeemeth that all the chiefe ſtreſſe and violence of this laſt Battell, in the Weſt, ſhall be turned againſt that *holy Congregation*, Which we ſaid right now to ſtand gliſtring in the Sunne. For which cauſe a Citizen thereof, ſhall make this loude Alarum rather then any other, and he ſhall call the reſt of his brethren in other Churches, to take and to Divide the ſpoile as conquerours rather then to skirmiſh, and to fall to bloody blows for the victory; Out of which words thus opened we may in ſome ſort underſtand what that place is, called *Armagedon* in the *Weſt*, of which mention is made, Chapt. 16. 16. Namely, that it is ſome ſuch particular holy Congregation or City, which is to be the place where this battell ſhall be fought; For ſuch a place is that *hill of pretious fruits* that *mountaine full of holy pleaſures*, of which God maketh more account, then of all the delightſome things in the world. And it is very likely, that after that *Rome* ſhall be overthrowne, that the *Pope* will ſeate his Chaire againe at *Avinion*, (but I know nothing certainly touching this matter, onely I follow my owne conjecture;) but if he be ſeated there what place will he ſtraine to overthrow more gladly, or readily, then his Neighbours of *Geneva* that dwell in the Country of *Savoy*, who together with their Allobrogicall Genevating diſcipline, have been a heartgrieſe unto him and his Followers for theſe many yeares together bleſſed be God for it, who ſhall then be an Eye-ſore, yea an eye and heart Torment unto him and them? And indeed I will ſpeake this boldly, yet without diſpraiſe of any other holy Reformed Church, howſoever I know that all who hate Reformation, will malice me

for

for ſpeaking ſo, the Sunne of this part of the World where we live Shineth in and from that litle place; and I am ſure there is no godly heart, that will not earneſtly ſtrive with God by prayer, that this Sun may alwayes ſhine there and breake out thence into all the World more and more brightly. Neither let my repeated admonition be ſuperfluous *which thou haſt, leaſt another take away thy Crown.* In the meane time our hearty prayers ſhall not be wanting unto the Lord for thee, *that the Sunne of righteouſnes may alwayes ſhine* upon, *thee* and drive far away all darkeneſſe.

Saying to all the foules which did flie by the midſt of heaven We have obſerved before, Chapt 8.13. and 14.6. That the word in the Greeke tranſlated, *the middle of heaven*, ſignifieth *place between heaven and earth*, as it were the midle Region of the Aire where *Meteors* are ingendred, and that it doth not ſignifie the middeſt of heaven in the length of it, which the *Aſtronomers* call *Merides*, the point where the Sunne is at Noone-day; and therefore that this word ſerveth to decypher out unto us, the imperfection, and the impure Purity of thoſe men, who have eſcaped out of the horrible filthineſſe of groſſe ſuperſtition, by the *knowledge and acknowledging of the truth*, and yet they have not attained to ſuch Purity, as was meete for theſe that dwell in heaven. The *Angell of the Sun* calleth all theſe to take part in dividing the ſpoile, as who are all of them the Schollers and foſter-children of the ſame truth, howſoever it flouriſheth not a like among them all, in equall ſanctimony, and integrity. Out of which we underſtand, that howſoever one or two, or ſome few of the congregations, ſhall profeſſe and practiſe ſincere piety, at the time when this warre ſhalbe waged with the *Beaſt*, yet the moſt of them, even of thoſe that are of reformed Religion, ſhalbe found ſuch, as either never have attained to full amendment of things that be amiſſe, or els they have thorough their owne negligence, and careleſneſſe, fallen ſo farre backe againe, that they come farre ſhort of the holineſſe of a pure and undefiled ſpouſe. And who ſeeth not that this declining and decaying takes place every day more and more. There are ſome perverſe and refractory men, who will not acknowledge this difference at this time, but they to whom it is granted to meaſure every thing by the onely rule of truth, do both ſee and bewayle many ſhamefully falling from heaven, and others alſo as meteors hanging yet in the clouds.

Come and gather your ſelves together. He calleth them to a Feaſt, and to a merry meeting; The deſtruction of wicked men, which they are moſt worthy of, is in Gods account as it were a moſt ſumptuous

Banket, where there is ſtore of Royall Cheare.

Verſ. 18. *That ye may eate the fleſh of Kings.* It is very like that the *Ten Hornes* which ſhall hate and burne up the *whore of Rome*, ſhall hate the *Beaſt* alſo, which was wont to be the minion and the darling of the whore. Theſe Kings therefore that ſhall joine their forces with the *Beaſt*, are not the *ten Kings* ſpoken of chapt. 17. Neither ſhall there be *ten Kings* onely in the time of *Antichriſt*, ſeeing there ſhalbe others to be found beſides them, who ſhall lend the *Beaſt* their helping hand; But we may underſtand by that which we have ſaid before, how vaine and ſenſeleſſe ſuch dreames as theſe are. To let theſe paſſe therfore, the *Angel* being now ſure of the victory, calleth his brethren to the ſpoile, and biddeth them fly together, that they may take their fill of the booke and pillage of their enemies, and becauſe variety in great Feaſts doth moſt of all delight men, he ſetteth before them ſundry kinds of dainty diſhes; *the fleſh of Kings, of Captaines*, &c. This is like to be ſuch a Royall feaſt, that a man ſhall not be able to know, what dainty morſell to be doing with firſt, there be ſo many choice ones. Such a meales-meate is prepared by *Ezechiel*, but the cates of it are made of the fleſh of the Eaſterne enemies onely, Chapter 39. 17. 18.

Verſ. 19. *And I ſaw the Beaſt.* So much for the Preparation of the Saints. Now followeth the muſtering of the wicked together, and firſt of thoſe that be in the *meſe*, with whom the firſt encounter ſhalbe: The chiefe Commanders and Captaines that theſe men ſhall have are the *Beaſt* and the *Kings*. For the *Pope of Rome*, after that *Rome* ſhalbe ruinated, ſhall ſeate himſelfe elſewhere, for a few yeares, to wit *Avenion* which is the Popes peculiar City, or at *Bononia*, or ſome where there abouts. But he ſhall not Survive Rome for any long time after that, not above five and fourty yeares at the moſt, as it may be gathered out of the diligent comparing of other Scriptures. Neither ſhall he be deſtitute of all aide from the Kings, when he ſhal quite be bereaved of his Princely Chaire, but ſome *Kings*, namely of the *earth*, that is, worſhippers of wicked ſuperſtition, ſhall take his part ſtill who gathering and joining all their forces together, againſt Chriſt and his holy members, ſhall enter this combate, ſetting their whole Reſt, and trying their laſt fortune upon it, as deſperate wretches uſe to doe. They *ſhall* come together to *Armagedon*, that holy City, that hill that is ſo fruitfull with dainty and pretious things, the *Angell* whereof *ſtandeth in the Sunne*; as it is verſ. 17. Out of which it is manifeſt that all that Preparation to warre, which the Holy

Ghoſt

Ghoſt hath compriſed together. Chapt 16. 13. 14. &c. is of diverſe enemies, who ſhall fight their Battells ſeverally, firſt of the *Beaſt*, and the *falſe-Prophet*, and then of the *Dragon*.

Verſe 20. *But the Beaſt was taken.* So farre goeth the Explaining of the *Sixt Viall*; The Seaventh and laſt commeth now to be unfoulded and opened more fully. And this doth firſt deliver unto us the deſtruction of the enemies of Chriſt, and of his Church; and firſt of the *Beaſt* and of his Armies. The *Beaſt is taken*; being as it were catched in ſnares and intangled ere he be aware of it, as wild beaſts are taken which runne into the Netts and ginns ere they know where they be. So much doth the word *epaiſte* intimate that ſignifieth to take. And indeed we know, that, *The Lord raineth Down Snares upon the wicked*, as it is Pſa 11. 6. Whereby their feete are taken in ſuch places, where they leaſt of all feared any ſuch matter. The *falſe-Prophet is taken together with this Beaſt*; both which being joined together do teach us, that the *Pope at Rome*, (for ſo perhaps he will be ſtill called, after that the City of Rome ſhalbe laid waſt) ſhall now at length be utterly deſtroyed, both in reſpect of his *Civill power*, which maketh him be called *the Beaſt*, as alſo in reſpect of his *ſpirituall*, becauſe of which he is called *the Falſe-Prophet*. The Holy Ghoſt ſpeaketh of him, as if he were two diſtinct perſons, becauſe of that double wickedneſſe of his, for which this *man of Sin* is famous in all the world. but when I ſay the *Pope of Rome*, I do not onely underſtand that particular man, who ſhall ſit in that Chaire of Peſtilence, at that time, but the *State it ſelfe* alſo and the *order of Popes*, which ſhall then ſo wholly and for ever periſh, that there ſhall be no remainders of it left ſtanding. Onely ſome hateful remembrance thereof ſhall abide, in that the impiety thereof hath been the utter and eternall undoing, death, and deſtruction of ſo infinite a number in Body and Soule.

Who wrought Miracles. There was mention made of the *falſe Prophet* before, chap. 16. 13. But becauſe we had a naked name, onely of a man there, that no man might be ignorant, whom he meant by this name, the Holy Ghoſt doth deſcribe him here by infallible markes, that there might be no place left for doubting any more. *Who* (ſaith he) *wrought miracles, with which he ſeduced thoſe that received the marke of the Beaſt, and that adored his Image.* In which words he teacheth us moſt manifeſtly, that this *falſe Prophet* is that *ſecond Beaſt* of which we read, chapt. 13. 13. &c. Let the Popes proctours therefore and men of law looke well about them, and let

them ſee, whether they do not proclaime open defiance againſt the Truth, when they ſay it and ſtiffely maintaine it, that *Antichriſt* ſhall raigne but three yeares and a halfe, before Chriſt ſhall come to his laſt Iudgement and that he is a ſingular Perſon? All men acknowledge that either this *ſecond*, or that *firſt Beaſt is Antichriſt*. Both of theſe flouriſhed long before that the dignity and majeſticallneſſe of the *whore of Rome* began to be abated and taken down. Beſides both of theſe *Beaſts* ſhall be remaining alive, for ſome yeares after the overthrow of this *whore*, as it appeareth manifeſtly out of this place. What ſhall we thruſt up all this time either within the ſpace of three yeares and an halfe, or els within the narrow compaſſe of one mortall mans life. But the things which have been ſaid touching the time of *Antichriſt* upon the ſeventeenth Chapter, are ſo certaine and cleare, that no man can doubt of them, no hardly though he would.

Theſe were both caſt alive. As *Corah, Dathan, Abiram* were ſwallowed up alive, and as they ſunke into Hell, when the Earth brake aſunder. The deſtruction of the Popedom is to be very horrible. The Holy Ghoſt maketh a manifeſt difference between the Popes puniſhment, and that of the reſt of the Crue, that ſhall fight on his ſide. It would have been well for him, if he might have been burnt up in the ſame fire with the world, but he ſhall be plagued more greivouſly, that he may be made a ſpectacle and an hiſſing to all the world.

Into a lake of fire. Into the ſecond death, that is, everlaſting death, as it is chapter, 21. 8. But how can the *Popedom* be caſt into the fire? That which is proper to men, is transferred to the ſtate and condition of men, whereby that is declared, that we have ſaid before, namely not onely that the perſons of the Popes are to be tormented and puniſhed greivouſly, but that the *Popedom* it ſelfe is to be utterly aboliſhed, ſo as it ſhall never riſe up againe; even as they alſo who are thrown down to Hell, can not looke for any returning or deliverance from thence. Certainly we may conjecture, and that not raſhly, by this ſtrange and unuſuall manner of the Puniſhment that ſhalbe inflicted upon the *Beaſt*, that God will demonſtrate it by ſome viſible Signe; how damnable and hatefull a thing he hath alwayes accounted the Popedom to be. And this is that deſtruction which was foretold Chapt. 17.8. Where it was ſaid, *that the Beaſt ſhould go into deſtruction*; Whereby he ſhall receive a iuſt reward and vengeance from God, for all his Antichriſtian Tyranny.

Verſ. 21, *And the remnant were ſlaine with the Sword.* So much of the

the deſtruction of the *Prince and Captain* of all miſchiefe; now in theſe words the puniſhment of his forces and ſouldiers that aide him is ſpoken of. And theſe have another manner of puniſhment, not ſo horrible at leaſt in ſhew as his way. *They ſhall be killed with the ſword of him that ſitteth upon the horſe*, That is with the word that commeth out of his mouth; as if it were, ſaid, they ſhall ſuffer ſuch puniſhment as is threatened in the word againſt thoſe who are Diſobedient, and will not be ſubject unto the Truth. As it is Ierem. 5. 14. *Behold, I will put my words into thy mouth as fire, and this people ſhall be as wood for it to conſume.* What Singular matter then ſhall there be in the deſtruction of the Pope? For he ſhall be ſlain alſo with his ſword. It is true indeed; but the word doth threaten divers puniſhments according to the quality of mens ſinnes, the moſt grievous plagues to the greateſt ſinnes, and lighter puniſhments to leſſer ſinnes. Perhaps becauſe the Popedome ſhall be deſtroyed farre more horribly, then we do think it ſhall be, it is exempted out of the common ranke of puniſhments not that it is not foretold and denounced in the word, but becauſe perhaps it is leſſe conſidered of by us, how great a puniſhment that is which is denounced againſt the popedome, and becauſe we ſuſpect it ſhall be more ſlight, then the event will prove it to be. Or elſe it may be, as we have ſhewed at the 15. verſe, that theſe ſouldiers after that they ſhall be diſcomfited, and ſhall begin to feel the dint of the ſword to make havock amongſt them, ſhall yeeld up the victory to the truth, ſhall acknowledge themſelves to have the worſt, and ſhall be willing to put their necks under the yoke of Jeſus Chriſt.

And all the fowls were filled full with their fleſh. The victory being once gotten; the Fowles come flocking to the prey, & fill themſelves with the carkaſſes that are ſlain, till they be glutted, and till they ſurfet again with eating. That whole Nation that was ere-whiles belonging to the popes Territory, ſhall be ſubject after that, to the government of the Reformed Church. Every Country that ſhall live under the tutorage and ſchooling of that truth, that is of the purer note, ſhall have a part of thoſe Dominions ſubdued unto them which were given to ſuperſtition before. And this is that which ſeemed to be ſignified by the *birds that are glutted with this ſlaughtered Army*. And thus we have the full end and iſſue of the *Pope* and *Popedome of Rome*, plainly laid down before our eyes; and hereby we ſee that they ſhall ſurvive the City for ſome few years but they ſhall be ſo much the more miſerable at laſt, becauſe the City had ſome left alive to ſolemnize

lemnize her funerals, and to performe all her last duties with weeping and howling, But the *Pope* shall have none remaining alive that shall bewaile his case, and mourn for his overthrow, but *he shall be buried as an Asse is buried*, without any hiring of woman to mourn, or any other such solemnity that is used at burials. And thus at length we see how that prophetical parable is to be fulfilled, touching those *guests who were called to the wedding*. Mat. 22. Out of all doubt those good and bad ones which were callled out of the high wayes, are the *Gentiles*, that imbrace the calling to the profession of the Gospel, after that the Jewes have refused to come. Among those, *that man which had not a wedding garment*, is the *Church of Rome*, which despiseth the righteousnesse of faith and takes no care, nor makes reckoning to be clothed with the merits of Christ by imputation. The *King* at his entrance in, spying out this Church that hath a filthy ragged garment of her own upon her, not that which he onely liketh and alloweth of, doth now at length command his servants, to bind her hand and foot, and to cast *her into utter darknesse, where shall be weeping and gnashing of teeth*. For Christ speaks not there of any singular man, bet collectively, of an huge multitude of people, as the conclusion of the Parable teacheth us, where it is said, *that many are called but few are chosen*, Verse 14. And out of all these things we understand at last also, that glorious comming of the Lord, at which, and wherewith S. *Paul* hath foretold, *That this man of sin shall be abolished*, 2 Thess 2. 8. is not his last comming to judgement, but that whereby he shall call and take the Jewes into the communion of the holy Church; at which time indeed, his kingdome shall flourish most gloriously, and shall infinitely surpasse all brightnesse of the former times, as it shall be made more clear by those things that follow. After that the *Pope* shall be destroyed, the *Turke* also is to be rooted out, and many other things are to be acted upon earth of singular importance.

The twentieth Chapter.

AFter I saw an Angel comming down from heaven, having the key of the bottomlesse pit, and a great chain in his hand.

2 And he tooke the Dragon, that old serpent, which is the

the Divell, and Satan, and he bound him a thouſand yeeres.

3 And caſt him into the bottomleſſe pit, which he ſhut up, and ſealed upon him, that he ſhould deceive the nations no more, till the thouſand yeeres were fulfilled: for after that he muſt be looſed for a litle ſeaſon.

4 And I ſaw ſeats, and they ſate upon them, and judgement was given them, *and I ſaw* the ſoules of them, which were beheaded for the witneſſe of Ieſus, and for the word of God, and which did not worſhip the Beaſt, neither his Image, neither had taken his marke upon their foreheads, or on theire hands, and they lived and raigned with Chriſt a thouſand yeeres.

5 But the reſt of the dead men lived not againe, untill the thouſand yeeres were fullfilled: this is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power: but they ſhalbe the Prieſts of God and of Chriſt, and ſhall raigne with him a thouſand yeares.

7 And when the thouſand yeares are expired, Satan ſhalbe looſed out of his priſon.

8 And ſhall goe out to deceive the nations, which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell, whoſe number is as the ſand of the ſea.

9 And they went up into the plaine of the earth, and they compaſſed the tents of the Saints about, and the beloved city, but fire came down from God out of heaven, and devoured them.

10 And the Devill that deceived them, was caſt into a lake of fire and brimſtone, where *was* both the Beaſt, and alſo that Falſe Prophet, and they ſhalbe tormented day and night for ever more.

11 Then I ſaw a great white throne, and one that ſate on

on it, from whoſe face fled away both the earth and heaven, and their place was no more found.

12 And I ſaw the dead both great and ſmall ſtand before God: and the bookes were opened, and an other book was opened which is *the book* of life, and the dead were judged of thoſe things, which were written in the books, according to their workes.

13 And the ſea gave up the dead which were in her, and death and hell delivered up the dead which were in them, and they were judged every man according to their works.

14 And hell and death were caſt into the lake of fire: this is the ſecond death.

15 And whoſoever was not found written in the booke of life was caſt into the lake of fire.

The Logicall Reſolving of it into the ſeverall Contents thereof

THe holy Ghoſt having thus ſpoken of the deſtruction of the Beaſt, *he goeth on now to ſpeake of the deſtruction of the* Dragon; *the Hiſtoricall prophecy whereof being the Epilogue and laſt Act of the whole warfare of the Church, as it is ſubject unto dangers, and diſtreſſes he doth firſt of all make a briefe rehearſall of the principall matters, that have been ſpoken of before touching the Dragon, and then he teacheth his laſt overthrow* by a new Prophecy. *The rehearſall is made according to the three moments of time wherein the* Dragon *hath his being in the world, the firſt, when he was taken and apprehended, verſ.* 1. *and the beginning of the* 2. *The* ſecond *when he was bound and chained up in the end of the ſecond verſe. The* third *when he was to be let looſe againe and how long ſhall be looſed, in the end of the* 3. *verſe. And all theſe things being firſt ſet downe more conciſely, are repeated againe and opened more at large afterwards, and withall the ſtate of the Church is repeated, ſuch as it was thorough each of theſe moments and Periods of the* Dragon. *In the firſt, wherein he was apprehended, the* Saints *were ſmitten with the Sword and beheaded, at the beginning of the fourth verſe; In the ſecond, wherein he was bound, the eſtate of men was unlike; for the Saints raigned for a thouſand yeares, (which was the time of the Divels impriſoning) both in reſpect of the ſouls which were ſlaine in the former Period, as alſo in reſpect of thoſe which lived for the preſent upon the earth, during all that time, who encountred with the* Beaſt,

and

and would not come under his yoke in any ſort, in the ſame verſe, the reſidue of men did not live again throughout all that time, but being deceived by the ſubtilties, & couzenages of the Beaſt, *they lay, as it were dead and buried in their errours, verſe* 5. *The third Period which is the time of the Dragons looſing, relateth both the eſtate and Condition of the Elect, and the furious rage of the Dragon let looſe, and revived, ſtorming and playing the Divell again. The Elect when once thoſe thouſand yeers were ended, lived and roſe up again, and that not in a little number as they did in the ſecond Period, but in a far greater and more huge multitde, for they forſake the errors of the Beaſt, & were converted to true Piety. And this is called* the firſt reſurrection, *and they are pronounced bleſſed that have a part in it, becauſe of their Prieſtly and regall dignity, and becauſe of the long time of their raigning with Chriſt. verſe.* 6. *The Rage of the Dragon revived again after that impriſoning of him for a thouſand yeers, verſe.* 7. *He did muſter Souldiers, both certain for their name,* Gog, *and* Magog, *and infinite for their multitude, verſe.* 8. *He did make havock of all things far and wide, and he did compaſſe* the tents of the Saints *with a ſiege, in the beginning of the* 9. *verſe. And thus far reacheth the repetition of the former Ages. That which followeth from that time, is to come, which is both his endeavour againſt the holy City, and the utter deſtruction, both of his Army in the end of the ninth verſe, as alſo of himſelf, verſe.* 10. *And thus far of the* deſtruction of the enemies; *after this* the felicity of the Saints *is handled, wherewith the Church ſhall gliſter glorioufly when it ſhall over-live all theſe calamities. And this felicity thereof is explained two wayes, both by laying open the gathering of the Saints together, in the reſt of the chapter, and then by the laying out their happy eſtate when they ſhall be thus gathered, in the Chapters following. The gathering of them hath both a preparative, and an execution. The preparation is of a Iudge ſitting upon a great Throne, verſe* 11. *The execution is partly a generall and ſummary one, againſt thoſe who are to bee iudged, where the forme of the iudgement is ſet down, which is out of certain Books wherein their works are recorded according to which they be iudged, verſe.* 12. *And the manner of preſenting them before the Tribunall of the Iudge, which is called a Reſurrection, verſe* 13. *Partly a particular one and by name, againſt death and Hel, and thoſe who were not found in the Booke of Life, verſe.* 14. *and* 15.

THE EXPOSITION.

And I ſaw an Angell coming down. A man may ſee by the Commentaries of the Interpreters, how greatly they are puzled and

toyled in the Interpretation of this Chapter; but above all the reſt the Popiſh Commenters do moſt pittifully vexe themſelves therein, as to whom it is like an intricate Maze and Labyrinth, whence there is no winding of a mans ſelf out. So are all the other parts of this book alſo, as wherein they wander and rove hither and thither; neither can they finde any paſſage out any where, and ſo indeed the caſe muſt needs ſtand with them, when as they have not the truth for their guide; The Expoſition of the former part of this book, whereof a rehearſall is made in this Chapter for the greateſt part, will as I hope make all things eaſie, and ready unto us. To the end therefore that in this calling of things paſt to memory, thoſe matters which have been delivered ſcatteringly before as touching the *Dragon*, might be now ſet under one view, and ſo might bee the better underſtood, the Holy Ghoſt ſpeaketh firſt of all touching his Apprehenſion. The which declareth unto us briefely and by conſequence, that he was ſet looſe before this, and that he raiſed ſuch troubles during that time, as he is wont to do, when his reines are let go, and hang looſely upon him. Out of which it may be eaſily conjectured, what was the condition of the Primitive Church, as long as this Whirle-winde might turn all upſide down at his pleaſure. But his rage was bridled at laſt, and his power was cruſhed by the Angel, of whom we have a deſcription in this place. We have learned out of the former Chapters, who this *Angel* is, namely that it is *Conſtantine the great*, who being borne once, and that the Male Childe of the Church, and waging war in his Mothers Quarrell againſt the Tyrants, the Heathen Emperours. The *Dragon*, is ſaid *to come down out of heaven*, bringing ſuch helpe with him as was not looked for, as it is, Chap. 2. 6. 7, &c. So the *Angel* being to fight againſt the *Whore*, and to come upon her before ſhee was provided, was ſaid *to come down out of heaven*, Chap. 18. 1. *He hath the Key of the bottomleſſe Pit*, that is, power to open it, and to ſhut up the *Dragon* in it, but not to ſend out the Helliſh ſmoke; in which reſpect alone, the *Angel of the bottomleſſe Pit* had a key given him, Cha. 9. 1. There is great difference then between theſe two keyes. This great chain, are the foundations that he layd for the Chriſtian liberty to be built, with which he held the *Dragon* as it were tyed in chaines during a long ſucceſſion of Chriſtian Emperours, ſo that he could not ſtir himſelf to make ſuch troubles againſt the Church as he had done. For now heatheniſh men had all paſſage ſhut up from them, to come to the higheſt government of the Empire, or if any of them ſhould get up to it by fraud, as *Iulian* did, yet they were ſo bound and fettered with this

chaine

chaine, that they could not exerciſe their former inhumanity.

Verſ. 2. *And he took the Dragon*, that is, he overcame him in open field and fight, *Chap.* 6. 15. And when theſe Tyrants were overcome, the power of the *Dragon* began to faile him, as when ones legs faulter under him through impotency, neither could he enterpriſe any ſuch matter any longer, as he had done in former times; The Heathen Emperours are entitled by the names of the *Devill himſelfe*, as they were alſo, *Chap.* 12. 9. To which the articles alſo are joyned, becauſe they were the chieftaines, and principall inſtruments of the Devils wickednes, and therfore they are by right called by his name whoſe virulent, malitious & miſchievous nature they did ſo expreſſely reſemble, as they were alſo the helping cauſes of the malicious and miſchievous effects thereof. A man beareth his name worthily, whoſe manners and diſpoſition he reſembleth and imitateth. This apprehending then of the *Dragon*, doth intimate unto us all, the firſt Period of time, which reached from the dayes of *John*, and ſomewhat before untill the reigne of *Conſtantine the Great*, the laſt part thereof being put for the whole Period; For ſpeaking now of the taking of the *Dragon*, he would have to be underſtood that he ranged and courſed it up and downe freely and at his pleaſure before this, plotting and practiſing as much miſchiefe as he could, as we have heard in the opening of the Seales, *Chap* 6.

And he bound him a thouſand yeeres; That is, he ſet up and brought in ſuch a manner of government, as left the open enemies no power to Domineere and tyrannize in and over the Church, as they had been accuſtomed to do in former times, and his government being begun by him, was extended, and did continue for a thouſand yeeres afterwards.

And this is that ſecond Period, in which the *Dragon* was bound, that is, the Heathen Emperours were ſuppreſſed and kept from raigning, even till the yeer 1300. But I call this Period of the *Dragon*, becauſe it is not that juſt ſecond Period of the whole *Prophecy*, that is, of the Trumpets, which the holy Ghoſt aſſigned and made before. For this is of a longer extent of time; and exceedeth that of the *Dragon* two hundred and threeſcore yeers and more. The Hiſtory of the *Dragon* hath ſome things in it that is proper to it ſelfe, neither is to be tied ſtrictly to that rule. His binding is more ancient then the time when the *Trumpets* began to be ſounded, as which came to paſſe under the *ſixth Seale* at the yeer 304. As hath been ſaid, *Chap.* 6. 12. and 12. 7, 8. 9. But the Trumpets gave their firſt ſound in the *Nicene Councell*, *Chap.* 8. 7. And brought the *Dragon* a ſetting looſe from

his Prison, *Chap.* 9. 15. We understand therefore now, that this Second Period here spoken of, is proper to the *Dragon*. And that it agreeth not with the Trumpets, either in the beginning, or yet in the end: *Ribera* the *Jesuit* measureth the times, for the most part, by the proper signification of the words, as if the *five moneths of the Locusts*, the *three yeers and a halfe of the Raigne of Antichrist*, and yet he will have these thousand yeers to be taken indefinitely, for the whole space of time that lasteth from the death of Christ, to the time of Antichrist; and indeed very many of the interpreters both old and new are of this opinion, at least for the beginning of this computation. But why did they not consider, that the *Beast*, which is *Antichrist* himself, did raign all this time of the thousand yeers, wherin the *Dragon* was bound? The time therefore of his imprisoning was not to be ended at the beginning of Antichrists raigne; but this was rather to be begun together with that. And I will not now stand upon that bar and bound, which the holy Ghost had set and fixed so fast to keep out all such interpretations as this; *Chap.* 4 1. *I will shew thee the things, that must be done afterwards*; which words do forbid us to look back to the time past and they teach us that all the prophecy which is recorded in this book after this, respecteth things to come, and that after the Age of *John*. Besides the hanging together of all the parts of this Prophecy, as we have seen heretofore, will not suffer us to make that beginning, as the which disturbeth all with such a confusion, as there is no way to wind our selves out of it. But shall we think, that the Devill was bound, at that time, when he raged most cruelly in the persons of the first Emperours among the Heathen? when shall we then say that he was loosed, if he lay then shackled in prison? which the Jesuit bringeth out of those words of *Iohn*, *Chap.* 12. *Now shall the Prince of this World be cast out*, belongs not at all to this matter, seeing that place is to be understood of the spirituall power of the Devill, that was then forthwith about to be destroyed by the death of Christ, but this binding of his which the *Revelation* speaketh of, is the restraining of this tyranny over the bodies of the Saints, as it is evident out of the beginning of the fourth verse of this Chapter, where the soules of the Saints that raigned after the Devill was cast into prison, are the Soules of such as were smitten with the Sword, by the Devill, and that doubtles when he was raging in his mad fits most outragiously, which was before he was chained up. And what other calamity can this be, but that which proceeded from the cruelty of the Heathen Emperors? Therfore neither the beginning, nor the end of these thousand yeers is calculated aright by the Iesuit.

Vers. 3.

Verſ. 3. *And he caſt him into the bottomleſſe Pit*; This Pit is the Earth, as it is manifeſt out of *Chap.* 12. 13. Where it is ſaid, *that, when the Dragon ſaw himſelfe caſt out into the earth*, which yet is not ſo called according to the cuſtome of our common ſpeech, but as it noteth out earthly men, who are numbered among the Citizens of the Church in name and Title only. There was a woe alſo denounced, *againſt the inhabitants of the Earth, and the Sea, becauſe the Devil came downe among them*, as it is in the ſame *Chap. verſ.* 12. He was now to make his abode among theſe kind of men alone, and he was to exerciſe his Tyranny againſt them only, as we have expounded it in that place.

And he ſhut him up and ſealed upon him. Namely the doore, or the ſtone, or ſome ſuch matter, *as they made the Sepulchre faſt, ſealing the ſtone*, Matth. 27. 66. And hereby it is ſignified, that the Devill was committed to moſt ſtrait keeping, as it were to cloſe priſon, ſo as he had no leave given him once to look abroad. Not becauſe he ſhould be vacant from his devilliſh imployments all the time of theſe thouſand yeeres, for he ſhould work mighty trouble both in the *Land* and in the *Sea*, as we have heard out of *Chap.* 12. 12. And as we know it came to paſſe indeed by thoſe things which have beene recorded, *Chap.* 8. 9. and *Chap.* 12. but becauſe he ſhould have no power at all over the Holy Church, againſt which he ſhould ſpend all his ſpight in vaine; he caſt indeed a floud againſt the woman, but he loſt his labour; For both the earth miniſtred help unto her, and ſhe fled into the Deſart, out of the reach of the Chain with which the Dragon was bound; as it is *Chap.* 12. 15. &c.

That he ſhould not deceive the Gentiles any longer. The Gentiles are alſo taken ſometimes in this book for the Citizens of the falſ Church who had their dwelling in the outer-moſt Court, and in the Holy City for two and forty moneths: *Chap.* 11. 2. He ſpeaketh not of theſe Gentiles now, but of ſuch as were wholly ſtrangers from, and enemies unto the Chriſtian Religion, ſuch as the bloudy Tyrants of *Rome* were before the dayes of *Conſtantine*: ſuch kind of enemies as theſe, ſhould practiſe no miſchiefe againſt the Holy Church by the ſpace of theſe yeeres, as which they ſhould not know in what part of the world it kept, howſoever other fierce enemies ſhould handle the Church moſt cruelly in the meane time, *Chapter* 12. 17. &c.

For after that he muſt be looſed for a little Seaſon, that is, after thoſe thouſand yeeres be expired, the Devill ſhould be looſed againe

againe. In these words the third Period is set downe, that falleth into the beginning sixth Trumpet, when as the most *Barbarous Turke* casting away all feare of the Roman Empire, which he saw to be left forsaken of the help of the Western forces, and to be undone within it self by means of sloathfulnesse, riotousnesse, and contentions, begun to play the Tyrant again in an horrible manner against the Church also, and not onely against the false Church, but against the true one also, which began then after a long space of time to plunge, and as it were, to look out of her lurking hole in the Desart, whether she had fled, though she deferred her ful return thence til many ages after. At that time the Devill being let loose, granted not the true Church one houre of Truce, but as soone as the truth began to come forth abroad at the year 1300. he stirred up the enemy therof, to vex, by all means he could. The *Turke* therefore invadeth the Dominions belonging to the Empire, passeth over into *Europe*, heapeth up victories, defaceth the Majesty of the Roman authority, carrieth away all with himselfe like a most violent floud, neither is there any fortresse found to be so strong at this day, that can keep out and resist his fury. But the time of this tyranny is but short, namely for *an houre, a day, a moneth, and a yeere*; that is, about three hundred ninety yeares, if we measure a yeare by twelve moneths, and each moneth, by thirty dayes, according to the accompt of the two and forty moneths, and of the three dayes and an halfe, *Chap.* 11. If we follow the accompt of Iulian moneths, this wicked Kingdom shall not be prolonged any more then seven yearts by this accompt, being then to be utterly extinguished, not having any footstep of the Turkish power to remaine unshaken, as shall be said afterwards.

Ver. 4. *Then I saw seats.* Hitherto reacheth the concise repeating of the History of the *Dragon*; the same is handled now a little more fully, having the state of the Church joyned unto it, and repeated together with it, wherein it is shewed how it fared with each of those Periods of the *Dragon*. The two first whereof are very elegantly intimated by the selfe same words; for seeing *Seats are seene to be set* after the binding of the *Dragon, and the soules also of those that were smitten with the sword appeare sitting upon these Seats, and judgement is given unto them*; by the same words it is signified, that the first Church was miserably afflicted, before that that deadly enemy was cast into prison. For the Church had no Throne set for it, no judgement given it, but it lay trampled upon the ground, so as many of her members were made to lose their lives for the truth, for

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the expreſſing whereof, *that cry of the Soules* ſerved, which required vengeance at Gods hands againſt thoſe moſt ſavage tyrants, *ch.* 6. 10, 11. All that time therefore that reached from the time of *Iohn* to *the binding of the Devill by Conſtantine*, was the time wherein the ſword, flames, tortures, and all kind of bodily torments did make havock of the godly, as it is here very pithily intimated by one word. Againe the ſame *Thrones, and judgement that were given to the Saints, after that the Dragon was put in hold by Conſtantine*, declare the notable outward felicity, that the Church enjoyed during the time of the ſecond Period, after ſhe had at length gotten the Emperours to be her Patrons and protectors. For theſe are not the Thrones of the Saints raigning in Heaven, as the Ieſuit will have them, thus caſting himſelfe upon many abſurdities, but they be the *Thrones* of ſuch as live upon earth in better eſtate in reſpect of the open enemy, then they did before; for to what purpoſe ſhould the Kingdome in the heavens be bounded with a thouſand yeeres? Or why ſhould they begin to raigne, after the Devill was chained, as if the Kingdome in Heaven were not perpetuall? Beſides thoſe are choſen and taken into this Kingdom, which were quite dead for the ſpace of thoſe thouſand yeers, as it is in the next verſe, which cannot be underſtood of the Kingdom in Heaven, whither unleſſe the ſoules of them that depart doe flie forth-with, they can never come thither afterwards. But we ſhall have this point more plainly opened at the next verſe.

And they ſate. It may be tranſlated tranſitively, and perhaps it were better to have it ſo, *they placed*, for thus the Conſtruction goeth on eaſily if theſe accuſative Caſes that follow be joyned with this Verb thus; *the ſoules*, and *them which did not worſhip*, after this meaning; *And I ſaw Thrones, and they placed upon them both the ſoules of them who were ſmitten with the ſword, as alſo them that did not adore the beaſt; and all theſe had judgement given them, and they lived, &c.*

And judgement was given unto them; God dealt with his ſervants according to his juſtice, by reſtoring them to liberty, & puniſhing their enemies for their cruelty; as contrarily judgement is ſaid to be taken from a man, when he is overwhelmed with injuries, & they that offer them carry them away ſcotfree, as *Iob* complaineth; *the Lord liveth who hath deſpiſed my judgement, &c. Ch.* 27. 2. & 34. 5. Or elſe to have judgement given, may belong to a Kingdom, as it is uſed by the Pſalmiſt, *O God, give thy judgements to the King, and thy righteouſnes to the Kings Sonne, let him judge thy people juſtly, and thy poore with right*; Pſal. 72. 1, 2. as it were ſaid in this place, that the Church was now

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ſo exalted and advanced, that it could now give lawes to others, which was wont to take them from others, when ſhe was in moſt obſcure and meane eſtate, and of no account at all in the world.

And the ſoules of them who were ſmitten. If the Verb be put neutrally, *they ſate*, theſe words are to be referred to the Verb, *I ſaw, and I ſaw the ſoules, &c.* Theſe are the ſoules of the godly Martyrs, of the firſt Period, who laid downe their lives for Chriſt, under the heathen Emperours; who do now at laſt obtaine glory and honour by the meanes of *Conſtantine*. But how can this be, will ſome ſay, ſeeing they were not ſubſiſting upon the earth? Their ſoules are ſaid to have beene placed upon Thrones, when as thoſe who took away their lives unjuſtly, were puniſhed juſtly by *Conſtantine*, that is, when as thoſe Tyrants were killed, and the Empire was taken from them, which were ſuch puniſhments, as their cruelty deſerved. *The righteous ſhall rejoyce, when he ſeeth the vengeance of the wicked, and he ſhall waſh his footſteps in their bloud*, as the Pſalmiſt ſingeth, *Pſal.* 58. 10. And againe, *A two edged ſword ſhall be put into the hands of the righteous, to execute vengeance on the Heathen, &c. Which is the honour due to all his Saints, thoſe whom the Lord loveth*, Pſal. 149. 6, 7, 9. It is matter of glory for the Saints, that their wrongs ſhould not be neglected, but that they ſhould be at length requited with due vengeance from God; This is that which the Soules required of God, *Chap.* 6. 10. And theſe *Thrones* are that deliverance, the promiſe whereof they obtained by their prayers.

And thoſe that adore not the Beaſt. Theſe alſo were placed or ſat in thoſe ſeats, & theſe are the mē that lived during the time of the ſecond Period, whence it is, that he doth not only ſpeake of their ſoules, as he ſpake right now of the Martyrs ſoules, which belonged to the former Age; but of the whole man, ſaying thoſe men *who did not adore*, &c. Out of which we muſt obſerve, that ſeeing the godly are deſcribed by theſe marks, *that they did not adore the Beaſt, nor his Image, and that they ſuffered not themſelves to be branded with his Mark* either *in the forehead, or in the hand*; & that during the time of his 2d. Period of the Dragons binding, which took the beginning therof at *Conſtantine*, and laſted for a thouſand yeeres from thence, that the *Beaſt* was extant all this ſpace of time. Otherwiſe the godly that lived in this time could have no commendation, if fewel and matter of their praiſe had had no being. Wherefore the *Beaſt* was born together with *Conſtantine*, when the *Dragon* was tumbled out of Heaven, and when at his going into priſon, *he gave up his Throne with his power and great*

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authority to the Beaſt, Chap. 13. 2. Hee could not indure that the Church ſhould have any truce granted it, but when as he ſaw that open fury was to be ſuppreſſed, he ſubſtituted the *Beaſt* to be his *Vicar* in his place when he was away, that ſo he might work his malice fully upon her by his means. The Kingdome therefore of *Antichriſt* of three yeers laſting, is a ridiculous device, ſome part whereof we ſee here manifeſtly to be prolonged for a thouſand yeers. Secondly, let the Popiſh Writers ſee hence, if they will, what a brain-ſick dream that *Antichriſt* of theirs and his Kingdome is, ſeeing there is no *Antichriſt* properly ſo called, and by the way of ſingularity, which the *Holy Ghoſt* ſpeaketh of in this Book of the *Revelation*, beſides that *Beaſt* that is deſcribed in *Chap.* 13. but the Popiſh *Antichriſt* is not that *Beaſt*, as who is not to come before thoſe thouſand yeers be expired wherein the Devill lieth in fetters; for ſo the *Jeſuit* teacheth, that theſe thouſand yeers are all that time doubtleſſe, that reacheth from the death of *Chriſt* unto the time of *Antichriſt*. But this *Beaſt* domineereth during all that time that the Devill lieth bound. The *Jeſuits* therefore doe nothing elſe, but foiſt meer toyes and traſh upon the world, thus deceiving both others and themſelves alſo miſerably, who are altogether without care or feare in regard of that deſtruction which is upon their necks, and at their heeles, whereas they tremble, and make others to be agaſt at certain vainer ſhadows and ſurmiſes, which they dream of, as if they were yet to come. They relie, as I know, for this conceit of theirs, upon the names of certain of the holy Fathers, who they do no leſſe wrong, then they do hazard their own ſoules hereby. Theſe Fathers, being far off from the event of matters, ſpeak only by conjecture, which while theſe men prefer before the moſt certain events, they do not onely deal fooliſhly, but quite againſt their minde alſo, who confeſſing their own ignorance every where, did provoke men rather to ſearch out the truth, which time diſcovereth, then to reſt in their conjecturall ſuſpitions, which even themſelves condemned for the ignorance which was bewrayed in ſetting them down; wherefore they who will ſtill retain eagerly errors that be convinced to be ſuch, are deprived even of all common ſenſe by the juſt judgement of God, that ſo they might ſtroke and flatter themſelves gently and tenderly, till they do at laſt plunge themſelves headlong into everlaſting and unavoidable deſtruction. Moreover, a man may obſerve out of this place, that thoſe two and forty moneths ſpoken of, *Chap.* 11. 2. and 13. 5. are not to be numbred after an ordinary manner, ſeeing

the *Beast*, to whom these moneths belong, is conversant for a thousand yeeres, in the light and in the view of the world, as it is clear by those who were adversaries unto him for so long a time, who should not have been enemies at all, if the *Beast* had not been extant at all.

And they lived and raigned. Both the soules of the Martyrs, and these men who resisted the *Beast*, injoyed a Kingdome with *Christ*, all this time that the *Dragon* was bound. Not that any one lived so long; but because there never wanted a succession of the godly that imbraced the truth; howsoever *Antichrist* made havock here and and there and every where. To acknowledge the truth, is indeed to live and to raign with *Christ*; as contrariwise, either not to know or to despise the truth, is to be dead while one is alive, & while a man is in the highest top of Royall dignity, to be of a more base degree, then the most abject slave that is; now he mentioneth these yeers of the Kingdome, not because the Saints should cease to raign, when those yeers were ended (for we see that the first resurrection followeth presently after, which should make the former glory more abundant) but because the *Church* during this time principally seemed to have been quite perished out of the world, while it lived in the Wilderness, and lay lurking in the hiding place of the Temple. *Chap.* 11. 1. and 12. 14. the *Holy Ghost* therefore teacheth us that the lived and raigned with *Christ* all this most ruthfull time. Now this doubt could not arise as touching the Saints in heaven, which we know do injoy everlasting blessednesse, assoon as they have departed out of this Vale of teares. This Kingdome of most valiant Champions was declared before, by that holy army of an hundred and four and forty thousand, who pitched their tent in mount Sion, and followed the Lamb whithersoever he went, *Chap.* 14. 1, 2. Whereof this verse is a repetition.

Verse. 5 *But the rest of the dead men.* Thus much for the state of the Saints, during those thousand yeers of the *Dragons* bindings: Now the estate of the multitude of men is touched briefly, that lived in that space of time; These men did refuse the truth, and sleep a long nights sleep, not awaking again all those thousand yeers; so as the beam of saving doctrine might shine upon them. And this is that Apostasie which *Paul* said was to come before the appearing of the Lord, 2 *Thes.* 2. 3. and which *John* expressed before, *by the Whole earth admiring after the Beast*, Chap. 13. 3. and 17. 8.

This is the first resurrection. Here we are taught what should be the

the ſtate of the *Church* of the time of the Period; that is, ſtraight after the end of theſe thouſand yeers. The truth ſhould return into the world more, and ſhould make a glorious ſhew now at laſt, and the elect ſhould flock apace every where to the light thereof when it ſhould break forth. Which eager deſire and indeavour of theirs is called the firſt reſurrection; namely, in reſpect of a ſecond, of which there is ſpeech made, *verſe* 12. as we ſhall ſee there. Now there ſhould be greater abundance, of thoſe that ſhould be converted to the Goſpel, and they ſhould come flying to it with more ardent affections then before, as it came to paſſe at the expiring of theſe thouſand yeeres; namely, at the yeer 1300. when as many who had been dead and buried before in Romiſh ſuperſtitions, did open their eyes to ſee the Truth, when it began to ariſe, and when the day Star began to dawn, and thus they roſe up again to life, from which they were ſtrangers formerly. Among theſe *Marſilius Patavinus*, *Iohannes de Ganduno*, *John Wickliffe*, are reckoned up, together with many other worthy men; of as ſincere piety, and as great learning as that time could afford. By the diligence of theſe men many other alſo were by flocks raiſed up, and revoked to the Truth from their errours; as it were from death to life, as we have ſaid before. *Chap.* 14. 16. This marvellous converſion is called the firſt reſurrection, under the name whereof *John* repeateth, and explaineth at once the Hiſtory of theſe former times. This is not therefore the riſing again to the laſt judgement, as the Jeſuit interpreteth it, who forgetting himſelf much in this *verſe*, doth now extend thoſe thouſand yeers, unto the day of judgement, the end whereof he limited right now in the coming of *Antichriſt*. What time then ſhall be left for *Antichriſt*, that muſt not enter upon his Kingdome, before the *Dragon* ſhall be let go out of priſon? What, ſhall his firſt onſet upon his Kingdome fall into the day of judgement? It were indeed to be wiſhed that it might be ſo; for ſo he ſhould not fulfill that three yeers time of his and an half, which they tell us ſuch tales of, that it will bring ſuch calamity with it upon the *Church*, and which the Popiſh Writers do bewail therefore in ſo lamentable a manner. Moreover, they which were utterly loſt and undon before, are made bleſſed in this reſurrection; which cannot come to paſſe in the laſt reſurrection. Beſides, how can this be the laſt reſurrection, which is ſaid to be the firſt; and which hath another coming after, *verſ.* 12. How alſo is this raigne of a thouſand yeers lafting with *Chriſt*, ſaid to be ſome great matter, if it be that of the Saints after the

laſt reſurrection, which we know to be everlaſting, and not to be ended by any converſions and revolutions of yeeres, *verſe 6.* Shall Satan alſo be let looſe after the laſt reſurrection, and ſhall that war of *Gog* and *Magog* be raiſed after that time alſo? Certainly this reſurrection is after thoſe thouſand yeers are ended, as it is in this *verſe*, and this war ſhall be raiſed after the fulfilling of thoſe yeers, as it is, *verſe 7.* The Jeſuite tels us ſtrange newes of the laſt reſurrection, after which there ſhall be ſuch troubles as theſe. But it is worthy to be obſerved, with what a ſpirit of ſlumber he is ſmitten: Here, where he hath *Auſten* going before him in the judgement that is agreeable to the right, there he rejected him; but in other places, where hee doth moſt commonly and evidently erre, by reaſon of the obſcurity of matters, hee runneth after him with all the violence hee can: Thus wee may ſee that the Jeſuits in ſeeing ſee not, being altogether blinded in the eyes of their mindes by Gods juſt judgement.

Verſe 6. *Bleſſed and Holy.* Bleſſed are they that do imbrace the truth from their hearts, that is reſtored again to the world. For this is to have part in the firſt reſurrection. As *Chriſt* ſaid to *Peter*, *thou ſhalt not have part with me*, Joh. 13.8. As if he ſhould have ſaid, unleſſe thou wilt ſuffer theſe things which I will have to be done; thou art not a partaker of me truly. No man therefore hath part in this reſurrection, who doth either imbrace the truth with a counterfeit deſire, or elſe who hath only gotten ſome knowledge thereof of any ſort whatſoever, but he only, in whoſe heart it hath taken true root, fructifying to eternall life. *For all that is born of God, overcometh the World*, 1 Joh. 5. 4. *And Chriſt loveth his favorites unto the end*, Joh. 13.1. *And Chriſt will ſuffer none of them to periſh*, Joh. 17.12. *For who ſhall ſnatch them out of his hand?* Joh. 10. 28. Now the Jeſuit being ignorant of this moſt certain ſalvation of the faithfull, being ſealed unto them in their hearts by the *Holy Ghoſt*, can never finde any ſuch bleſſednеſſe as the *Holy Ghoſt* ſpeakes of, ſave only in the heavens. But he is in an error after his uſuall manner: This bleſſednеſſe is to be attained unto in this life, and it was to be preached and publiſhed of ſpeciall neceſſity, at the time when the new light of the Goſpel ſhould breake forth, ſeeing it ſhould come to paſſe, that they who ſhould cleave unto the truth, ſhould be both blaſted with the thunderbolt of Excommunication, by the *Beaſt*, as alſo that they ſhould be condemned of the world, as moſt curſed, wretched, and abominable men. Who would not tremble

at it, to see himself banished from the only holy Catholike Church, such as the Church of *Rome* braggeth that she is, unlesse the Spirit had avouched it that they are blessed and holy, who should professe and maintaine the truth with a sincere minde when it springeth up again; and unlesse he had taught us withall, that that Church of *Rome*, that calleth her self Catholike, is *a most impudent Harlot*, and is so to be called, if she have her true name given her. This Resurrection belongeth only to those, who forsaking the Romish Synagogues of Satan, become the true Citizens of the reformed Churches. They who stick still wholy drowned in the filthy dregs, that is, the wicked doctrines and rites of Popery, have no part in the the first resurrection, neither shall have a part in the second, unlesse they shall repent.

Who hath a part. This is a Metaphoricall speech borrowed from those portions, which were divided of old by lot in the land of *Canaan*, serving to this end, that we may acknowledge the mercy and providence of God towards every one of those that should be converted, and that we should not attribute any thing herein to chance and fortune.

The second death hath no power. The second death is destruction in *the lake of fire burning with brimstone*, of which we heard, Chap. 19. 20. But why doth the Holy Ghost exempt them only from *the second death*? because those who should be partakers of this *resurrection*, were not as yet past the pikes and pangs of the first, that is, the death of the body, which though they should suffer at the hands of the *Beast*, yet here they are put in security, that they shall be free from the second death, which must be the Solace of their hearts, in the midst of all their qualmes and sufferings. Certainly there is no need to have this comfort promised unto us, in the last resurrection, when we shall live no longer by faith, but we shall possesse the inheritance it self, which we hoped for. This comfortable promise therefore, belongeth to men that are warfaring upon earth, who are hereby put out of doubt, that they shall have the victory, but yet they have not attained to the crown.

But they shall be Priests of God and of Christ, Chap. 1. 6. and 5. 10. it is said, they shall be Priests to God, in the Dative Case, but this being in the Genitive explaineth that. All the faithfull indeed are *Priests and Kings* in Christ, that is, partakers of these dignities, and are endowed with some power to obtaine them, but here something more seemeth to be spoken according to the manner of the Hebrews;

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who do give the Name of God to thoſe things, which are moſt excellent in their kinde, as a Prince of God, &c. as we have noted before. And after this manner theſe converts ſeeme to be called *Prieſts* and *Kings of God* in ſteed of moſt excellent Prieſts.

And they ſhal raign with him a thouſand yeares. Theſe thouſand years begin, where the former ended, that is, in the yeare 1300. Whereby continuance of the truth is promiſed for a thouſand yeares, from the reſtoring thereof (of which we have ſpoken) in theſe our Nations of Europe, to which alſo this firſt reſurrection belongeth, whether the Truth ſhall be Eclipſed againe after thoſe thouſand yeares, by reaſon of ſecurity prevailing among men; that ſo Chriſt ſhould come as a Theefe in the Night, as it is foretold in the Goſpell; he onely knoweth it, that knoweth all things. We finde nothing, whereby we can determine any thing certainly, touching this matter. Onely we have ſeene, that three hundred whole yeares are paſſed over and gone, ſince the beginning of this firſt reſurrection. And that the truth doth get ground and ſtrength every day more, bleſſed be God for it. We muſt alſo waite for ſome time longer, before our brethren of the Jews ſhall be converted to the faith. But after that they ſhall come in, and after that Chriſt ſhall have raigned for ſome Ages moſt gloriouſly upon earth, by miniſtery of his Servants, ſo as he ſhall advance his Church unto the higheſt honour that can be, even above all Empire that is; then alſo ſhall the Gentiles profeſſe and maintaine true piety, according to that; *And the Gentiles ſhall walk in the light of it, and the Kings of the earth, ſhall bring their glory and honour to it, and the glory and honour of the Gentiles ſhall be brought unto it*, Chap. 21. 24. 26. In which regard, it was promiſed to the Church of *Philadelphia, that ſhe ſhould be made a Pillar in the Temple of God, and that ſhe ſhould not go forth any more*, Chap. 3. 12. That is, that ſhe ſhould have firme and ſtable abiding in the new glorious Church. And we have ſhewed in that place, that this Church of *Philadelphia* is a Church of the Gentiles. Out of which it followeth, that the Truth ſhall continue among the Gentiles for a long time yet to come. For this is the Kingdom of Chriſt, when he ruleth in the midſt of any people, and ſwayeth them with the Scepter of his word. And this is indeed the moſt true Empire and kingdom of any nation, when it is ſubjected to Chriſts Empire alone, and when it is governed by his conduct and command alone. Now at length we may perceive, what kinde of kingdom of a thouſand yeares laſting that is, whereof we are a part, thanks be given to *God* for it, touching which

which all the ancient Fathers almost, as *Papias*, *Irenæus*, *Justinus*, *Tertullian*, *Lactantius*, and *Augustine* also in some part, have spoken so many things, and those so magnifically. Out of all doubt they would have this Kingdom to be spirituall, the infinite sweetnesse whereof they shadowed out by corporall things, after the manner of the Prophets. And yet I will not deny, that some of them inclined too much in their opinions to bodily delights, but was it that they might sowce themselves in them, as men are wont to do that overthrow themselves with riot, & with being given to filthy pleasures; it cannot be that any such matter should ever come into the minds of so learned and holy men; but because they knew that the Church should also enjoy exceeding great felicity pertaining to this life, under this Kingdome of Christ, therefore they make mention of the abundance of this kinde of Delights. And indeed we waite now every day, while the *Antichrist of Rome*, and the *Turke* shall be utterly destroyed. Till this victory be obtained, the Church shall be still in her wafaring estate, she must keepe in Tents, and is to wrastle with many adversaries. But after that this worke shall be dispatched, she shall keepe a most joyful triumph, as rejoycing exceedingly by reason of those unspeakable pleasures and delights, which she shal live in after this perpetually. So that these Fathers did not wander much from the Truth, who extolled the holy pleasantnesse of this Kingdom; but onely that some of them supposed that these pleasures should be enjoyed after the last Resurrection; wherein they slipped grievously indeed, when as they added by this conceit of theirs, some earthly matter to the eternall happinesse of the Saints, the which none of those things, which we usually are acquainted with here on earth, can expresse or declare. But let us observe here how much they are deceived, who are so venterous, as to set down a certaine yeare and day almost of the last judgement. The truth as we see is to raigne as yet, among some of the Gentiles seven hundred yeares, and how long it shall raigne afterwards among the Jewes, no computation teacheth us, as far as I can finde, but this lyeth wholly in the power and at the disposition of God, not being able to be known nor found out by any creature, as Christ teacheth us expressely, Mat. 13.32.

Vers. 7. *And when the thousand yeeres are expired.* So much for the estate of the Godly, at the time of the beginning and all the time of the continuance of the third Period. Now the Holy Ghost relateth what troubles partly were raised up, partly were to be raised by Satan, when once he was let loose from his former chaines, first

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he declareth his looſing in this verſe, (for he rageth and he lyeth quietly at Gods Commandement and pleaſure) and this he ſheweth came to paſſe after the expiring of thoſe thouſand yeares, not thoſe which hee ſpake of immediately before in the end of the former verſe, but thoſe of which he made mention in the 2. 3. 4. and 5. verſes, the beginning and end whereof we have ſhewed at the 2. and 3. verſes.

Satan ſhall be looſed out of his priſon. The open enemie ſhall then invade the Church againe, as it came to paſſe when the Turkes roſe up, which thing we ſpake of at the 3. verſe.

Verſ. 8. *And he ſhall go out to deceive.* The firſt work which he ſhall beſtir him in aſſoone as he is looſed, ſhall be to make ready an Army to battell in this verſe, whereof he propoundeth a threefold deſigne and enterpriſe. This Army ſhall be huge and mighty, being gathered together of many and ſundry Countries, as it is declared by the foure quarters of the earth, *the South, the North, the Eaſt, the Weſt.* In which foure quarters ſeeing the whole world is contained, leaſt any man ſhould think, that this Empire reacheth as far and as wide alike on all ſides; he ſhutteth up thoſe foure quarters within the bounds of two Nations, *Gog* and *Magog*; as if he ſhould ſay, leaſt ye ſhould think, that the whole earth ſhall afford Souldiers to make up this deteſtable Army, he ſhall onely gather together ſo much of the *South*, and of the reſt of the quarters of the earth, to the preparing of theſe Forces, as there be Provinces in them, that are within the power of *Gog*, and *Magog*. This power therefore and Army of the enemy which is here ſpoken of, ſhall conſiſt chiefely of the people of theſe two Nations. Now what Countries they be, it cannot be unknown, if we once know the Captaine and Commander of them. To the finding out of whom, the very time leadeth us as it were by the hand.

For he riſeth up after the thouſand years of the devils impriſoning; Which time we have proved both often and by many arguments, to come forth at the yeere 1300. Now what other *Devill* that was an open enemy of the Church, did come forth into the world at that time, but the bloody and *cruel Turk*, that ſurpaſſed all the former by far, in all manner of inhumanity, and outragiouſnes? And this enemie doth indeed notably act the Devils part in all horrible ſavagenes, as who knoweth, but a little time remaineth for him of this looſing. And therfore he doth now rage, as if he were a viſible devil, in the perſon of the *Turk*, whom he hath appointed to be chief Colonel of his Armies to

ſupply

ſupply his room in his abſence. *Gog* & *Magog* then are the nations that are ſubject to the *Turkiſh Empire*, or elſe ſuch as miniſter forces to the *Turk* for the accompliſhing of his wicked deſignes; But yet ſo, that *Gog* is put for the chief and proper nations that belong to the *Turks* dominion, as we learned out of *Ezechiel*, who bendeth the force of his prophecie againſt *Gog* eſpecially, *Chap.* 38. and 39.

But *Magog* is put for the Nations that belong, perhaps, to the juriſdiction of ſome other, yet ſo, as they are alwayes preſt to aid the *Turks*: For *Ezechiel* inveigheth more lightly againſt him, as who is a confederate rather then a principall author of the war. As touching *Gog*, there is one of the ſonnes of *Reuben* recorded of this name, 1 *Chron.* 5. 4.

But he hath nothing elſe wherein he agreeth with this *Gog* here ſpoken of, as it is cleare by theſe places of *Ezechiel*, and of the *Revelation*, in which places alone, beſides that which wee named right now, there is mention found of *Gog*. The moſt learned Interpreters, *Tremelius* and *Junius*, ſuppoſe, that this name came of *Gyges*, that killed *Candaules*, King of *Lydia*, and took poſſeſſion of his Kingdom in his room, whereupon the leſſer *Aſia* was *Gog*, even as afterwards when *Cræſus* inlarged the borders of his Kingdome into *Syria*, a certain town neer *Libanus*, was called *Gygarta*, inſted of *Gog-karta*, that is, the City of *Gog*. Certainly at the time when *Ezechiel* propheſied, either *Halyattes*, or *Cræſus*, both of which were of the Poſterity of *Gyges*, raigned in the leſſer *Aſia*. And it is no ſtrange matter, that the countries are called by the names of the chief Governours of them; eſpecially in the Scriptures, which teach us, that each of the Nations tooke their names hence at the beginning. And yet this hath place, perhaps, rather in the firſt Princes, then in thoſe that ſucceed them, and yet theſe alſo have impoſed names to Countries. But it was enough for the Prophet to note out the Nation, by the name of the firſt off-ſpring, whence it came, which raigned there at that time, howſoever, perhaps, that Countrey was not called ſo commonly. Theſe things do make this opinion probable; But notwithſtanding, ſeeing *Ezechiel*, with whoſe Prophecie this whole place, that was wholly taken from thence, doth agree altogether, maketh this *Gog* the chief Prince and Commander of *Meſhech* and *Tubal*, Chap. 38. 3. That is, of the *Capadocians*, and the *Iberians* in *Aſia*, as *Ioſephus* ſaith in the firſt Book of *Antiquit.* Chap. 7. and there was none of *Gyges* poſterity, no not *Cræſus*, who raigned laſt and furtheſt off them all, that was ever Prince of theſe Nations, as whoſe dominion was bounded within the Precincts of the River *Halys*, as *Herodotus* writeth, in *Clio*; there is therefore, perhaps, ſome other reaſon of this name. And it ſeemeth to be this, that

Gog should not be the usuall name of any Countrey, but a name made of *Magog*, both that it might note out the exceeding neer concord and amity of both these Nations, as also that it might appeare that *Gog* had his originall from *Magog*.

For, *Magog* is the ancient and chief name of one of the sons of *Iapher*, which are reckoned to be *Gomer* and *Magog*, and *Madai* and *Iavan*, &c. *Gen.* 10. 2. Now *Gog* is made from that name, by the taking away of the first syllable, that so we might know him to be a slip of that stock. But the Countries which *Ezechiel* giveth unto him, did not subject themselves to any such Prince at that time, but they were at length to come under the power of some such man, when that Prophecie should be fulfilled; and this *Gog* breaking forth of them, as it were out of the Barriers, should make his first assault to subdue the rest of the world; as if it were said, *Behold, I come against thee, O people, that hast thy uprising from* Magog, *but thou dwellest in the regions of* Mesech *and* Tubal. In which words he doth note out the *Turks* in their first originall most fitly. For these are *Scythians* in their originall, which inhabited the *Northern* side of the hills of *Caucasus*: as *Zonaras* saith, *Tom.* 3. to *Constantine Pogonatus*. And these men, after they were called into *Persia* against the *Saracens*, revolting at length from the *Persians*, brought the *Babylonians*, and almost all the *East*, *Armenia*, *Iberia*, *Capadocia* into their power. The *Turk* therefore is the *Scythian Nation*, who was made at last, the *Lord of Mesech* and *Tubal*; that is, of the *Capadocians* and *Iberians*. In which places hee lay resting himself, till the Devill was let loose at the yeer 1300. seducing and provoking this Nation to make open war against the Church. For then, at the time when *Andronicus Paleologus* raigned, he utterly discomfited and destroyed the army of the *Romans* in *Paphlagonia*; and this gate being set open unto him, he made an incursion, even to the River *Sagaris*, that runneth into the Sea *Euxinum*, out of *Galatia*, and to all the Provinces that reach from the Sea of *Pontus* and *Galatia*, even to the Sea of *Lycia* and *Caria*, and brought the River *Eurymedon* under his jurisdiction. *Niceph. Greg. Book* 5. *Histor. Byzant.* Hence came the beginning of all mischiefes: For streight after this, *Ottoman* rose up, from whom the calamity that hath afflicted our part of the world, hath been derived by a long succession. And thus hath *Gog* been seduced, who was indeed the Prince of *Meshech* & *Tubal* only, when he first began to make spoiles and assaults in the world; but now all the lesser *Asia*, *Syria*, *Mesopotamia*, *Arabia*, *India*, *Palestina*, *Egypt*, the Isles, *Grecia*, *Macedonia*, *Thracia*, &c. are Provinces subject unto him. And all these Provinces after that this tyranny of his was increased to the full and large extent thereof, are called of the

the Prophet by the common name of *Gog*. But, will some say, what neerneſſe or affinity hath *Gog* with *Magog*, if we do acknowledge him to be a *Scythian* in his beginning? It is very great, both for ſtock and nature: For *Magog* is a *Scythian*, and the Prince of that Nation, as *Joſephus* ſaith, *Antiquit. Book* 1. *Chap.* 6. *Magog* (ſaith hee) was the author of the *Magogites*, who had their denomination from him, and are called *Scythians* by the *Greek* Writers. I, but *Sibylla* ſeemeth to ſing us another manner of ſong, in her Deſcription of the place where *Magog* was ſeated; when ſhe ſaith, *Wo, wo unto thee, O Countrey of* Gog *and thou* Magog, *that art ſeated in the midſt of the Rivers of the* Ethiopians. Is *Magog* then amidſt the Rivers of the *Ethiopians*? Wee know that this *Southern* people dwelleth nigh to the Sea ſide; and that this name agreeth not to any nation that is more neer unto *Egypt*; which is called *Ethiopia* many times, as *Euſtathius* teacheth upon *Dionyſius*. And this is that *Ethiopia*, doubtleſſe, which *Sybilla* underſtandeth, which ſhe attributeth to *Magog* worthily. For who knoweth not, that the *Circaſian Scythians* were ſent to inhabite in *Egypt*, where there is a town alſo called by their name *Circaſorum*. Beſides, *Ezechiel* numbreth the *Perſians*, *Ethiopians*, and the men of *Affrica*, whom he calleth *Put*, among the armies of *Gog*, Chap. 38. 5. *Sybil* therefore doth not deſcribe *Magog* by his own proper Countrey, but by the Colony, whither he was ſent; which he maketh mention of chiefly, becauſe the calamity of *Magog* ſhould lie moſt heavie upon that part of his Dominions. But be it that *Magog* is a *Scythian*, how did the Devill ſeduce him? by ſtirring him up to joyn his forces with the *Turks*, and to indeavour to deſtroy the *Chriſtians* together with them. When firſt new troupes of the *Scythians* had broken in by the ſtreights of the *Caſpian Sea*, into that part of *Aſia* that was nigh to them, which was about the yeer 1250. when *John Duca* raigned at *Nicea*, they moleſted the *Turks* that were of the ſame blood with them, who came into thoſe Countries for ſome Ages before that. Theſe they drove out of the ſe Countries beyond *Euphrates*, into thoſe ſtraits of the leſſer *Armenia*, and *Cappadocia*, which wee ſpake of right now; ſo that they were compelled neceſſarily to intreat peace at the hands of the *Roman Emperor*, that they might be able to reſiſt the invaſions of the *Scythians*, that urged and preſſed them at their backs.

And thus ſtood the ſtate of matters with the *Turks*, till the time appointed came, wherein the Devill ſhould be looſed out of his chains. But then being let goe out of his priſon, he ended this controverſie between the *Scythians* and them, and wrought an unity, or rather a conſpiracie of mindes between them, ſo as they both agreed to extinguiſh the

Chriſtian profeſſion. From that time the *Turk* never wanted the help of the *Scythians* his countrey-men, upon whoſe ſtrength he much relyeth at this day, as we ſaw in the late wars againſt the *Hungarians*, wherein he had great forces of the *Tartarians* to help him, who are the naturall *Scythians*, the off-ſpring of *Magog*. The combining therefore of *Gog* and *Magog* againſt the Saints, is openly ſeen at this day; ſo as not any kindred and neerneſſe of blood, but only the fraud and ſeducing of the Devill hath made them confederates. And thus wee ſee what this Army of the *Turks* and *Scythians* is, both of which people are of the ſame originall; but the *Turks* are called *Gog*, becauſe they have their off-ſpring from *Magog*, as a river ſpringeth from a Fountain; although they be now the principall Commanders in this warfare; neither do they retain any thing at all of the *Scythians*, by reaſon of the long ſtay which they have made in *Aſia*, but only ſome foot-ſteps of the ancient name. But the *Scythians*, partly thoſe that came lately from thence, partly thoſe that inhabite there at this day, who yet are ſent for into theſe Countries of *Aſia*, and the reſt of the *Turks* dominions, to aid them, as need requireth, are called by the name of their firſt Founder and Governour.

The number of this Army is infinite almoſt. *For it is like the ſand by the Sea-ſhore*, that is, *very huge and innumerable*; it was deſcribed before by a definite number, *of two thouſand times an hundred thouſand*, Chap. 9. 16. In both places an infinite multitude is ſignified. And what *Emperor* is there, that cometh into the field with ſo mighty and populous an army as the *Turk* doth? The forces of the Chriſtians, when they are all put together, do ſcarce equall the fourth part of his army in any battell that is fought between them.

Verſ. 9. *And they went up over the plain bredth of the earth.* Wee ſpake in the former verſe of a threefold enterpriſe which this army thus levied ſhall make; the firſt whereof is this aſcending over the bredth of the earth, then on the length of it. For after that *Egypt* and a great part of *Affrick* towards the *North*, even to the borders of the *Tartarians*, ſhould be brought under ſubjection by the *Turks*; this Empire of theirs hath no leſſe wide an extent from the *South* to the *North*, yea, much more, then the Empire of the *Romans* had; but from the *Eaſt* to the *Weſt*, they ſcarce got any more then the third part. Moreover, they have gotten ſo eaſie and ſo ready a victory hitherto, that they may be worthily ſaid to aſcend over the bredth, as who ſubdued moſt of the Nations unto their power, rather with courſing through them, then by firing them out with any long and doubtfull battell.

And they compaſſed the Tents of the Saints. Their ſecond indeavour, is their

their beſieging and fighting againſt the Tents, in which the Saints live. Now our *Europe* is this Tent, which the cruell and ſavage *Turk* hath now beſieged by the ſpace of three hundred yeares ſince the truth hath been reſtored, on the *Eaſt*, and on the *South*. For the Saints keepe ſtill as it were within their Camp and Pavilion, and they ſhall have no end of their warfare, before that this marriage ſhall come, at the ſolemnizing whereof, they ſhall caſt off their Souldiers weeds; and ſhall put on more joyfull garments, ſuch as are beſeeming for ſo great a ſolemnity.

And the beloved City. Their third enterpriſe is touched in theſe words; and unto this hath the repeating of the former prophecie proceeded. This third exploit of theirs is altogether to come. For howſoever *The holy City* was permitted before to be trampled upon by the *Gentiles for a thouſand two hundred threeſcore yeares, Chap.* 11. 2. And the ſame *City* was againe renewed (after that time was overpaſt in the Churches, which are conſtituted and governed according to the ſquare of Gods truth in theſe laſt times: yet we are not to doubt, but that the beloved City, is that multitude of the beleeving Iewes, ſo called in an excellent and ſpeciall manner, who ſhall be choſen and called at length, to be of the Company of the true beleevers in Chriſt, which calling ſhall be effected ſhortly. The Judgement which followeth preſently after in this and the next verſe, doth require that this ſhould be thus, as by which the Turke that ſhall endeavour to overthrow this City, ſhall be ſuddenly oppreſſed and overwhelmed. If we would know, where and when this ſiege ſhall happen, we may gather it out of thoſe things, which have been ſaid before. The place ſhall be the *Mountaine of beauty*, and *pleaſure*, the Eaſterne *Armagedon*, the land of *Iury* it ſelf. So ſaith *Daniel*, Chap. 11. 45. &c. and *Ezechiel* expreſſely, chap. 38. 8. *After many dayes thou ſhalt be viſited, for in the latter yeares thou ſhalt come into the Land that hath beene deſtroyed with the ſword, and is gathered out of many people upon the mountaines of Iſrael, which have long lyen waſte yet they have been brought out of the people, and they ſhall dwell all ſafe.* The time ſhall be at the end of a thouſand three hundred thirty five yeares, of which *Daniel* chap. 12. 12. At which time, the houre, the day, the moneth, the year of the Turkiſh tyranny ſhall be expired, namely at the yeare, A thouſand ſix hundred ninety, more or leſſe. But we will onely touch theſe things at this time briefly, we ſhall have occaſion given us perhaps elſwhere, to explaine theſe things more largely.

But fire came down from God. Now followeth the laſt deſtruction, and firſt of the *Turkes* Armies in this verſe, which God will deſtroy after an extraordinary manner, and that utterly. For he ſhall pour out his wrath

wrath from heaven upon the Turkes forces, as we heard before, Chap. 16. 21. and more fully Ezech. 38. 18. 19. &c.

Vers. 10. *And the Devill that deceived them.* That is, the *Turk* himself that is, their chief commander shall perish both in regard of his person, whole state, and the succession of his Empire. For there shall not be any Emperours or name of the *Turks*, extant any more. Now here by a Metonymy, the principall cause is put for the instrumentall, the Devill for the *Turk*; which is very significant in this place, teaching us, that not only this one enemy the *Turk* is to be destroyed, but that no open enemie shall ever rise up after this. For the Devill, by whose means they are raised up, shall not be crowded againe into prison for a certain time, but he shall be cast for ever into the lake of fire, never to go out againe, to raise up any such new troubles and tumults.

Where was both that Beast, and that false Prophet. They are all therfore alike and equall in their sin, who are punished equally. The name of a Christian maketh no difference between the *Turk* and that *Antichrist of Rome*, unlesse it be perhaps, to make Antichrists punishment the more intolerable and terrible, in as much as he hath had more plentifull meanes to come to the knowledge of the truth, & to partake of the grace of God. But observe that the *Beast* and the *false Prophet* shal be destroyed before the *Turk*, even as his destruction hath been revealed and opened before and then at length this devillish *Turk* cometh in order after him as a copartner with him in the same punishment.

And shall be tormented. The vulgar Latin omitteth the conjunction copulative, and joyneth the verb *shall be tormented*, with the *Beast* and the *false Prophet*. But amisse, seeing it is no lesse necessary for us to understand that the common punishment of them all shall be eternall, then that they shall have all one and the same punishment.

Vers. 11. *And I saw a great White Throne.* Hitherto the Holy Ghost hath declared the finall destruction of the enemies of the Church; The felicity of the Church followeth now to be laid open, which it shall enjoy after that all these stormes of calamities shall be driven away. The first part hereof is the gathering of the Saints in the rest of this chap. And this gathering of them is shadowed out by, *the resurrection from the dead, and the last judgement*, that shall be given of them being raised up againe. For under correction of the learned; I am of this judgement, that this resurrection spoken of in this place, which hath bin commonly held and beleeved of all men as far as I know, to be that last rising of the bodies of al men unto judgement, who have bin lying a sleep in their graves from the death of the first man *Adam*; I say, I think that this *resurrection* is no other thing but

but the full restoring of the Jewish nation, as also that it is not brought in and described here for any other purpose, but for the more ful opening and declaring thereof. And this I hold, not as if I desired to be the first broacher of new found and strange opinions to the world, or as if I took pleasure to go against the consent of all writers (I hope that such proud & impudent rashnesse is far from me) yea God is my witnesse, how greatly I do detest and abhor that itching desire of hunting after, and minting new and monstrous errors (by reason of a prophane loathing of the anciently received truth) but only because the whole order of matters & the marvellous consent of the rest of the Scriptures compel me to follow this interpretation: which things I have thought it good to set down briefly, that it might appear to al men, what reasons I have that draw me to be of this judgement, that if so be that they shall have any moment in them, to lay open & to confirm the truth, we might gaine to our selves the knowledge of a matter, that hath not bin throughly searched out, and certainly known before; but if they shall be found to be nothing strong and sound to build such a point of weight upon, they might be razed and scratched out with the censures of the Godly, & so I my self might be at length delivered from this error of mine, of what kinde soever it shall be thought to be. First therfore I did diligently consider those things which are prophecied of in the next Chap. as being to come to passe after this Resurrection; I saw that they could not agree by any means, to the heavens that are properly so called, but that they are to be found upon earth only. Such as these be, *that this holy City cometh down out of heaven from God, that the spouse is only prepared, and addressed to be married with her husband, not given unto him in marriage as yet; that the hope of reward is put off to the time to come,* ver. 7. *that one of the seven Angels sheweth this City unto Iohn,* v. 10. wheras there is no ministerie of this kind to be seen in heaven: the very hearing also of this Angels name, seeing he is said to be one of those seven who were set over the last plagues, chap. 15. may teach us, within what bounds we converse as yet. Moreover, shall the Apostles lay the foundation of the wall of the holy City in heaven, when as Christ shall give up his kingdom to his Father? or shall the kings of the earth bring their glory to the Church that triumpheth in heaven? or shall any thing redound from the heavenly Church, that shall make for medicine to the Gentiles? Seeing therefore these and many such things as these are to come to passe after this Resurrection, I was hereby driven to seek out some other interpretation, and I was carried with maine and speciall force unto that, which the proper nature of the words pointed out unto me. For I called to minde, that the calling of the Jews is manifestly, and frequent-

frequently called a resurrection of the dead in the holy Scriptures; which was another maine motive in forcing me to expound this place thus as I do. The first Scripture is in S. *Pauls* writings; when he saith thus; *If the casting away, be the reconciling of the World, what shal the taking of them into covenant and mercy againe be, but life from the dead, Rom.* 11.15. Which place is thus interpreted by *Oecumenius*, to insist upon him, among all the old Interpreters, *how shall their receiving be, but so as we shall say, that he who receiveth them, that is, God, doth quicken them that were dead by reason of their sins.* Where very truly and agreeably to the meaning of the Apostle, he thinketh and avoucherh, that the receiving of the Jews, *shall be life from the dead.* That most learned interpreter of the New Testament, *Theo. Beza*, doth expound those words of the Apostle, as if he should say in a proverbiall manner of speaking, *That it should come to passe that the World should be restored from death to life againe, at the time when the Jews should also come, and be called to the profession of the Gospel*, & that by an argument taken from a comparison. But I spare to heap up other Interpretations old or new. The words of the Apostle are clear & plain enough of themselves.

The second Scripture is *Esay*, ch. 26.19. *Thy dead men shall live, my carcases shal rise againe. Awake ye that dwel in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.* In the former Chapters the Prophet had foretold the desolation of the whole earth, and particularly the destruction of some nations, from Chap. 12. and joyntly of them all, Chap. 24. Now seeing this repairing of the Jews which he speaks of here, shall be effected after the overthrow of *Babylon*, and that whereby the Lord shall swallow up death in victory, and he shall wipe away teares from all faces, as Chap. 38.8. and it must needs be, that this full restoring of the Jewes, is yet looked for, to be performed according to promise in time to come, and that it is not past already, and accomplished in those lesser deliverances. Which hapned to this people long ago. Especially seeing wee have more expresse specifying of the time in those words which follow next after these, where the Lord saith, *that in that day he will visit Leviathan that long and crooked Serpent, and that he will slay the Dragon that is in the Sea.* In which words he doth not signifie the *Babilonians*, (for they are far removed from the Sea.) But he meaneth the *Turke* doubtlesse, whom our blessed Apostle *John* doth also call the *Serpent* and the *Dragon*, very agreeably unto the words of the Prophet *Esay*. The *Turk* may worthily be called a *long Serpent*, as having the borders of his Empire so greatly enlarged in length; he may likewise be called *a crooked Serpent*, no lesse worthily, if we respect the Provinces that be subject to his Dominion. For a man may observe his swel-

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ling and knobbed head in *Grecia*, *Macedonia*, *Thracia*, and the rest of the Countries of *Europe*; his body somewhat prodigiously huge, in the lesser *Asia*, which is called *Anatolia*, at this day, and then his belly, that is ful of turnings & windings through *Syria*, and *Phœnicia*, as *Dionysius* singeth touching the gulfe that is in the Sea neer *Issus*, most agreeably with this we have in hand, saying: *Now as a Dragon with his terrible and killing looks, is writhed and turned round about, creeping crookedly, and lazily, &c.* Last of all we may perceive his Taile with a long traine, swooping and trailing after him through *Egypt*, and the coast of *Lybia*, and as it were gathering it selfe into a Circle. This Serpent goeth not on with forthright paces, but wreathing himself into many hollow windings, he thrusts his body forth and forward. Who is there that beholding this Empire, not so much stretching it selfe forth in length, as creeping with an oblique turning, may not perceive a lively Image of a crooked Serpent? I take no pleasure to catch Butterflies, like children; that is, to let drive at silly subtilties that have no substance in them, but onely I desire to set before our eyes the truth, as it seemeth to me of that Portraiture of a *Serpent*, which the holy Ghost hath devised and described unto us.

To this we may adde his *dwelling in the Sea*; for which cause he is also called *Leviathan*, or a great Whale; How marvellously doth this agree to the *Turke*, who hath fixed the seat of his Empire within the very mouth of the Sea of *Pontus*, and *Propontis*, namely at *Constantinople*? when as God therefore shall visit this *Serpent* and *Leviathan* in his wrath, that is, when he shall utterly destroy the name and Nation of the *Turks*, then shall this *resurrection* here spoken of come to passe. For the Prophet *Esay* joyneth these two things together, saying, *Thy dead men shall live again, and in that day the Lord shall visit that Leviathan with his most cruell sword*; and thus he beginneth the next Chapter with setting the time wherein this shall be effected, against that, wherein the Lord shall bestow that benefit upon his people, of which he made mention in the end of the former Chapter. So doth Saint *Iohn* in this place, joyn this *resurrection* immediatly after the prophecy of the *Turks* destruction.

The third place is *Ezec.* 37. Where, what other thing are *the dry bones*, *the slain men*, *and the graves*, but the *Iewes* who are afflicted over-whelmed with al kind of miseries & calamities, who should have no more power to deliver themselves from that destruction, then those men have that be dead and buried, to rise up out of their graves? What also doe those sinewes, flesh, skin, breath signifie, but the restoring of that people, which shall be fulfilled at length, which shall be almost as acceptable and wished a matter unto them, as a new life shall be unto a man after he hath

been lying asleep in his grave; *Behold I am he, saith the Lord God, that will open your graves, and that will cause you to come out of your Sepulchres, and that will bring you into the Land of Israel, and ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your Sepulchres, O my people*, vers. 12, 13. To what purpose should they be brought into the Land of *Israel* again after the last Resurrection; we shall then all that belong to Christ have our dwelling in the Heavens, not on the earth. Besides, that Resurrection which *Ezechiel* speaketh of, shall be effected by little and little leasurely, *vers.* 8, 9, 10. But the generall Resurrection shall take effect *in a moment, in the twinkling of an eye*, 1 *Cor.* 15. 52. Besides, these bones are the whole house of *Israel*, *vers.* 11. and now shall there be an uniting of *Judah* and *Ephraim* into one, which those two peeces of wood that are compact together in one doe declare. Now these things are proper to the *Israelites*, and those not already past, but to come, as that happinesse sheweth, which is spoken of in the end of the Chapter, and which is greater then that any time past can challenge it unto it selfe. How agreeable also is this, that the vanquishing and confounding of *Gog* and *Magog* is coupled *together with* this *Resurrection*, in the 38 and 39. *Chap.* save that the Resurrection goeth before it in *Ezechiel*, but it followeth it here in *John*, the cause whereof we will speak of straightwayes.

And I doubt not also, but that the Prophet *Daniel* would teach us as much by those, *many that sleep in the dust of the earth, that shall awake some to everlasting life, others to shame, and to perpetuall contempt*; Chap. 12. 2, 3. For many are not all; but this word seemeth to be used of purpose, that so there might be a difference put between the *generall Resurrection*, and this here spoken of: He doth also give the chiefe honour to those that teach and turn others unto righteousnesse, not so because of their labours which were past before in their life time, but because of their present labour and diligence. For they that do make others wise by instruction shall shine; not those which have made others wise: none of which things we know is to come to passe after the last Resurrection. I will not now for brevities sake examine how that place of *Hosea*, *Chap.* 13. 14. Belongeth also to this purpose: Seeing the Scriptures therefore do so willingly take up this so expresse a similitude of the *Resurrection*, to signifie *the restoring of the Iewes*; and we find not this matter, that is of so great moment, fully declared elsewhere in this book; we hope that we offer the truth no violence and wrong, if we interpret this place also after the meaning of other places of Scriptures, that be like unto it. But (will some say) we have made mention of *the calling of the Iewes* before in the former

former chapter; It is true, but that which belonged to the *sixth Vial* was only begun, not full and absolute, such as this is to be, which shall belong to the last *Vial*, when all the enemies shall be destroyed, which distinction of calling, the former words do sufficiently declare, even as that first calling *John* was bidden to write, *that they were blessed who should be called to the Marriage Supper of the Lamb*; Ch. 19. 9. In which words we were taught that that first calling was not full, where there was need of such confirming thereof, which serveth to seale a matter, that is not yet sufficiently made known and certain, and that is to come also, which should be superfluous, when all are called that shall be. But *Daniel* sheweth this most plainly, who hath distinguished of both the callings by their several times, he makes the first to be *at the end of a thousand two hundred and ninety dayes*; the second, *at the end of a thousand three hundred thirty and five dayes*. That is, so many yeers, as we will shew elsewhere, God willing, *Dan.* 12. 11, 12. We shall see also in *Ezechiel* in the place before alleadged, *the dry bones that are covered over with flesh and skin, to move themselves by little and little, and to come neer one to another mutually*. Afterwards when some time is over, wherein they were destitute of breath of life, we shall see them to be quickened with breath at length, and to live a true life, performing all those works of life which are wont to be acted by bodies that are endued with soules. That approaching of the dry bones one to another, is that first calling that is spoken of in the former chapter.

This comming of breath unto them, which giveth them full life, is this *latter calling*, this *Resurrection*, which shall have nothing wanting unto it that may bring them a perfect restoring to the saving knowledge of God in Christ. Both which callings, though *Ezechiel* comprehend in the same *Chap.* yet he handled them more distinctly afterwards. For first he recordeth this *Resurrection before the Battell with Gog and Magog*, as *John* also prophecieth of that beginning of the *Iewes* conversion in the former *Chap.* after that when *Gog* is once extinguished, he delivereth that most glorious building of the new *Temple*, *Chap.* 40 &c. which is this *second and full Resurrection*. The *first Resurrection* therefore *of the Iewes* (I say of the *Iewes*) for the *first Resurrection* of this *Chap. vers.* 5. belongeth to the *Gentiles*; into the time of which though this first Resurrection of the Iewes shall fall, towards the end of it, that so it may be the first every way, shall be presently after the overthrow of *Rome*. The second shall be straightwayes after the destruction of the *Pope of Rome* and of the *Turk*. *This Resurrection is that power to enter into the Temple, which the smoke took away from all men, till the seventh last plague should be accomplished*, ch. 15. And this is all spent in destroying the Pope of *Rome*, and the *Turk*, as we have shewed sufficiently before.

Now if I ſhall ſeeme to any man to weaken the generall Reſurrection, by this interpretation, in that I thus take from under it this ſo excellent a foundation, which this place ſeemeth to under-prop it withall, let ſuch a man know, that that Article of our faith receiveth no dammage or impeachment at all from hence. This Scripture hath ſtill within it a moſt invincible and indefeazible bulwark, for the upholding and confirming thereof; For the holy Ghoſt doth not deceive us with bringing in a fained and counterfeit ſimilitude, but ſuch an one, as ought to have moſt certain credit among all Chriſtians. Otherwiſe he had loſt his labour, and proved nothing, if he had exemplified his matter with a compariſon of no ſubſtance, nor Truth. Yea he would have driven men to deſparation, by propounding ſuch a matter as ſhould have never taken effect. For both the *Iewes* and the *Chriſtians* would have thought themſelves undone and paſt hope alike; But ſeeing he bringeth a Type of a matter, that ſhall moſt certainly come to paſſe in his due time, he both putteth the calling of the *Iewes* out of doubt, and makes it to be paſt all controverſie, as alſo he openeth the manner, after which the *Reſurrection* ſhall be at laſt accompliſhed. And thus much touching the true meaning of this paſſage of holy Scripture. Now let us proſecute the things that remaine to be handled.

And I ſaw a great White Throne: Here we have the preparation of God the Iudge reſtoring his people to liberty, which is taken from the ſimilitude of the generall Reſurrection. For the power and mercy of God ſhall ſhine no leſſe glorioufly in mollifying the hearts of men, that have been hardened by meanes of ſo long a rebellion, and in communicating ſalvation to ſo forlorne and wretched a Nation, as it ſhall appeare one day in raiſing up our rotted bodies out of their graves. *His Throne* therefore is *White*, moſt pure, moſt bountifull, ful of ſaving health, carrying mercy in the outward appearance thereof: It is a *great one*, to declare the moſt glorious Majeſty of God, which ſhal be now made manifeſt in this great Aſſiſe of his as it were, wherein he ſitteth in ſtate upon his Throne among his people. *He ſitteth* alſo *upon this Throne*, being ready to give judgement, becauſe there ſhall not be any deferring of his recompence any longer, which he will give to men according to their deeds; the delaying whereof before, made men think as if God did neglect the matters done upon earth: both Heaven and Earth flie from before him that ſitteth on it, in regard of that great change of all things, which ſhall be then made, both in the falſe Church, which ſhall be utterly rooted out, as alſo in the true, which ſhall be encreaſed and ſtored with ſo great true happines, that the former rufull condition thereof, ſeemed to be quite ſted away.

Verſ. 12.

Verse. 12. *And I saw the dead both small and great.* So much of the *Judge.* Now those who are to be judged are described. These little and great ones are the *Iewes*, who did at the first reject and despise the faith, and therefore they were consumed and broken so sore with calamities, that they seemed to differ nothing at all from dead men. Now all these shall appear before God, each of them being to undergoe and abide the the judgement either of life or death. For now it shalbe made plain, who be Elect, and who be Reprobates. They who still resist the truth obstinately, shall be numbred among the cursed crue of Reprobates; They shall have no remedy ministred unto them after this, whereby their seared consciences may be brought to softnesse and relenting. But why doth he say, *small and great?* What, doth he hereby teach us, that in the Resurrection, (according to the manner and forme whereof, all things are described here) every one shall appear in that stature, in which he departed out of this life? It is therefore too too rashly affirmed by certain men, that every one shall rise up in that tall and goodly stature of body, wherein *Adam* was created. Which doth both contradict this Scripture manifestly, as also it doth take away the truth of the body, when it shall be restored, if it shall not arise in that just stature, wherein it was severed from the soul by death.

And the Books were opened. The form of the judgement is by books that be opened, which are the Consciences of men inlightened with the true knowledge of the truth of God, and with a lively sense of all things that have been done by themselves. These shall at this time make manifest unto all men, and set in open view, all those who have a pure and sincere minde given them of God, and in whom there did lye hidden formerly any seed of Election which is as yet remaining in them.

And another Book. That is, of Gods Decree and Election. These things are spoken after the manner of men, seeing it is in use among us, to commit things done by us to writing, that they may stand upon record for the better helping of our memorie, and to give sentence in judgement out of the authority of them. Election therefore is no new matter, nor such as dependeth upon our will and pleasure, but it is founded upon the Eternall decree of God.

And the dead men were judged out of the things that were written. That is, according to those things which are written in books, as of old in the return from the Captivity in *Babylon*, they were put from their places and offices, who could not finde out and bring forth the writing of their Genealogie, whereby they might shew their fathers, house, or their seed; or that they were of Israel, as it is, Nehe. 7. 61, 64, 65. The Gospel doth never

never reliſh well and ſoundly in any mans heart, neither doth any man give his name and his heart withall unto the Goſpel, unleſſe his *name be written in the book of life:* and unleſſe he have a writing within the book of his heart, that anſwereth word for word, to that which is written in that book, ſo as it may be a true Copy of it.

And the ſea gave up her dead. Theſe words declare the manner of ſummoning and preſenting theſe that ſhall be judged before the Tribunall judge; to wit, the Iewes ſhall be gathered out of all the corners of the earth, as in the generall reſurrection, nothing ſhall hinder a man from having his own body reſtored unto him, what manner of death ſoever he died of. But yet, ſeeing the Sea ſignifieth corrupt and counterfeit Doctrine through this book, it may be alſo noted out unto us hereby, that thoſe Iewes, that live in Chriſtian Countries, of which ſort there are many in *Spaine*, *France*, *Germany*, *Italy* as it were within the compaſſe and precincts of the Popiſh Sea; of which wee have ſpoken ſo much before, ſhall open their eyes to acknowledge the Truth, and ſhall flye ſwiftly to the light thereof.

Death alſo and Hell gave up. Here we have a figurative ſpeech, by which all other ſpeciall kinds of death are underſtood under one ſpeciall, together with the generall; as if it were ſaid, and all thoſe that died of any other death. Every dead corpſe muſt needs be either drowned in the waters, or overwhelmed with the earth, or rot in the air, or be conſumed with fire, or bee devoured with wilde beaſts, or it muſt die of ſome ſuch kinde of death. As for drowning, he ſpake of the *Sea* before; for the grave, now hee mentioneth the word (*Hell*) *Death* containeth all other kindes. But ſeeing the *Sea* giveth up thoſe Iewes, which keep in Chriſtian Lands, and which are infected with Romiſh ſuperſtition; *Death and Hell ſhall reſtore thoſe*, which ſhall live among the Turkes, and the Heathens, who are baniſhed further from Salvation, and converſe as it were in the innermoſt *jawes of Hell it ſelfe.* For ſo do all thoſe nations live, who either hate, or have not heard of the name and profeſſion of Chriſt. Yet it matters not whether a man periſh by *Sea*, or by Land, whether among Chriſtians, or among the enemies of Chriſtian Religion.

Verſe 14. *And Death and Hell were caſt.* Here followeth a ſpeciall executi ainſt *Death and Hell.* As therefore no *death* ſhall raign any lon n the world, from the time of the generall reſurrection, ſave onely hich is eternall, which ſhall feed upon wicked men, but ſhall never

never consume them; so after that the Church shall be restored by meanes of that full vocation of the *Iewes*, Death and the Grave shall raigne no more in it, as it did of old, whilst the scourges as it were, did alwaies lay load, and lye hard upon the backs of those that sinned against God, by refusing the Gospel; but they shall onely serve to translate the Elect into the kingdom of heaven, whereupon they shall lose their former name. They are cast in the Lake of fire, not that either death or Hell sustaineth any person. But because that which is proper unto men is given unto them; as if it were said, There shall be no torment any longer that shall vex men, either in Death or in the Grave, but onely in the Lake of fire, where the Reprobates die for ever. But hence one may observe, that seeing *Hell* is cast into the lake of fire, that is, into *Hell*, so called properly, that that word here, and elsewhere, commonly translated *Hell*, in Greek *Hades*, hath another signification properly, then that which is given it commonly in our English tongue. It is taken of many for the place of the *damned commonly*, but yet it doth usually signifie nothing but the *Grave*, and the common estate of the dead, as it may be learned out of this place, and others that be in this book.

Verse 15. *And Whosoever was not found.* No man shall be gathered into this Church, but he onely that shall be among those that have been chosen from everlasting, to eternall life. How notable shall the glory be of this Church, which shall not be defiled at all with any hypocrites & counterfeit Christians, as it was wont to fare with the Church of old. How goodly *a field* to see to, will this be, that shall be laden with a most plentifull Crop of good corn, clean rid of *all Tares*, *Cockle* and *Darnell?* Whatsoever is found in this *Draguet*, may be laid up safely in a *Vessell*. Therefore it cannot be expressed or declared with words, how amiable this most glorious spouse shall bee: It may fall out, that some men may slip sometimes, through humane infirmity, but holy admonitions, and wholsome Discipline, purely and faithfully exercised, shall bring them home again in time to repentance, and good conversation. But shall all and every one of the Iewes be such? Some of them shall not embrace the Truth, as it is cleer out of Daniel, who saith, *that many shall rise to shame and to perpetuall contempt*, Chap. 12. 2. And wee shall heare out of the next Chapter, *That some Dogs are to be shut out of this City*. But they who shall refuse the Truth at this time, shall shew forth some manifest token of their Reprobation; So as the Church shall not be deceived in them, neither shall it need to make much a do in examining and searching them out. Wherefore the bounty and power of God shall be most wonderfull, and greatly to be magnified through all the world,

by

by means of this manner of renewing and reſtoring the Iewiſh Nation. Seeing he ſhall ſo marvellouſly reſtore unto life and ſaving knowledge of his Son, men that were paſt recovery in themſelves, and ſeemed ſo to be both in their own eyes, and in the eyes of all the world, ſeeing he ſhall alſo make ſuch ſingular choice of thoſe whom he will redeem. But withall, ſee how the godly may fetch ſingular comfort from hence; For ſeeing every one even of the holy men that are or ſhalbe in this world, might juſtly tremble and quake for fear, in regard of their ſins, which they know they are guilty of in their own conſciences, we have here a notable confortative to arme us againſt this fear, in that our Election by Chriſt ſhall ſet us free from all guilt of ſin, and liableneſs unto the Puniſhments of Sin.

CHAP. XXI.

AFter I ſaw a new heaven, and a new earth: for the firſt heaven, and the firſt earth were paſſed away; and the ſea was no more extant.

2 And I Iohn ſaw the holy City, the new Ieruſalem come down from God out of heaven, prepared as a Bride trimmed for her husband.

3 And I heard a great voice out of Heaven, ſaying, Behold, the tabernacle of God is among men, and he will dwell with them, and they ſhall bee his people, and God himſelf ſhall be with them, their God.

4 And God ſhall wipe all teares from their eyes: and death ſhall be no more, neither ſorrow, neither crying, neither ſhall there be any more pain, becauſe the former things are paſt.

5 And he that ſate upon the Throne ſaid, Behold I make all things new. And he ſaid unto me, Write: for theſe words are true and faithfull.

6 And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give to him that is a thirſt, of the waters of life freely.

7 He that overcometh, ſhall inherite all things, and I will be his God, and he ſhall be my Son.

8 But

8 But the fearfull and unbelieving, and abominable, and murtherers, and whoremongers, and ſorcerers, and Idolaters, and all lyars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.

9 And there came to me one of the ſeven Angels, which had the ſeven vials, full of the ſeven laſt plagues, and he ſpake unto me, *ſaying*, Come, I will ſhew thee the Lambs Wife.

10 And he carried mee away in the Spirit, to a great and high mountain, and ſhewed mee that great City, that holy Hieruſalem deſcending out of Heaven from God: having the glory of God.

11 And her brightneſſe *was* like unto a ſtone, moſt precious, as a Iaſper ſtone, ſhining as Chryſtall.

12 It had beſide a great wall and high, having twelve gates, and at the gates twelve Angels, and names written, which are the names of the twelve Tribes of the children of Iſrael.

13 On the Eaſt part, there *were* three gates: on the North ſide three gates: on the South ſide three gates: and on the Weſt ſide three gates.

14 And the wall of the City had twelve foundations, in which *were* the names of the Lambs twelve Apoſtles.

15 And he that ſpake with mee, had a golden reed for to meaſure the City withall, and the gates thereof, and the wall thereof.

16 And the City lay four-ſquare, whoſe length is as large as the bredth of it: and the length, and the bredth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundreth forty and four cubits, by the meaſure of man, that is, of the Angel; and the building of it was of Iaſper.

18 And the City was pure gold, like unto cleer glaſſe. And the foundations of the wall of the City were garniſhed with all manner of precious ſtones.

19 The firſt foundation was of Iaſper: the ſecond of a Saphyr: the third a Chalcedonie: the fourth an Emerauld: the fifth a Sardonix.

20 The ſixth a Sardius: the ſeventh a Chryſolite: the eighth a Beryl: the ninth a Topaze: the tenth a Chryſopraſus: the eleventh a Iacynth: the twelfth an Amethyſt.

21 And the twelve gates were twelve Pearles, and every gate is of one Pearle, and the ſtreet of the City is pure gold, as ſhining glaſſe.

22 Neither ſaw I any Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it.

23 And this City hath no need of the Sunne, neither of the Moon to ſhine in it: for the glory of God doth light it, and the Lamb is the light of it.

24 And the Nations which are ſaved ſhall walk in the light of it: and the Kings of the earth ſhall bring their glory and honour unto it.

25 And the gates of it ſhall not be ſhut by day: for there ſhall be no night there.

26 And the glory and honour of the Gentiles ſhall be brought unto it.

27 And there ſhall enter into it no unclean thing, neither whatſoever worketh abomination or lyes: but they which are written in the Lambs Book of Life.

The Logicall Reſolving of it into the ſeverall Contents.

Hitherto the Holy Ghoſt hath explained the manner of gathering *the Church together; after this the condition thereof is explained, after that it* ſhall be once gathered; *which is declared to be moſt happy: firſt* generally, *out of the things which are ſeen of* Iohn, *the* New Heaven *and* Earth, *verſ.* 1. *and the* Holy City, *verſ.* 2. *as alſo out of the things which are* heard *of him partly in* common, *touching the preſence of God with men, verſ.* 3. *Touching the removing of Calamities, verſ.* 4. *And a new reſtoring of all things, verſ.* 5. *Partly in* private, *touching the certainty of the Prophecie, verſ.* 5. *Touching the myſterie that was now fulfilled, verſe* 6. *and the rewarding both of the godly, verſ.* 6, 7. *As alſo of the wicked, verſ.* 8. *And ſo much for the* generall *opening of the happy eſtate of the Church. The* particular *opening of it relateth the* cauſe that revealeth *it, the Angel, verſe* 9, 10. *And* the matter that is revealed

vealed *univerſally, verſ.* 10, 11. Severally, *in reſpect of the Wall, and the City, and the eſſentiall parts thereof; as, of the form of the Wall, verſe* 12, 13, 14. *Of the Forme of the City, verſe* 15, 16, 17. *And then of the matter,* common, *verſ.* 18. ſpeciall, *of the Wall, verſ.* 19. 20, 21. *Of the City, verſe* 21. *Externall ornaments, Where with the glory of this City is ſet forth, are firſt God himſelf, Who is both the Temple, verſe* 22. *and the light of the City, verſ.* 24. *Secondly, the Nations, which ſhall bring their glory hither, verſ.* 24. *Which ſhall be both void of all feare and ſuſpition, verſe* 25. *As alſo ſuch as do not defile it with any contagion, verſ.* 27. *Thirdly, that marvellous abundance of things that are neceſſary, and the Perpetualneſſe of this glory, in the* Chapter *following.*

THE EXPOSITION.

AND *I ſaw a new heaven.* The opinion of the reſurrection which was grounded upon the end of the former *Chapter,* hath perſwaded very many men, to interpret all theſe things of the Church, ſuch as it is to be at length in the heavens. But wee have ſhewed, that there is neither any ſpeech had in that place, of the laſt reſurrection; neither yet doth the *Holy Ghoſt* paint out unto us in this place the Angel-like happineſſe of the Saints after this life; But that he is ſtill intreating of matters to be done upon earth, as the matters themſelves which are ſpoken of, will make it manifeſt in their proper places. And, perhaps, we may think that it were no needfull matter for us, to have the heavenly inheritance to be ſet forth with words, as which all men know ſufficiently to be above all the praiſes that can be given unto it by any man; yea, even thoſe men know thus much, who are wont otherwiſe to think baſely of the Church upon earth, as if it were a vile and contemptible matter. But the eſtimation of the Church, as it is a pilgrime on earth, is leſſe then it ought to be among mortall men; ſo that there might be a neceſſary reaſon, why the glory and dignity thereof ſhould be more plentifully commended. And yet the deſcription thereof maketh a way to comprehend that heavenly felicity in our mindes. For if the magnificence of the Spouſe be ſo great upon earth, what manner of things, and how excellent are thoſe which God hath prepared for his Saints in his own preſence? But our mindes are too dim and dull to meditate of theſe things as they be in themſelves; let us therefore turn our eyes to contemplate this earthly Paradiſe; which, though it be greater then it can be extolled with any eloquence of words, yet it is more neer and

agreeable to our ſenſe, and ſuch as ſhall be ſeen openly in the world within theſe few yeers. The interpretation of the New heaven and earth, may be taken out of that place, 12.26. *Whoſe voyce did then ſhake the earth, but now he hath denounced, ſaying, yet once more will I ſhake, not the earth only, but alſo heaven.* Where to ſhake heaven and earth, is by the interpretation of the Apoſtle himſelf, *to abrogate the old manner of worſhipping God, and to caſt off the old people.* For *Heaven* is by a borrowed ſpeech the *Temple*, and *the whole legall worſhip*; whereof that *Temple* was the ſeat and dwelling place, as it is, *Heb.* 8.5. So that *to ſhake heaven*, is to aboliſh that worſhip. The *men* are *the earth*, and more properly, the people of *Iſrael*, to whom that legall worſhip did belong. To ſhake the earth therefore, is to ſhake the *Iſraelites*, and to remove them out of their places. And the uſuall manner of ſpeaking throughout this Book, hath not varied a whit from this ſignification of the words; where heaven is put for the more pure Church; the earth for the degenerating citizens therof, as we have ſeen in their due places. Even as therefore God ſhook heaven and earth, in the firſt coming of his Son, by refuſing the old worſhip and people, and by ordaining and chooſing a new one: So again, when it ſhall ſeem good unto him to have mercy upon that forlorn, forſaken Nation, and to make them partakers of ſalvation by Chriſt, he ſhall darken the former glory of heaven and earth, by making the dignity and honour of the new people to be ſo glorious, as if he had created all things new again. To which purpoſe that place of the Prophet *Eſay* is to be applied; *For behold, I am about to create new heavens, and a new earth*, as if he ſhould ſay, *I will inſtitute a moſt pure manner of worſhipping me, and I will take unto mee a new people in the aſſemblies whereof I will be honoured*, Chap. 65. 17. Of which kind alſo thoſe words of the Apoſtle are, *If any man be in Chriſt, he is a new creature, the old things are paſſed away; behold, all thing are become new*, 2 Cor. 5. 17.

For the firſt heaven and earth are gone. Shall the Church then that is among the *Gentiles* fail and come to decay? For *heaven* noteth out the more pure ſervice of God, as we have ſhewed; But it may be doubted how this can be extinguiſhed, becauſe of thoſe things which wee have ſaid above; we need not to trouble our ſelves much to make good the decay of the earth, ſeeing the *Holy Ghoſt* hath taught us ſufficiently already, that the *Pope* of *Rome*, with all his crue of Catholikes, falſly ſo called, ſhall be rooted out utterly before this day. As touching the reformed Church therefore, ſhall the receiving of the *Jews* again be the *eſtranging of the Gentiles from Chriſt*, as *their caſting away of old, was the reconcilement of the world*, Rom. 11.15. So it may ſeem, indeed, eſpecially ſeeing the *Apoſtle* certi-

certifieth us in the same place, *that there is a certaine fulnesse of the Gentiles to be made up, as it is likely, at the calling of the Iews*, vers. 25. But yet this Book of the *Revelation* teacheth us the contrary in this very Chapter, namely, that the *Gentiles* which shall be saved, shall walk *in the light of the Church of the Iews*, and that the Kings of the earth shall bring their glory and honour to this new *Ierusalem*, vers. 24. Yea, *Paul* in the forenamed place, doth plainely avouch, that there shall be a very flourishing Church among the Gentiles, when the Jewes shall be called. For saith he, *if the casting away of the Iewes be the reconciliation of the World, what shall their assuming be, but life from the dead?* Which is all one in effect, as if he should say, what shall their receiving into grace and favour be, but as it were a generall resurrection, whereby those who are dead in sins, among all Nations, shall come to the truth at length, and shall be made partakers of eternall life by faith in Christ. Out of which words we gather, that the fulnesse of the Gentiles is not a certaine end of their beleeving at the calling of the Jewes, so as the faith should wholly fall to decay afterwards among the Gentiles (even as nothing can be powred any more into a full vessell) but that there shall be a more plentifull comming in of all the Nations of the Earth, that shall obey the kingdom of Christ, which way soever their Countries lye and reach, according to that, *The Lord shall be King over all the earth, in that day there shall be one Lord, and his name shall be one*, Zach. 14. 9. *And the Lord shall destroy in this mountaine the covering that covereth all people, and the vaile that is spread upon all Nations, and the Lord God shall wipe away the Teares from all faces, and he will take away the rebuke of his people out of all the Earth*, Esay, Chap. 25. 7, 8. *For then they that dwell in the wilderne sse, shall bow themselves down before him, and his enemies shall licke the Dust, the Kings of Arabia and Saba shall bring gifts, yea all kings shal worship him, al nations shal serve him*, Ps. 72. 9, 10, 11. In this common resort therefore of the Nations, how shall the *first heaven*, that is, the more pure Church among the Gentiles passe away; Must we distinguish the Nations, of which some are still strangers from Christ; others, are of the Christian profession, and have bin now these many ages; of which sort we that inhabit *Europe* are especially? Shal there be an accesse made of those as the Prophecies right now cited do teach, with many others that agree with them, but a departure and revolt of these? The vision which these words declare, seems to point at such a matter; when it is said, *the first heaven departed away*. What other heaven is there now among men for the greatest part, according to the meaning of this Prophecie then among us that dwell in *Europe*; Certainly the promise made to the Church of *Philadelphia* increaseth this suspicion,

ſuſpicion, namely *that ſhe ſhould be a Pillar in the Temple of God*, never to be caſt out of doores; Chap. 3. 12. To what end is this promiſed to her as a proper and peculiar benefit, if all the reſt enjoy the ſame together with her? It ſeemed therefore, that as *the unfruitfull fig-tree was cut down of old, and the vineyard that was ill looked to, was taken away from the ancient husbandmen, and let out to others*, Luc. 13. 6. Mat. 21. 41. So the Church that hath been ſo evill intreated for a long time among us *Gentiles* of *Europe*, will bethink her ſelf of truſſing up her ſtuffe, and forſaking us quite at laſt, who have long ſince made a revolt from the love and purity thereof; what though it be called *heaven* now? *the heavens themſelves are impure in the eyes of God.* Job 15. 15.

Neither is our *heaven* unclean alſo at this day in a ſmall manner, as which is called by ſo glorious a name as *heaven* is, rather in compariſon of the Popiſh dungeon of Hell, then becauſe of any heavenly cleerneſſe and purity that it hath of its own. But this ſeemeth to be againſt this prophecie of *Europes* calamity, becauſe there are *a thouſand yeares* foretold, wherein *we ſhall raigne with Chriſt after the firſt reſurrection*, Chap. 20. 6. That is, there ſhall be a continuance of the truth among the *Gentiles*, to whom that *reſurrection* happened, during the ſpace of ſo many years from the time of the firſt reſtoring therof. Now we know that this *reſurrection* was proper to our countries of *Europe*. But it may be anſwered, that this Kingdom that is to come, may be ſuch as that which was in the thouſand years, that were before that *reſurrection*, when *the Devill was bound*, chap. 20. 4. when the Kingdom was belonging to a few of the Elect, to whom the ſaving truth alone was ſavory and toothſome, howſoever Antichriſtian impiety was meate for the tooth of all the reſt of the multitude. Surely other Scriptures ſeeme to encline this way, as which do threaten that all Religion ſhall be defiled with ſo many corruptions, that there ſhall ſcarce remaine any footſtep of wholſome doctrine, or ſaving grace, ſafe and ſound. And who is ſo little acquainted with, and experienced in the matters of the Church, who ſeeth not that there are juſt cauſes to be afraid of ſuch a decay, yea an utter periſhing of Religion amongſt us, ſeeing eſpecially that it is manifeſt unto all men, that the Word of God is deſpiſed every where, new errours ſpring up and are broached every day, the old ones are called back from Hell, all profeſſion of godlineſſe is converted to be a meanes of nouriſhing and fulfilling the deſire of filthy Lucre, and Antichriſtian Pompe. There are many fearefull ſignes and evident prognoſtications, that this departure of the glory of God from amongſt us, is at the very doors, even as it was ſeen to depart of old from the *Temple* of *Ieruſalem*, Ezech. 9. 3. Vnleſſe perhaps we may comfort and

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ſecure our ſelves, as if no ſuch fearfull judgement as this were threatned in theſe words; and that becauſe this departing away of the firſt heaven and earth may be underſtood, not of the finall periſhing of the truth among the inhabitants of *Europe*, but of ſuch a renewing of all things among the Jews, as in reſpect of the glory and gliſtering whereof, whatſoever was excellent before, may be ſaid to have been paſſed and vaniſhed away, *When as the light of the Moone ſhall be as the light of the Sun, and the light of the Sun ſhall be ſeven-fold, even as the light of ſeven dayes, and the ſun ſhall be abaſhed when the Lord ſhall raign in Sion*, as we heard before out of the Prophet *Eſay*; or to conclude, unleſſe that have ſome moment in it, that the ſpirit ſpeaketh ſo exquiſitely and circumſpectly, not ſaying that the former heaven and the former earth went away, but that the *firſt heaven*, and *the firſt earth* departed, as if theſe words did not reſpect the *Gentiles* at all, but the legall worſhip only, which a man may call the firſt heaven by right, as which was inſtituted by God himſelf in the firſt place, and in the beginning of the world almoſt; but the Chriſtian People among the Gentiles, was neither the firſt people, neither were the Rites which were obſerved by them, the firſt Ordinances that were delivered from heaven unto the Church. So that after all this ſifting of theſe words they ſeeme to be taken in this meaning, as if it were ſaid, although this people of the Jewes, did thirſt after their old Rites, and worſhip all the time of their rejection, and did make their brag of it in no obſcure manner, that the time would come one day, when they ſhould have power given them, to exerciſe their former worſhip freely after their old manner (which is the thing that we know they boaſt of at this day alſo) yet in this reſtoring of theirs they ſhall ſo wholy frame and apply themſelves to the Will of God, that they ſhall willingly renounce their ancient cuſtomes uſed in the ſervice of God, as which they ſhall then acknowledge to have had their end in Chriſt; and by this meanes they ſhall make it plaine to all men, that *the firſt heaven and earth*, which they hoped to ſee againe, but all in vaine, was paſt and gone away for ever. This laſt interpretation of theſe words ſeemeth to be of no ſmall force, ſo as the reſpect of the order of the *firſt heaven and earth*, is not between *Gentiles* and Jewes, but only between the *Legal* and *Chriſtian Jewes* themſelves. My carefulneſſe of ſatisfying the minds of men that love the truth, hath made me thus to ſearch into every corner to the uttermoſt of my power: Now I refer it to the judgement of the Chriſtian Reader, which of theſe interpretations is chiefly to be aſſented unto.

And the Sea ſhall not be extant any more. This Sea is degenerate, and adulterate Doctrine of corrupt teachers, which ſhall have no place

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in this new people, as whoſe *Sea ſhall be of glaſſe like to Chryſtall*, moſt pure, moſt cleere, voyd of all brackiſh and foggie thickneſſe: ſuch as that *Sea* is that is deſcribed, Chap. 4. 6. Which is alſo ſpoken in reſpect of the Jewes, and of their errours, which they maintaine ſo ſtifly at this day. Here is no compariſon intended between the Gentiles and the Jewes. The thickiſh ſea of the Gentiles was already periſhed before this, when all the company of the Popiſh Corites was deſtroyed: The more pure Sea of the reformed Churches is glaſſie alſo, Chap. 15. 2. neither ſhall it be aboliſhed. The Jews have a proper Sea of their own, even till this day, which is moſt groſſe, foul, dark, like to troubled waters, by reaſon of many forged and fained deviſes of their own touching the *Meſſias*, the *legall Worſhip*, *the righteouſneſſe of the Law*, and many other heads of ſaving Doctrin, which ſhall be all of them ſo dried up at this day, that there ſhall remaine never a drop of the former Sea.

Verſ. 2. *And I Iohn ſaw the holy City.* So much for the new heaven and earth which *Iohn* ſaw; Now the holy City is brought to be ſeen alſo, which is called ſo by an excellencie. The Church of the Gentiles alſo, is *that holy new and heavenly Ieruſalem*, as it is called by the Apoſtle; *But ye are come to the Hill of Sion, and to millions of Angels, Heb.* 12. 22. So likewiſe *Gal.* 4. 26. But this *Ieruſalem* of ours which is deformed and defiled with many errours and contentions, will make this of the Jewes that ſhall be moſt pure, to appeare as if it were a new one altogether.

Deſcending from God. This *Ieruſalem* therefore ſhall be ſeated upon earth. The heavenly one ſhall not deſcend, but ſhall remaine fixed in the heavens, where Chriſt ſitteth in glory at the right hand of the Father. *I go* (ſaith he) *to prepare a place for you, and when I ſhall be gone away, and ſhall have prepared a place for you, I will come againe, and take you to my ſelf, that where I ſhall be, there may ye be alſo*, Joh. 14. 3. And againe, *Father I will that thoſe whom thou gaveſt me ſhould be with me where I am*, Joh. 17. 24. and againe; *we ſhall be taken up into the clouds to meete the Lord in the aire, and ſo we ſhall be ever with the Lord*, 1 *Theſſ.* 4. 17. And to what end ſhall *Ieruſalem deſcend out of heaven*, when as all the Elect ſhall be in heaven ſtraight after the generall reſurrection? Perhaps (may ſome ſay) it might come down that it might be ſeen of *Iohn*. If it had come down for this cauſe, *Iohn* ſhould rather be taken up into heaven to contemplate it, then it ſhall be ſent down upon earth. He was commanded to come up into heaven above, chap. 4. 1. Where by a doore that was opened, he ſaw a reſemblance of the Church militant, how much more ſhould hee have aſcended now, that he might behold the ſame as it was triumphing? Theſe words therefore do manifeſtly

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diſtinguiſh the *new Ieruſalem* that is wayfaring and warfaring like a ſtranger here on earth, from that which is triumphing in her own country in Heaven. And yet it is called heavenly alſo, becauſe it is ſuch, both in her originall, as alſo by the right of inheritance, as *Paul* ſaith, *for that Ieruſalem which is above*, Gal. 4. 26. *It commeth downe from God*, therefore becauſe his ſingular power and mercy ſhall appear in building this new City. The riſing up of the whole building ſhall be ſo ſwift, and the brightneſſe and dignity thereof ſhall be ſo great, that all men ſhall acknowledge the hand of God, to be in it, and ſhall magnifie him alone for the exquiſite builder thereof with one conſent.

Prepared as a ſpouſe. To be delivered over to her husband, not delivered already as ſhe ſhall be when the mariage is once diſpatched. After the laſt reſurrection the mariage ſhall be fully ſolemnized, not ſet in a readineſſe for time to come. This ſpouſe was addreſſed and decked with pure fine linnen, and with the juſtifications of the Saints, Chap. 19. 7. 8. But obſerve how the City that we beheld right now, is now called a *Spouſe*, and more plainly afterwards, Verſ. 9. Come, ſaith the Angell, *I will ſhew thee the Spouſe that is wife of the Lambe.* This City therefore is the whole multitude of the faithfull, of all which the Holy Ghoſt doth excellently ſet forth the moſt ſweet and neer communion, which they have amongſt themſelves by ſuch a reſemblance of a City as this is.

The members of the body are oftentimes uſed to expreſſe the ſame thing, but the ſimilitude of a City ſetteth a more lively portraiture thereof before your eyes. There is a greater variety of matters, and a further disjoyning of offices and duties in a City, which yet are coupled and held together by one and the ſame law, and they doe reſpect one chiefe good of the whole. This City therefore doth notably repreſent unto us, how the faithfull who are moſt diverſe in the function, duties, and courſe of life doe grow up together into one holy body.

Verſe 3. *And I heard a great voice ſaying from Heaven, Behold the Tabernacle of God.* The Holy Ghoſt commeth here to that part of the glory of this City, that is declared by the things which he heard. The Tabernacle was belonging to the Jewes properly, and to the old worſhip. So that he doth intimate here the whole divine worſhip of this people, to whom the Tabernacle was proper before. Withall he declareth that there is not any ſuch full manifeſtation of the glory of God as yet to come, as the Saints ſhall enjoy after the laſt judgement. But howſoever it ſhall be farre more plentifull, then ever hath been before this, *yet men ſhall ſee God by a glaſſe and darkly, not face to face, they ſhall know in part only, not as they have been known*; As the Apoſtle ſpeaketh, 1 *Cor.* 13. 12. The Tabernacle

is fit to ſhadow out the Church that is in her pilgrimage, not that which hath attained an eſtabliſhed abiding in her own country.

And he ſhall dwell with them, and they ſhall be his people. Both God himſelfe ſhall take tuition of the Saints according to the forme of his covenant made with them, *Gen.* 17.1. As alſo the Saints ſhall ſubject themſelves willingly to God to be ruled by him. So doth *Jeremy* interpret theſe words, whence they are taken, *I will put my Law into their minde, and I write it in their heart, and I will be their God, and they ſhall be my people.*

Verſe 4. *And God ſhall wipe away.* So much for the preſence of God, now as touching the removall of calamities, the true Church ſhall not be vexed and grieved any more, neither ſhall it be oppreſſed with the tyrannie of the Beaſt, or of the Dragon, or of any other ſuch peſtilent enemy as this, but ſhe ſhall flouriſh now, and ſhall conquer all her enemies. Theſe words are borrowed from *Eſay* 25. 8. That wee may know of what times the Holy Ghoſt ſpeaketh: *Eſay* intreateth in that place of the felicity of the Chriſtian Church upon Earth; as it is cleared by that vengeance which God will make at that time upon the Moabites, Verſe 10. *For the hand of the Lord ſhall reſt upon this Mountaine, and Moab ſhall be threſhed under him as the ſtraw is threſhed.* He joyneth together in this Chapter both the ſingular goodneſſe of God towards the *Iſraelites*, and the laſt deſolation of the *Moabites*. And the Holy Ghoſt prophecying of the ſame things in this place, teacheth us that it was not paſt of old, but that it ſhould have an event at length, when this reſtoring of the Jewes ſhall come to paſſe. Thus *John* and *Eſay* doe lend light one to another.

And there ſhall be no more death. The ſharpneſſe of puniſhments ſhall ceaſe, in which ſenſe Eſay ſaith, *He will deſtroy death for evermore*, Cap. 25.8. And *Hoſ. I will redeeme them from the power of the grave, I will deliver them from death, I will be thy plague, O Death. I will be thy deſtruction. O grave, repentance is hid from my eyes*, Chap. 13.14. Which place *Paul* applyeth to the laſt reſurrection, 1 *Cor.* 15.55. as the Holy Ghoſt alſo hath declared this renewing by the ſame reſurrection, Chap. 20.12. And indeed at that time when the bodies ſhall riſe againe, there ſhall be a full overthrow of Death; But in the meane time in the felicity of this new people, there ſhall be a great proofe of the weakning & deſtroying thereof. Not that there ſhall ceaſe to be a diſſolution of ſouls and bodies, whereby the Saints are tranſlated into the heavenly kingdome; but becauſe when the ſting of death ſhall be quite taken away, it ſhall ſerve no longer to be a ſourge unto the Church.

Neither mourning, nor crying, nor labour. Theſe words teach us how farre

farre death ſhall be taken away, namely, as it is a puniſhment, not as it is a meanes to tranſlate men to everlaſting life. So ſhall the ſervitours and Sergeants attending upon it be taken away alſo. For what right have ſervants where there is no power in their maſter? O moſt happy Spouſe, that ſhall never be moleſted with ſuch diſturbers of her happineſſe as theſe be, a viſible Image of the happy kingdome in heaven, ſhall converſe now among men upon earth.

Becauſe the foregoing things are gone away. The Greek word is, the firſt things; whereby perhaps the Holy Ghoſt reſpecteth the firſt eſtate of the Jewes, which was lamentable and miſerable becauſe of the wrath of God that was provoked by their often rebellions; as if it were ſaid, There ſhall be never after this any ſuch obſtinacy and perverſe wickedneſſe among this people as there was before in former ages, and therefore neither ſhall God bee ſuch a heavie friend againſt them as hee was before.

Verſe 5. *And he that ſat upon the Throne ſaid.* The certainty of this renewing and felicity is confirmed by another teſtimony, that is of very high and great authority, namely, of him that ſitteth upon the Throne, that is of the moſt high and eternall God, who teſtifieth openly, that he will make things new, that is, that he will ſo reſtore the doctrine, the worſhip, the people, and the whole governement of matters, that men may worthily account them to be new.

And he ſaid unto me, write. *John* commeth unto thoſe things which were ſpoken by name to himſelfe. In that he is commanded to write, it is all one, as if it were ſaid, that this is ſurely decreed and appointed by God, that it is as it were ſet forth in ſtatute books, ſo as it cannot be changed: or elſe do thou draw an inſtrument and put this into it, that ſo the faithfull may have ſomewhat whereby they may call upon me and claim their right, Chap. 19. 9. That that is commanded to be written is, that theſe words are true and faithfull, ſuch as are to be performed at length in their due time; though there be nothing leſſe likely to come to paſſe, in the opinion of the world.

Verſe 6. *And he ſaid unto me, It is done.* This is the ſecond thing that was told *John* in private, viz. *that the myſtery was fulfilled*, as which ſhould come to the end thereof in the reſtoring of the Jewes; and this conſummation is a part of the ſeventh Viall; to which it belongeth, to accompliſh the myſterie of God, Chap. 16. 17. For the ſame word is uſed here that is uſed there, to expreſſe this accompliſhment, *It is done.* If the accompliſhing of ſome other matter were meant here that ſhould come to paſſe, after that that is ſaid, to bee accompliſhed there:

this word, *It is done*, could not be ſpoken aright in that place, as which ſhould have ſome that remaining after it, that hath not yet come to the proper iſſue thereof, wherefore ſeeing ſome things are ſaid to be done, after the conſummating of the myſterie, wch are proper to this earthly life, and which cannot be applyed to that which is to come after the laſt judgement, as we have obſerved, Chap. 16.21. Therefore neither ſhall this conſummation here ſpoken of, belonging to any other, then to this preſent life. *Aretas* and *Montanus* read otherwiſe, *And he ſaid unto me, I am become the firſt and the laſt, the beginning and the end*, Complut. and the Kings Bible read, *and he ſaid unto me, It is done, I am the beginning and the end.* But *Aretas* and *Montanus* do amiſſe to omit the word, *It is done*, ſeeing this pertaineth to the explaining of the *ſeventh Viall*, a chiefe part whereof is touching the conſummating of the myſtery, which is not perfected in the deſtroying of enemies, of whom onely mention was made, Chap. 16.17, &c. But in this *calling of the Jewes*, the accompliſhment whereof is here laid forth, unto which this word (*It is done*) is here given for this cauſe for that all the propheſies take their laſt end at this point. *I am the beginning and the end.*, that is, I am he who have both at the firſt decreed to have theſe things done, and who have alſo put an end unto the ſame things, now at laſt.

I will give unto him that thirſteth. Theſe words containe the rewarding of the godly, who are called ſuch as Thirſt, that is, ſuch as have an ardent deſire of theſe things, of which ſort all they are, who have a taſte of heavenly good things. *Bleſſed are they* (ſaith Chriſt) *who hunger & thirſt after righteouſneſſe for they ſhall be ſatisfied*, Mat. 5.6. But then chiefly ſhall the *Jewes be thirſters*, as who ſhall not ſatisfie themſelves with any deſire and care, to the intent that they may perceive a more full ſweetneſs in Chriſt. And yet even to theſe alſo, who ſhall burn with a moſt fervent deſire, grace ſhall be given out of the fountaine of living water, that is, not becauſe of the merit of any diligence and deſire of theirs, (though yet this excell among the gifts which are given to men) but for the meere mercies ſake of God. This is a notable place to overthrow the blaſphemous doctrine of the Papiſts, touching Merit. The Jeſuite endeavoureth to get this place from us with his curſed gloſſing, and holdeth it to have the ſame meaning, which that hath, Rom. 8.18. *The ſufferings of this life are not worthy of the glory which ſhall be revealed.* In which words as he ſaith, our good deſerts are not to be compared with the future bleſſedneſſe, but the ſufferings, that is, the afflictions which we ſuffer for God, as if it were ſaid, our griefes and paines which we ſuffer here cannot be compared with the joyes of the bleſſed Saints; although their pati-

ent

ept enduring of thoſe griefes, as they are endured by the help of Gods grace in them, is out of all doubt worthy of everlaſting life. Marke here I pray you the fraudulent deviſe of a ſhifting Jeſuite, who having nothing to ſay by way of anſwer to this place which we are now handling, and which we object againſt them, flieth unto another place that from thence he might fetch ſome ſhew of an anſwer to this place. But not to ſtand now upon the examining and ſifting of that place in the Epiſtle to the Romanes, what meaneth he to talke at all now, and to tell us as he thinketh, ſtrange tales of the ſorrowes and afflictions of this life, that are not to be compared with the joyes of the bleſſed ones in heaven, when as he may plainly ſee, that here is nothing at all to do with any of theſe ſorrowes in this place, ſeeing all Teares, mourning, crying, labour, and death it ſelfe are ſaid to be baniſhed away from this City, which is here deſcribed, verſe 4. So that nothing could be done of him more againſt the haire, and the drift of this place, then to ſtand commenting and debating at this time about any ſuch compariſon as this. For it is avouched in theſe words, *that not onely the ſorrowes of this life are inferiour to the joyes of the Saints in heaven, but that the thirſt and hunger alſo, that is, the moſt ardent deſire of, and purſuite after Godlineſſe, then which thing there can not be ought in a man of greater worth, and eſtimation, doth not obtaine eternall life by the merit and deſert thereof, but onely by the meere grace, and mercy of God.* Neither is that any what leſſe frivolous, which that counterfeit *Ambroſe* of theirs, *Thomas* and *Rupertus* ſay, who will have this water of life to be thereforeſaid here, *to be given freely, becauſe though eternall life be due debt by God to the merits of juſt men, and that by the very condignity of them as they dreame Wickedly, yet even theſe merits themſelves could not be merits at all, Without the help of grace Which is given them freely,* for if they would rather have ſpoken with the Holy Ghoſt then from their own perverſe braines, they would never have ſaid, that any grace is given to men, by whoſe helpe they might doe works worthy of eternall life, when here it is ſaid expreſſely, that the reward of the moſt excellent workes is altogether freely beſtowed, and not condingly.

Verſe 7. *He that overcometh ſhall poſſeſſe all things.* For no man ſhall attaine to this felicity, but he that ſhall behave himſelfe like a valiant champion in encountring with the *Dragon*, of whum ſpeach was had in the former Chapter. Quite your ſelves therefore like men and be valiant (ô ye Jewiſh) you muſt one day enter the combate, and ſight a battell, and that a terrible one, as ever there was any elſwhere, as it is clearly

foretold, Daniel 12. 1. And yet be not afraid, neither yet let your hearts fail you for fear: you are sure to get the victory, and to attain everlasting joy after this victory.

Verse 8. *But the fearefull and unbeleevers.* Here we have a threatning of punishment against the wicked, who are first called fearfull, such *as are afraid of them that kill the Body, and therefore deny Christ before men,* Matth. 10. 28. 33. *Such as desire to save their life, but in very deed they do all they can to lose it,* Matth. 16. 25. And perhaps there shall be some such fearfull persons as these at this time, who shall be driven to this damnable fear with the greatnes of the danger, namely of that most cruell destruction, which the *Turkish Dragon* shall then threaten to bring upon all those that professe Christ, The unbeleevers are they, that shall openly refuse the Truth. For the Iewes shall not be at once converted, but it seemeth that some of them, shall continue in their former stubborne despising of Christ, as we have observed above out of Daniel. *The abominable persons,* are men that be desperately wicked, past fear or shame, or hope of recoverg such as all men do commonly detest and abhor. *Aretas* and *Montanus* read the word *sinners*, before this word *abominable*, so also do the Complut, and the Kings Bible read it. *But these Sinners are the same with those execrable men*, viz. men that be notoriously wicked, lewd, and ungracious. But wherefore is there mention made of Idolaters here, whereas yet the *Iewes* doe all of them universally abhorre Idols? It may be that some of them shall have made a revolt to the Romish impiety and yet this is very rarely to be seen among them. *Rome* also shall be then laid even with the ground before this day. Wherefore this and the rest of the sins also which have been mentioned before, may be understood of the Gentiles, as the which shall cleave still unto their Idols, and therefore shall have no part in this Holy city, the free denizens whereof yet all the Godly shall be, wheresoever they shall dwell in all the world. The lyars also shall be shut out, that is, those that delight in lies, such as hypocrites and dissemblers in Religion are, who carry a certain shew, form, and face of Religion outwardly, whereof they have no root in their hearts inwardly. Mark here how the Holy Ghost mingleth with those horrible sins before named, some of those that be but light in the opinion, and account of the common sort of men; which he doth least otherwise a man should deceive himselfe, as men do now commonly, thinking that if he should keep himselfe from committing those other more grievous and hainous enormities, he might give himselfe an indulgence, to live in these smaller, and more petty sinnes without fear of punishment. But the matter is farre otherwise then these dreaming hypocrites imagine

imagine thereby thinking to lull their conſciences aſleep, let him know from hence, that he that perſiſteth in the leaſt ſinnes without repentance; that there is a place prepared for him in the lake of fire and brimſtone.

To this place of helliſh torments, all this rabble of ſinfull wretches here put in a check-rol together, and whoſoever belong to the ſame curſed crue, as being of the ſame ſtamp and Spirit, ſhall be thrown down, and ſhall there remain bound hand and foot in everlaſting wo and miſery ever dying, and yet ever living to endure deadly wounds of ſoul and body. Not that all the ungodly ſhall go preſently quick to Hell at that time, but that they ſhall be convinced and condemned by the judgement and ſentence of condemnation, which ſhall be denounced againſt them by the miniſtery of the Holy Church: and this is all one as if God ſhould pronounce it from heaven with his own voice, and ſhould ſtraightway cauſe them to be haled to their execution in helliſh tortures, after they are condemned.

Verſ. 9. *And there came unto me, one of thoſe ſeven Angels.* Hitherto we have had a generall laying forth of the Holy city; now followeth the particular deſcription thereof. And firſt we are taught whoſe labour ſhall be uſed to make to be openly known and ſeen among men; He is ſaid to be one of thoſe ſeven Angels, of whom mention was made Chap. 15. and the laſt of them as it ſeemeth, who ſhall poure out his viall upon the aire. When it is cleare, that this new *Ieruſalem* ſubſiſteth within the compaſſe of that time wherein the vials ſhall be poured out; in which reſpect we have ſo preciſe a repeating of his function; that he is one, of thoſe ſeven Angels, which have thoſe ſeven vials full of thoſe ſeven laſt plagues, leaſt perhaps a man ſhould wander at random, and ſhould by meanes of his ignorance and raſhneſſe, skip over the limites, which are pitched by the Holy Ghoſt himſelf.

Come I will ſhew thee the ſpouſe. What did not *Iohn*, her before ſee verſ. 2? yet, but there he ſaw as it were through a lattice, and after a more confuſed manner, now he ſeeth her more diſtinctly. The firſt ſight and ſemblance of the *new Ieruſalem* as ſhe is comming down ſhall ſeem to goodly and delectable, but yet after that ſhe ſhall have made ſome long abode upon earth, then ſhall ſhe be farre more ſtately to ſee to. For we gather out of things formerly delivered that theſe words doe point at the *Event*, as that alſo doth, in that the Angel inviteth him to *come and ſee*, whence we learne by proportion of thoſe things which have been ſaid before, that ſome holy man ſhall ſet forth a booke, wherein he ſhall make it plain to all the faithfull, that the majeſty

majestie and glory of this Church shall be most divine and heavenly. But we see these things a farre of, and darkly as yet; Time shall make the matter most cleare at length.

Vers. 10. *And he tooke me up in the spirit into a great and high hill.* Here he setteth upon the Description of the City, and that a more full one then the former, yet after a more compendious manner in these two verses following, after that he described it most largely of all the rest. Therefore to the intent that *John* might know this spouse throughly and certainely, he is taken up into an high and lofty mountaine. The first condemnation of the whore was seene in the wildernesse, Chap. 17. 3. But the glory of the spouse shall be revealed in an high mountain, in the eyes and sight of all the world. This mountain seemeth to be that of which Esay speaketh; *In the last dayes the mountaine of the house of the Lord shall be prepared in the top of other mountaines, and shall be exalted above the hilles; and all Nations shall flow unto it*; Chapter 2. 2. This mountain is worthily said to be great and high; which is seene on the ridge and the top of other mountains. Whatsoever therefore excelleth in dignity upon earth, shall be surpassed by the eminency of this Church. The beauty of this City shall appear in this mountain, as if the venerable and divine excellency thereof should be most manifestly seen of her citizens, that dwell within her walles, which yet cannot be so manifest to those that keep further of in remote places. And indeed there shall be many *Iohns*, that is, godly and holy men, who shall leave all their own habitations, to flock to this mountain, not to take a view of holy places as the superstitious Pilgrimes are wont to do, but that they may behold the glory of the Lord openly, and that they may enjoy, being present, the pleasures of the Saints. For can there be a more wished thing then to converse together with them, who shall worship Christ most purely and holily, according to his ordinance and appointment alone, and that with most ardent desires and endeavours? Here in certainly shall men have a most sweet tast of the familiar conversing of the Saints among the holy Angels. But it is enough to give a touch of these matters in a word, least I should seeme to some men to solace and flatter my selfe with a sweet dream. But let us observe, that if these things were spoken of the heavenly Country wherein the saints shall live gloriously after the last judgement; no Olympus would be an hill high enough to demonstrate this unto us.

Verse 11. *And he shewed me that great City.* This City is great, as which is filled with multitudes of citizens, it hath been alwayes hitherto small and strait, as being content, with a fewer company of men, now

now it beginneth to be called great, when as the borders thereof be inlarged, and the multitude of her Citizens is grown to the full greatneſſe thereof. It ſhall be the more glorious in this reſpect, ſeeing a good thing paſſeth it ſelf in goodneſſe, the more common it is. But it is Holy beſides, and comming down from God, of which things we have ſeen the reaſon before. This is newly added to the deſcription thereof, that it is ſaid, *to be decked with the glory of God*, that is, it hath the preſence of God manifeſted by a certain glorious brightneſſe, which God giveth it, as it is unfolded unto us in the things that follow. For this purpoſe the Temple was filled with ſmoke above, according to the old manner of Gods appearing in the Tabernacle and in the Temple; but there ſhall be another manner thereof at this time. God will give a more glorious ſhew and ſignification of his Majeſty, and glorious preſence, then ever he hath done before this, either among the Jewes, or among the Chriſtian people. And then alſo it is ſaid, *that he hath a ſhining light*, that is, like to a moſt precious ſtone, &c. What light is this? Not any brightneſſe whereby the City ſhineth with its own purity, though yet it be moſt bright and reſplendent in it ſelf, but a light which is tranſ-fuſed into it from another light. For ſo the Greek word here tranſlated *ſhinning*, ſignifieth, namely ſome ſuch thing aſcends forth light from it ſelf, as *the Sun, the Moone, the Starres, a candle, a firebrand*, &c. Therefore the Greek interpreters uſe this word, when they tranſlate thoſe words, *the two great lights*, Gen. 1. 16. and *Paul*, when he ſaith, *ye ſhine as lights*, Phil. 2. 15. The light then of the City is that which giveth light unto the City, which it taketh from out of the Light, but hath it not inherent of its own; whence then is it miniſtred unto it? from the very glory of God; for theſe things depend upon thoſe words that went next before, as if it were ſaid, *I ſaw a City having the glory of God, and this glory of God, that is the light thereof, was like to a ſtone that is moſt precious*, &c. And the 23. verſ. beneath helpeth us to this interpretation, where it is made the work of God, to inlighten this City. But why is the light made like to a moſt pretious ſtone, and not rather to the Sun, or to the Stars? perhaps becauſe the light of the Sun burneth and blindeth the eyes, being more delightfull when it is looked upon indirectly, then when a man looketh wiſhly and gazeth upon it; but the brightneſſe of a ſtone hath no hurt in it, yet much delight, and ſo much the more, the more ſtay a man maketh in viewing it, and this doth notably reſemble unto us the pleaſantneſſe of divine knowledge.

For this when it is but once looked upon as it appeareth in the beauty thereof, doth refreſh the minde of a man, when it waxeth faint, and

it is oppreſſed with grief, but it bringeth the more refreſhing, the more earneſtly and intentively a man ſhall bend his wits to conſider of it. The brightneſſe alſo of other things, as of the Moon and the Stars, is overwhelmed with the beames of a more abundant light. The gliſtering of a Precious ſtone ſtriveth with the Sun for brightneſſe, neither is it diminiſhed with the beam thereof, but encreaſed; as there is not any greater glory, which can obſcure the glory of Gods majeſty: Thoſe things which ſhine amongſt us, as Firebrands, Lampes, Candles, do alwaies ſtand in need to nouriſh their light, elſe will they ſtraightwaies go out and turne to darkneſſe; The ſparkling luſtre of a Gem is naturall, that hath no need of ſupply and helpe from without, but it ſhineth alwaies with his own flame, ſo that ſetteth before our eyes the everlaſting brightneſſe, and glory of the moſt high God in this regard alſo. But the kinde of the ſtone is expreſſed alſo; *For it is like to Iaſper ſtone, that is through-bright like Chryſtall*; The *Iaſper* is a moſt noble Gemme, both for antiquity, as alſo for variety. The likeneſſe of ſhining *Chryſtall* defineth the ſpeciall kinde thereof, as which ſhineth through moſt purely, and is not darkned with any colour. The *Iaſper* therefore that is like unto *Chryſtall*, is that which is called commonly *Ærizuſa*, *which* reſembleth the moſt pure aire. This *Iaſper* noteth out the moſt cleare glory of God that ſhineth in this City, which no blot of earthly filth doth make dark and duskiſh, as it wont to fare with it, when any of mans inventions is patched unto the ordinances of God.

Verſ. 12. *And it had a great Wall, High.* Now the Holy Ghoſt openeth the matter particularly, and firſt he ſpeaketh of thoſe things, which belong to the form of the wall, which is great and high; that is, long, broad, and high, moſt ſtrong on every ſide. The deſcription whereof had been ſuperfluous, if the heavenly city were deſcribed here, which is to be looked for after the laſt judgement; as which all men know ſufficiently to be out of all danger of ſurpriſing by enemies. But the heavenly Ieruſalem that is upon the earth, which we have ſeen to be toſſed and vexed with very many and mighty ſtormes ever ſince the firſt beginning thereof unto this day, had need of this fortreſſe and Defence of walles, leaſt a man ſhould fear the ſame thing touching this City, which he knew had alwaies befallen it in former times. But this is but the forme of the whole wall as yet; the parts of it are the Gates and the foundations of it; The Gates of it are notable for their number, their Watch-men, the names that are written upon them, in this verſe, as alſo for their moſt commodious placing; Verſ. 13. All which things are ſo deſcribed, that they do declare the moſt ready and

eaſie

eaſie paſſage that is made to come into this City, as which hath no hinderance to make any ſtop or ſtay thereto. Hitherto do the *twelve gates* belong firſt of all, whereby an entrance is prepared for each of the Tribes apart, that ſo they may come the more freely, and readily. To the ſame purpoſe ſerve the *twelve Angels*, who ſtand waiting and watching at the gates to open them, and to entertain them without delay, that come in; what other thing alſo mean the names that be written upon them, but to teach them, which way each of them may go on aright, and may not wander up and down any minute of time with ſeeking where to enter in.

Verſ. 13. *On the Eaſt part there were three gates.* The poſition of the Gates is moſt convenient; They ſtand not all on one ſide, but three on each ſide, that ſo there might be an entrance lying open round about on every ſide, and that every one might enter in right over againſt another, not being kept back with any windings, and far crooked turnings; *Ezechiel* entreating of the ſame thing, ſetteth down each of the Gates by name to whom it belongs, but he beginneth at the North, on which ſide he ſetteth, *the Gates of Reuben, of Iuda, and of Levi*: on the Eaſt ſide he ſetteth the Gates *of Ioſeph, of Benjamin, and of Dan.* On the South ſide he ſetteth, *the Gates of Simeon, Iſſachar and Zabulon*: On the Weſt ſide he ſetteth, *the Gates of Gad, Aſher, and Naphthali*, Chap. 48. 30, &c. The Eaſtern and Northern Iewes indeed ſhall beſtir themſelves firſt, and high them away a pace into this holy City, as we have had it ſhewed unto us above, Chap. 16. 12. By the drying up of *Euphrates*, *that the way of the Kings of the Eaſt might be prepared.* And ſo much doth *Daniel* teach us, when ſpeaking of this journey that ſhall be undertaken, to go unto this City, he ſaith; *But the rumours out of the Eaſt, and the North ſhall trouble him*, that is, when the Eaſterne and Northern Iewes are ſtirred up, the *Turke* ſhall be greatly troubled when he ſhall receive the firſt report thereof. Seeing therefore the firſt onſet to this Holy voyage is to be taken out of theſe countries, the firſt Gates are ſet on theſe two ſides, and thoſe without any great difference of former or latter; ſeeing *John* giveth the firſt place to the Eaſterne Iewes, *Ezechiel* to the Northern, and that becauſe both of them addreſſe themſelves together and at the ſame time, to this voyage. After theſe the Southern Iewes ſhall follow next in order, our Weſterne Iewes ſhall be the laſt of all.

Verſ. 14. *And the wall of the City had twelve foundations.* Hitherto of the Gates; The foundations of them are deſcribed both by their number and by their names. They are twelve in number, and theſe foundations

are laid under the wall to uphold it; the wall, I say, and not the City: For they are foundations of ministery, not of salvation, there is but one foundation onely of this, Iesus Christ alone: *No man can lay any other foundation besides that which is laid, which is Jesus Christ*, 1 Cor. 3. 11. The Apostles may be called ministeriall foundations, yet not principall ones, but instrumentall, as which they are not the Authors, but onely the first stones. For a fundation is not laid by it self, but by the Master-builder. These are they whom Christ laid first of all other in the bottome of the wall, in which respect they are called foundations. So *Esra* is called, *the foundation of the comming up out of Babylon*; because he was the chief of all that company of the Iewes that came up together with him the second time, *Esra* 7. 9. But how is it that there are twelve foundations of one wall, whereof there useth to be but one? the reason of that is, because no one stone is put under through the whole length and breadth of the wall, but there are twelve put equally one by another in length and breadth, the same order being alwaies renewed, till the full greatnesse thereof bee accomplished. No one Apostle hath the room of a foundation in this place, but they lie all in the bottom in equall place and function. That unlucky and ungodly vaunting and aspiring shall be far enough banished from this City, *thou art Peter, and upon this Rock, that is upon this Peter, alone will I build my Church*; For so do they corrupt this Holy Text with their cursed Glosse, who never saw this wall, and who have no defence and munition from hence for their soules. This mad kinde of building the wall upon some one foundation, such as this is, hath disturbed the Church of the Gentiles fearefully, and it is this franticke and Hierarchicall Pride, that shall make it at last quite destitute of any wall at all.

In in which were the names of the twelve Apostles of the Lambe. Yet so as that not onely those twelve are understood by these names, who conversed together with Christ upon earth, but all the faithfull Pastors, who shall discharge the like office in the Church. So they were called before, Chap. 18. 20. The reason thereof is, because there is a most neer communion between the faithfull, in regard whereof the proper names of some may be applied to others, especially unto those men, who besides the common band have another copartner ship also in their function. But if the Apostles be the foundations, this City is not that which is eternall in the heavens. *For Christ shall deliver up the Kingdom to his Father at that time, and God shall be all in all*, 1 Cor. 15. 24. Neither shall the Saints have any ministery to teach, 1 Cor. 13. 8. Therefore this is the wall of the Church, as she is wayfaring on earth, not as she shall be raigning in that everlasting court of heaven.

Vers. 15.

Verſ. 15. *And he that talked with me.* Thus farre the holy Ghoſt hath deſcribed the forme of the wall as touching the continued quantity thereof. Now followeth the forme of the City, whereof he delivereth not only the height, bredth, and length, as in the former, but the number alſo of the Furlongs thereof, together with the number of the Cubits of the wall. And firſt generally he ſheweth the Miniſter, the Inſtrument which he uſeth, and the things to be meaſured in this verſe. The Miniſter is the ſame who ſpake with *Iohn*, the ſeventh of thoſe Angels, to whom the *Vials* were delivered over, *verſ.* 9. Whoſe miniſtery, teacheth us to ſeeke and look for this City before the laſt judgement. And ſome worthy man ſeemeth to be noted out unto us by this *Angel*, who as it were another *Zorobabel*, Ezra, or *Nehemias*, ſhall ſet this moſt excellent Church in frame and order by the power of God, ſhall deſcribe alſo each part of the holy City moſt accuratly. That which is to be meaſured, is *the City, the Gates, the Wall*, that is, the whole building. No part ſhall be neglected, but every part ſhall be both ſet downe and drawn outmoſt diligently, and framed together moſt wiſely. In the *Ieruſalem* of the *Gentiles*, which was begun to be built, at what time the Beaſt began to riſe up, the Temple only was meaſured, the City, yea and the outermoſt Court alſo are forbidden to be drawne forth and deſcribed: but this Angel ſhall meaſure out unto us both the Gates, and the Wals, and the whole government of the Church; all which he ſhall ſquare out by the perfect rule of the will of God.

Verſ. 16. *And the City lay foure ſquare.* Now the holy Ghoſt ſpeaketh of the forme of the City, in regard of the quantity thereof. It is foure ſquare, and as long as it is broad. This City therefore ſhall be moſt ſtable, ſo prepared for every change, that howſoever things go, it ſhall alwayes retaine a firme foundation. There is another conſideration of this *Ieruſalem*, then there was of that which was among us *Gentiles*, which lay hid for a thouſand two hundred and threeſcore yeers. That alſo had a four-ſquared figure, but yet it had unequall ſides of length and breadth, as we have ſhewed at the ſeventh Chapter, having twelve thouſand in the length of it, but twelve only in the bredth of it. Out of both which, all that number of thoſe that were ſealed, was gathered, namely *an hundred foure and forty thouſand.* The reaſon whereof was, becauſe there was ſome multitude of the godly at that time in length of continuance and proceſſe of time, but they flouriſhed not with any breadth, that is, any preſent abundance of profeſſours in any age of that ſpace of the 1260. yeers. But it ſhall come to paſſe otherwiſe in this City. It ſhall be made no leſſe noble and famous with an infinite company of faithfull people

through.

through every present age, then with a most happy propagating of the Church for a long time of continuance, which thing the equall length and breadth do declare.

And he measured the City with a Reed twelve thousand furlongs. So much for the quantity of the *City*; now he speaketh of the description of the number, and first of the *City*, the measure whereof is *twelve thousand furlongs*; which it is doubtfull whether they belong to the whole plat and floore of the City, or to the compasse only thereof. We can meet with nothing that may be set downe certainly and distinctly touching this matter; If we say the first, it is a mighty City, every side whereof shall be an hundred and nine furlongs and more, comming somewhat short of *old Babylon*, which contained in every side an hundred and twenty furlongs, as *Herodotus* saith in *Clio*. But if the compasse only of the City receive this measure, there was never any City to be compared with this greatnesse, every side whereof shall be three thousand furlongs, and the whole floore nineteen hundred thousand. *Complutensis* whom *Montanus* & *Plantines* Edition follow, do read these words otherwise; *twelve furlongs of twelve thousand*, that is, as I suppose they meane, *twelve times twelve thousand furlongs*, as if the whole Capacity of the *City* had so many furlongs as there were *sealed Saints* out of every Tribe, *chap.* 7. namely an hundred foure and forty thousand furlongs. Which conveniency makes me suspect that this reading is the more true; both because it doth most greatly declare the exceeding great affinity of this Church of the *Iewes* and that of the *Gentiles*, as also because it doth retain a proportion in number just with that of the wall in the verse following. After this interpretation, the number of the City is made of the mutuall multiplication of the Citizens and the Ministers, as the number of the wall is made of the number of the Ministers redoubled within it self. For twelve times twelve thousand do make this number, and of these numbers the multiplying number of twelve signifieth the Ministers, this that is to be multiplyed signifieth the Citizens; And then every side thereof shall be three hundred seventy nine furlongs and somewhat more. But here it may be asked, why *Iohn* maketh this *City* farre more large and spacious then *Ezechiel* doth, whereas both of them do describe the same City out of all doubt. For he maketh the measure of every side of it to be *foure thousand five hundred Cubits*, Chap. 48. 30. that is only *twelve furlongs and a little more*; *Iohn*, whatsoever reading we follow, whether we make the measure to be of the compasse or of the floore, makes a farre greater largenesse and magnitude. The reason hereof is; because *Ezechiel* was a Minister of the Law, *Iohn* of the Gospel; so that the difference of the

the largeneſſe in each of their meaſurings, ariſeth from the different meaſure of the cleerneſſe of the times, which was alwayes greater, the nearer that men came to the times of Chriſt. Wherefore the *Temple of Solomon* was built with more ample dimenſions, then the *Tabernacle* was, and the *Temple of Ezechiel* had larger dimenſions, then that of *Solomons*; and now this *City* deſcribed by *John*, hath larger dimenſions then that of *Ezechiel*. For after the coming of Chriſt, came their greateſt light; which according to increaſe of knowledge, a correſpondent magnificence is uſed in the framing of the Church.

And the length, and the breadth, and height thereof are equall. We ſaid right now that the length, is continuance of time wherein the Church ſhould endure; breadth is the preſent face of every time; of it which ſhall be no leſſe beautifull and goodly to behold, then that glory of the continuance thereof. There is now firſt of all mention made of the height thereof: And this ſeemeth to ſignifie the excellent glory of this *City* that is ſo extolled with the ſpeeches and praiſes of all men. Matters are ſet on high, when they be commended and magnified. So that it is the common manner of ſpeaking, to ſay, that things are lift up to Heaven with praiſes, when they be extolled greatly. This City therefore ſhall be no leſſe famous and renowned among all men, then it ſhall be durable, and flouriſhing alwayes with an exceeding great and abundant company of Citizens. For this City is ſolid, not ſuperficiall, ſquare altogether like a Die, and a perfect Squadron on every ſide, as which conſiſteth of all dimenſions, and thoſe equall: It is perfect, ſo as nothing can be added unto it. The former Cities wanted ſolidity, and beſides their bredth was ſo narrow, that it could not be ſeene of men. What marvell is it then, if they were ſhaken with every ſtormy wind and tempeſt? This City ſhall ſtand more firme and ſtable, and that with ſo great ſtrength on every ſide that it feareth no tempeſts.

Verſ. 17. *And he meaſured the Wall thereof.* The number of the wall is an hundred foure and forty Cubits; whereof is this number made? The Miniſters of the Word that are propagated and multiplied of them, ſhall compaſſe this City round about, and ſhall preſerve it ſafe and ſure from all hoſtile invaſion, and from all fraud and deceit of hereticks. But this meaſure is here made of the height only; the meaſure of the length may be ſufficiently made manifeſt, by the meaſure of the City, which hath been declared; as which the wall that compaſſeth it, doth exceed ſomewhat in length according to the quantity of the place whereon, and whereabout the wall ſtands.

By the meaſure of man, which is the Angel. As if it were ſaid, Although the Miniſters ſhall make this deſcription with their Cubits

Cubit, yet ſhall they do nothing at their owne pleaſure, and as their ſelves liſt, but they ſhall reſpect the will of God in all things as if they were the Angels of God; and in like ſort they ſhall fulfill the ſame will of God moſt proſperouſly, through the guidance of Gods Spirit, which ſhall lead them into the land of righteouſneſſe. But what maketh *the meaſure of a man* in the Heavens. See therefore what manner of City the holy Ghoſt deſcribeth unto us in this Chapter.

Verſ. 18. *And the building of the Wall of it Was of Iaſper.* Hitherto of the forme; now the holy Ghoſt entreateth of the matter, and firſt both of the wall and of the City joyntly in this verſe. The wall was made of *Iaſper*. This ſtone doth both lie in the foundation, and it is uſed eſpecially to build up the reſt of the wall withall: Perhaps it is ſo, becauſe the word in the Greek put for building, ſignifieth the ſtuffing of the wall that filleth up the ſpace betweene the fronts and foreparts of the wall on both ſides: that ſo it may note unto us that the building is no leſſe precious within, then without. The ſtopping up, which the word ſignifieth, ſeemeth to intimate ſome ſuch matter as this: or rather, ſeeing it ſignifieth alſo a wharfe, and pile of wood, or other ſtrong matter that is heapened and rammed up together to break the force of the waves of the Sea: therfore the building is made of *Iaſper* principally, becauſe thoſe teachers who are ſignified by this Gem, ſhall bear of the firſt and principall aſſault, and battery of the adverſaries, and ſo ſhall be in ſtead of a rampire to all the reſt that follow after them.

And the City it ſelfe Was pure gold. The matter of the City, is ſummarily pure Gold, which fire cannot conſume but maketh more bright and which uſing doth not wear away, nor ruſt defile; the Iuyce likewiſe either of ſalt, or of vinegar do not corrupt it though they can corrupt and ſpoyle other things. Theſe are the commendations, which *Pliny* giveth to Gold: why ſhould not this City be perpetuall, when once it ſhall be built, as which is made of ſo invincible matter, and which is ſo free from all corruption; But beſides it is like to pure glaſſe, that is, it is not defiled with any filthines, or any naſty matter, no not in the moſt inward and ſecret part therof; It doth ſo ſhine through with the cleernes therof, that every man may moſt plainly behold the moſt gracious countenance of God in it, and thorough it. For this through bright cleerneſſe, ſerveth to expreſſe thus much, that God himſelfe may be ſeen and looked upon thorough it, whom we that live as Pilgrims here on earth, ſee as in a Looking-Glaſſe, and by a dark riddle, as it is, 1 *Cor.* 13. 12. This City therefore is not like to that Whore of *Rome*, that liveth and is dead, though ſhee live at this day which is all wilded without, whereas

ſhe

sheis all full of filthinesse, and of all abominable and stinking matter within, but this City hath exceeding great purity & holinesse throughout, joyned with most great dignity and Majesty. Which sweet combining of holinesse and statelinesse, the more rare a thing it is to be seen, the more glorious it is like to be, and to make this Church to be at length.

Vers. 19,20. *And the foundations of the wall of the City.* Here the *Holy Ghost* cometh to explain the foundations of the wall severally; in the describing of which, he sticketh not in the lowest matters that are laid under all the building, but hee sheweth withall, that the matter of the whole building is most precious above all other things, as which consisteth wholly of most noble Gems, neither doth it give place any whit to that most divine form, which we have heard of before.

I am not ignorant how much the Interpreters do toile themselves in applying these foundations to each of the ancient Apostles, and this difficulty is increased by this so exquisite order, which the *Holy Ghost* useth in describing the foundations, wheras there is no certain rank of the Apostles to be found either in the *Gospels*, or in the *Acts*; But sometimes one is reckoned up first, sometimes another. Whereupon it is uncertain altogether, to which Apostle each stone should be answerable. But the *Holy Ghost* seemeth to have no purpose in this place, to describe the twelve first Apostles, but rather to decypher unto us those teachers of the Christian Church, that should be hereafter among the Jews, who bear the names of the Apostles, whom also they succeed in their function as they do partake likewise with them in the rewards of their labour; and so we have seen them called above, *vers.* 14. And *Chap.* 18.20. all faithfull Teachers are the off-spring of the Apostles, as the former verse taught us, which laid forth unto us the greatnesse of the wall, as it was compacted of the number of twelve multiplied into it self. It is certain that the excellencies of the gifts, wherewith the Teachers excell above other men, are noted out unto us in this place, by those things which are most precious of all other things upon earth; and withall, we are hereby taught, both what precious account God maketh of such teachers, as also how greatly they ought to be esteemed among men. And it is no lesse certain, that every one of the excellent vertues did shine forth long ago most clearly in the old Apostles.

But I think that this Order is proper to the Doctors that are to come in the restoring of the Jews, which if we shall apply to ancient ones, we shall, perchance, shoot far wide, by giving each of them that which belongeth not to them; therefore cleaving as much as wee can to the proper drift and purpose of the *Holy Ghost* in this place, besides that excellencie which is common to all the Gems, wee suppose that this so accurate a

reckoning them, belonging to that order wherein theſe new Preachers of the Goſpel ſhall at length ſpring up; that even as the placing of the gates ſhewed the order of the Countries, whence the Jews ſhall be converted to the truth; ſo this manner of laying down the ſtones ſo orderly, may note out the order of the Teachers, in which they ſhall riſe up out of every one of their places. And yet there is this difference to be between the people and Teachers, that they ſhall come in by troupes on every ſide of the City; and therefore they ſhall have Gates lying open for them every way; theſe being but a few, ſhall not be gathered together by heaps, but ſhall be numbred man by man, according to the places, whence God ſhall raiſe them up. And yet we muſt not think that theſe twelve only are like to come, but ſo many principall ones, perhaps, to whom the reſt of the multitude ſhall be altogether like. Let us ſee therefore where theſe Gems grow, and what kinde of ones they be, that ſo we may conjecture in ſome ſort of the off-ſping and Nature of thoſe moſt excellent men, God of his goodneſſe ſhall ſend into the world within theſe few yeers. The firſt foundation is *Iaſper*, a divine ſtone, which is often made to bear the Image of God himſelf, as we have ſeen, and therefore it occupieth the firſt place worthily, becauſe he that ſhall begin the reſtoring of the Jews ſhall come neer unto God himſelf, (as if he were *Moſes*) being very like unto him in a ſingular excellency of all gifts. The beginnings of matters are moſt hard, and do require men that be beſt appointed & furniſhed with gifts. It is a Gem growing in *Scythia* and *Perſia*, of an heavenly brightneſſe, a certain kind whereof they call *Borea*, and *Arizuſa*; a *Iaſper* ſtone like to the air, the beauty whereof it is eaſier to admire then to declare. It hath a variety of ſweetneſſe in it, ſuch as none of the moſt cunning wits and ſharpeſt eyes are able to diſtinguiſh. It may ſignifie therefore that rich treaſure of gifts that ſhal be heaped up within the minds of ſome men, wherein a man may acknowledge a manifold excellencie, but he cannnot eaſily tell what it is that excelleth above the reſt. In which reſpect it was brought before to expreſſe the Divine Nature of the Father, *Chap.* 14.3. Becauſe this ſo confuſed beauty doth intimate and repreſent in ſome ſort that incomprehenſible depth of Gods Majeſty and excellencie.

The *Saphyre* glittereth with golden points, and is a Gem of moſt great excellencie among the *Medes*; and this ſheweth a certain and diſtinct kinde of pleaſantneſſe; like to which ſome Teachers are to come in the next place after that firſt kinde, whom a ſingular excellencie of ſome one rare gift ſhall bring into honourable eſtimation.

The *Chalcedonie* is of a ſimple colour, like to a *Carbuncle*, gliſtring with a fierie brightneſſe. It is a Gem that groweth in the *Northern* parts, and is found about the ſtraits of the Sea of *Chalcedon*, above *Chryſopolis*, which

which are both ſeated in *Bithynia*, hard by the rocks called *Symplegades*, as *Aretas* ſtorieth, whence it hath the name. This ſtone may note out the zeal and fervencie of the Teachers that ſhall ſucceed the former.

The *Emerald* is a moſt noble ſtone growing in *Scythia*: it hath a moſt pleaſant greenneſſe; ſo as nothing can more delight the eyes. But ſeeing the deſcription of inward graces more aimed at in this place, then of any outward ornaments: this greenneſſe is the moſt divine knowledge of matters, on which the minde of a man doth deſire to be fixed, more then upon any thing elſe. It is placed next after the *Chalcedonie*, that ſo knowledge may accompany zeale.

The fifth foundation is the *Sardonix*, which is a Gem of *India*, ſhining like to the naile of a man, ſet on fleſh; and by this means it giveth us a reſemblance of humanity, and ingenuity, as having whiteneſſe mingled with redneſſe.

The *Sardius* is found among the *Sardians*: it is red all over with a bloodie colour; and ſo it may ſignifie a certain ſeveri'y, and it is joyned with the *Sardonix* to very good purpoſe, leſt, perhaps, gentleneſſe ſhould wax vile & contemptible for want of ſuch a companion as this is. And theſe ſix firſt ſtones are *Eaſtern*, and *Northern*, which declare unto us this happy and abundant increaſe of Teachers that ſhould come out of theſe coaſts: and herein we may ſee how the *Holy Ghoſt* makes things to agree ſweetly together, as this doth with the former, ſeeing the firſt people and the firſt Teachers ſhall be revived, to profeſſe and to preach the Goſpel with a ſaving deſire and indeavour out of the ſame parts of the world.

The ſeventh foundation is a *Chryſolite*, which ſhineth throughout with a golden colour; *it is a* Gem full of Dignity and Majeſtie; and *Ethiopia* begetteth it.

As for the *Beril*, *Pliny* ſaith, *It is an Indian ſtone*. *Dionyſius* ſaith, it doth alſo grow in *Babylon*; and as the ſame Author ſaith in his verſes, it is skie-coloured, and ſomewhat dark like water; The watrie colour betokeneth lenity and humility, ſuch as water it ſelf is, which will eaſily give place to every one; and ſo it is a moſt meet companion to follow next after the Majeſticall *Chryſolite*, that ſo it may keep the ſtatelineſſe thereof within meaſure and compaſſe.

The ninth foundation is a *Topaz*, which is a Gem of a green colour, and found, as *Pliny* writeth, among the *Troglodyte*, a people that dwell by the red Sea: *Dionyſius* ſaith, *It is an Indian Gem*, and he giveth it *a pure ſea-green colour*. But it is not of a ſimple and pure green colour, but ſo as it ſhineth yellow and ruddie like gold. Whereupon *Euſtathius* giveth it *a gold colour, and he ſaith, that it ſhineth like gold*, which thing he borrowed of *Strabo*, who writeth many more things of this ſtone, *Book* 16.

Some there be, who conjecture that this word took its beginning from the Hebrew *Pazaz*, as if it had been written firſt in Greek, *To Pas*, or, *To Pasi ou*, which afterward grew together into one word, *Topus*, by the unskilfulneſſe of the Printers.

A *Chryſopraſe* alſo reſembleth *Gold* in ſome ſort, as the name thereof ſheweth; but yet ſo, as if it were *Gold* that hath the juice of a Leek ſprinckled upon it.

The eleventh and twelfth foundations, be the *Hyacinth* and the *Amethyſt*, being both of them of a purple colour, the former ſhining more brightly, the later of a more wan and weak colour, as *Dionyſius* ſaith of it. *India* and *Ethiopia* furniſh us with theſe two ſtones. Theſe ſix laſt ſtories therefore come out of the *Eaſt* and the *Sonth*. Our *Weſtern* coaſt, as it ſeemeth, ſhall make ſupply of citizens, after the ſame manner, with other Countries alſo; but it ſhall contribute few or no Gems at all to build up the wall. It may be, that *God* will by this means make his power the more glorious, by raiſing up ſuch worthy Teachers out of thoſe places, which are moſt repugnant againſt the Truth. The four later moſt Gems are of golden and purple colours, of greateſt price and eſtimation; and the *Holy Ghoſt* ſeemeth to have ſet theſe in the laſt places of ſet-purpoſe, and that twice over, again and again, as if hee would teach us thereby, that theſe Teachers ſhould never be out of requeſt, but that they ſhould flouriſh alwayes, with as great authority as might be. The truth is wont to be acceptable at the firſt, and the Miniſters thereof are judged worthy of all honour, but the eager deſire of men is wont to wax cold in time, and then the authority of the Teachers beginneth to quaile, when once men begin to be full with them. But no ſuch matter ſhall come to paſſe in this place. The laſt end ſhall anſwer to the beginning, the diſpencers of the Word ſhall be no leſſe honourably eſteemed, after that the Truth ſhall have waxed old by a continuance thereof for many Ages, then they were at the time when it firſt ſprang up. And this is the cauſe, as I think, for which ſo great a ſtore of golden and purple colour is caſt into the place. I know that others do ſeek out a correſpondencie of other properties in theſe ſtones; but ſeeing the Writers are of ſuch different judgements about the proper vertue of each ſtone, and the certain truth thereof is not ſufficiently cleared to this day, I choſe rather to inſiſt upon matters that be plain, and that be of a known ſignification, ſuch alſo as agree with the Analogie of the Prophecie, then to ſpend my labour in vain, in ſeeking out doubtfull matters; and thus wee have that thing explained unto us more particularly and copiouſly by theſe ſundry kindes of Gems in this place, which the Angel hath compriſed ſummarily in one word, in the Prophecie

phecy of *Daniel*, when he ſaith, *that thoſe who inſtruct others ſhalbe bright, as it were with the brightneſs of the Firmament, and that they who convert many to righteouſneſſe ſhall be as the ſtarres for ever and ever*, chap. 12. 3.

Verſ. 21. *And the twelve Gates were twelve Pearles.* So much for the matter of the walls. The Gates are made of Pearles, and theſe ſignifie Chriſt, *Who is the way, and the door unto life. If any man ſhall enter in by him, he ſhall be ſaved, and he ſhall go in and out, and finde paſture, Iohn* 10. 9. Now how notably do Pearles reſemble the Sonne of God, that was conceived in the womb of the Virgin? as which are not made through any earthly copulation, but are begotten of the Celeſtiall dew, at a certaine time of the yeare, with a certaine gaping, after that they have drunk up a dewing from heaven, do conceive and become great with young; and the more they have beene toſſed with great Tempeſts, after the dew received, the more noble and generous fruit they bring forth. So the Holy Ghoſt came upon *Mary*, and the vertue of the moſt High over-ſhadowed her, and Chriſt was ſcarce borne into the world, but he was ſought for to be killed, and he driven into Egypt with a horrible Tempeſt. After the like manner, the firſt entrance into this City ſhall be very toileſome and troubleſome: but men ſhall have ſo much more ſtore of commendation and eſtimation, after that they ſhall be once entred. The Gates are twelve, but yet all of them are made of one Pearle; becauſe Chriſt is one, *And there is one name onely given unto men under heaven, by which they muſt be ſaved*, Act. 4 12.

And the ſtreetes of the City was pure gold. The H. Ghoſt ſetteth down the matter of the City in the laſt place, and this he ſaid above to be Gold; but there he ſpoke of the matter of the whole City generall, here he mentioneth the ſtreets onely. Theſe be the high-wayes wherein the Citizens meete together, when they have ought to do one with another. Even as therefore the wayes of a man are the actions about which a man is converſant, ſo thoſe ſtreetes of the city are thoſe publick duties and traffickings, where about the Citizens are employed diligently for the maintaining of this bodily life. The Holy Ghoſt ſaith that all theſe ſhall be holy, pure, clean, precious; for the place wherein men ſhall meete to diſpatch theſe affaires, is made of pure and gliſtering gold, as above, ver. 18. How holy and unblameable ſhall this City be, wherein the common converſation of men, then which nothing uſeth to be more filthy and defiled, ſhall be free from all filthy wickedneſſe? Now ſhall Juſtice runne down through the ſtreets like a river, and true godlineſſe ſhall ſhine forth in all the affaires of men.

Verſ. 22. *And I ſaw no Temple there.* Hitherto we have ſeene the inward, and the eſſentiall beauty of this City, as much as it can bee

be ſeen of us, who doe not behold it from the top of an high mountaine, but a looſe off from a low and a levell peece of ground; where the hills and the trees do hinder our eye-ſight greatly, and do keepe us from beholding the matter any thing cleerly and plainly as yet. And yet it did my heart good to open my windows towards this *Ieruſalem*, as it did delight *Daniel* to do long ago, that ſo I might make my ſelf a proſpect to behold this *holy City* a far off, the cloudy and skie coloured tops whereof even thus far off beheld, do much ſolace my ſoule. Now the H. Ghoſt teacheth us, how much dignity ſhall come to the City from the things that be without it. Firſt God the Father and the Lambe his Son ſhall be in ſteed of a Temple unto it, that is, the worſhip that ſhall then be in uſe, ſhall be moſt ſimple and moſt pure, not obſcured with any of thoſe legall Rites, which God did inſtitute of old to continue till the time of Reformation, much leſſe with any Deviſes and patcheries of humane Rites, but it ſhall be ſuch as by meanes whereof God ſhall ſhew himſelf to be preſent amongſt men in a moſt ſimple and familiar manner. How then doth *Iohn* in this deſcription of the new *Ieruſalem* agree with *Ezechiel*, who entreating of this very ſame time and matter in eight whole Chapters, namely from the fortieth to the end of his Prophecy, doth deſcribe the *Temple*, the *City*, and the *whole legall worſhip*, and all this ſo exactly? very well as may be. For all that deſcription belongeth to this purpoſe, not to teach us, that the old Ceremonies are to be recalled, but that when thoſe ſhall be wholy aboliſhed at length, Chriſt is to be worſhipped moſt purely and preciſely, according to his own ordinances alone. For what other thing do thoſe new dimenſions meane of the *Walls*, *Gates*, *Courts*, *and of the whole building*, *the new diviſion of the Holy Land*, and the new Portions that are given to the Tribes, the Prieſts, the Levites, the Prince, but an utter abrogating of *Moſes* and of all the Legall Ceremonies ordained by him? But the men of that time wherein the Prophet wrote, were no otherwiſe able to underſtand what any ſpirituall worſhip of God meant, but onely by deſcribing it under thoſe ſhadowes. *Iohn* being to deale with Chriſtians, ſpeakes plainly, removing out of the way all vailes and figures, as unto whom the ſun of righteouſneſſe hath ſhined in his full light at Noone day, ſo as all things may be ſeene of them as they be naked and manifeſt. And indeed the Holy Ghoſt doth moſt ſignificantly open unto us in one word the meaning of all that long and obſcure deſcription that is in *Ezechiel*, when he ſaith that that Temple, how magnifically and gorgeouſly ſoever it was built and prepared, was in very deede none at all. Not as if the Prophet had powred out ſo many words in vaine, and frivolouſly, but that he might ſhew us, that we are not to ſtick in the ſhell of the letter,

letter, but that the kernell of the Spirit is to be ſearched and called forth. Let the Jews hearken to this, and let them not expect the reedifying of a new material Temple amongſt them any longer, as they have done to this day fooliſhly and perverſly; but let them breath & bray with their hearts and hearty wiſhes; after that right manner of Worſhipping God, which ſhall not ſtand in neede of any Temple; let them long with hopefull hearts to ſee Almighty God himſelf and the Lamb converſing among them, in reſpect of which glory they ſhall judge whatſoever can be framed by the pollicy of man, are but vile, and nothing worth.

Verſ. 23. *And this City hath no need of the Sun, or the Moone.* For certainly, *the Moone ſhall be then abaſhed and the Sunne aſhamed, when the Lord of Hoſts ſhall raigne in Mount Sion, and in Jeruſalem, and he ſhalbe glorious before his ancient men, Eſay* 24. 23. And why may not the Church be aſhamed of the former obſcurity, wherein ſhe and all things lay before, in compariſon of this time, *When the light of the Moone ſhall be as the light of the Sun, and the light of the Sun ſhall be ſeven-fold, even as the light of ſeven dayes, Eſa.* 30. 26. Now theſe things are not ſpoken to this purpoſe, as if there ſhould be no uſe at all of the Scriptures, but becauſe all men ſhall be ſo able to underſtand the Will of God at this time, as if they had no neede to be brought to knowledge by the reading and ſtudying of the Scriptures, or any other holy books which helpe to open them. *For the earth (ſaith the Prophet) ſhall be full of the knowledge of the Lord, as the waters that cover the Sea,* Eſay 11. 9. *Neither ſhall they teach any more every one his brother, ſaying, Knowe the Lord: for they ſhall all knowe me, from the leaſt of them even unto the greateſt of them, ſaith the Lord, that it is* I *that doe forgive their iniquities, and do not remember their ſinnes any more,* as it is Jer. 31. 34.

From hence we may obſerve, that that Church is moſt glorious wherein the Son of righteouſneſſe ſhineth moſt brightly and openly, not covered over with the clouds of miſty and myſticall ceremonies. Let them therefore ſee what a foul errour they live in, who bring into the Church, pompous and gariſh ceremonies of their own heads, and that to this end forſooth, that they may procure more authority and reverence unto the ſervice of God among the people. Beſides let us conſider, to what times *Iohn* applieth the ſentences of the old Prophets, that ſo we may know, that thoſe things are yet to come, which we interpret commonly as things that be already paſt and gone, as alſo that they are to come not onely in our heavenly Country, the happineſſe whereof needeth not any mans words to amplifie it withall, but here upon earth alſo in that reſtoring of the Iewes, which we have ſpoken.

And the Lambe ſhall be the light thereof. This light therefore which ſhall

ſhall be moſt cleer and bright of all other that hath been in former times, ſhall not be full & perfect, ſuch as ſhal be after this life, but only as a Candle-light in cõpariſon therof; which is to be noted, leſt perhaps we ſhould reſt and ſit us down while we are in our journey travelling home-ward, as if we were come to our laſt upſhot, even to the heaven of heavens.

Verſe 24. *And the people which ſhall be ſaved.* This verſe containeth the ſecond outward matter that doth argue and ſet forth the excellencie of this glorious Church of the Jewes, namely the glory that ſhall come unto it from the Gentiles. The Jewes were alwayes wont to finde the Gentiles moſt hatefull and ſpightfull againſt them in former Ages; as who laboured by all meanes poſſible to annoy and to miſchiefe them; but now the caſe ſhall be quite altered, the Jewes ſhall have no cauſe to feare any harme or wrong at the hands of the Gentiles: Yea rather they may henceforth looke for all the good from them that may be, as who ſhall employ all the power they have, to encreaſe, advance and extoll them. But theſe nations are not al univerſally, but they are defined in a certain kinde of them; for he ſaith, thoſe Nations which ſhall be ſaved; which word is put in, to explaine what kinde of them ſhall walke in the light of the Jewiſh Church. Theſe words are taken out of *Eſa.* 60. 3. where the Prophet ſpeaketh thus, *And the Gentiles ſhall vvalke at thy light.* Now *Iohn* reduceth this to the Elect among the Gentiles onely, by putting in this one word, leſt otherwiſe a man ſhould think the Prophet ſpake generally of them all at once. See alſo how *Iohn* interpreteth *Eſay*, not ſaying as he doth *at thy light*, but *in the light thereof*; for thus he doth declare the Prophets meaning very well. For to walke at or in the light, is not onely to come to the light, which a man may do, and depart away againe preſently, deſpiſing it aſſoone as he hath once ſeene it, but it is to walke according to the direction of the light; as to walke at a mans feete, is as much as to be his follower and ſervant, 1 *Sam.* 25. 42. Neither can this be applyed to the heavenly *Jeruſalem, that the Gentiles ſhall vvalke as the light of the Church.* For then *Prophecying ſhall be abolißhed, and tongues ſhall ceaſe, and God ſhall be all in all*, 1 *Cor.* 13. 8. and 15. 28. But it may be doubted how this may have place upon earth alſo. For ſhall this difference be then remaining in this moſt happie dominion and Kingdome of the Church, viz. of ſome of the Gentiles which are ſaved, and of others which are caſt awaies? It ſeemeth indeed that there ſhalbe many who ſhall deſpiſe the truth ſtubbornly; *For the day of the Lord ſhall come at length as a ſnare upon all that dwell on the face of the vvhole earth*, Luc. 21. 35. *But the Sons of the Church are not in darkneſſe, that ſo that day ſhould take them ſuddenly like a theef in the night*, 1 Theſſ. 5. 4. Beſides, we have heard above, *that the haile that ſhould fall upon men as bigge and*

as

as weighty as a Talent in the time of the last Vial, should drive men to speak blasphemy, Ch. 16. 21. And yet these contemners shall have their strength so wasted and brought down, that they shall be compelled to subject themselves to the Church in spight of their hearts. And herein are those Prophecies of the Scripture fulfilled; *Psal.* 72. 10 11. *Esa.* 45. 14. & 49. 23. *Dan.* 7. 14. To which it shall not be amisse to joyne the words of *Sibyl*, wherewith she in her prophecy hath expressed this selfe same matter, that so we may help the *Jesuit* (if he will use our help,) to come into the right way again, out of which he hath wandred so extremly wide in the interpretation of this place. Thus therefore doth Sibyl Prophecy, book 3.

And then the world by womens hands shall rul'd be, and obey,
But when the widow over all the world shall beare the sway;
And cast into the sea the gold and silver with disdain,
And cast the brasse of brittle men, and iron into the Main:
Then shall the worldly Elements, all desolate remain.

In which words *Sibyl* foretels, that after the death of *Antichrist*, which hath been opened unto us in the former *Cha.* the managing of all matters through the whole world, shall be in the power of a woman; But what kind of one? shal she be such an one, as we call so properly? Nothing lesse. This woman then is the Church, the spouse of Christ, which she calleth a widow, not because her husband is dead, and by that means she is deprived of him, as this word is wont to signifie usually, but for that she is absent from him, during the time of her Pilgrimage upon earth. For she may also be called a widow, which dwelleth not with her husband in one place, whatsoever the cause may be: or she may be called a widow, because she sate so long desolate before her restoring, as it is in *Hosea*, *Thou shalt abide alone many dayes, and shalt marry to no other man for my sake: For the people of* Israel *shall remaine desolate many dayes, without a King, without an offering, and without an image, and without an Ephod, and without Teraphim, afterward they shall convert, &c.* 3. 3, 4, 5. So *Esay* saith; *So that she shall say within her selfe, who hath b gotten me these, seeing I have been desolate, and solitary, a captive and a wanderer too and fro?* 49. 21. This is therefore that widow, which after she shall have raigned like a mighty Empresse on earth for a time, shall at length give up her subjects to be translated into Heaven, whether they shall at last be removed, when all this world shall be consumed with fire. Which things being so, these words of S. *Iohn*, are not to be understood of the state of the Church, which shall be after the resurrection: For how can Kings bring them thither, unlesse perhaps it shall be by building and enriching Temples, by sending out Preachers into sundry Regions, and by suppressing the Nations that be enemies to the Faith, all which the Iesuit writeth ridiculously: but did the man, trow ye, dreame waking, when he set

downe ſuch ſtuffe as this, what would he have us look and long after ſuch kind of doings as theſe, after this life? But I will not diſquiet the man too much, being as it ſeemeth ſick of adunſticall fever.

Verſ. 25. *And the Gates thereof ſhall not be ſhut.* All danger ſhall be ſo farre removed, that no man ſhall be troubled with any feare thereof. There ſhall be no enemy to invade the City, but the Gates ſhall lie open alwayes, to entertaine the new Citizens, who ſhall come flowing thither continually with great Troops; *Eſa.* 60. 11. O happy City, that ſhall enjoy ſo happy, deep, and ſecure peace.

For there ſhall be no night there. This is a little differing from that in *Eſay*, who ſpeaketh thus, *And they ſhall open thy Gates continually, which ſhall not be ſhut by day or by night, &c.* There is one and the ſame meaning of the holy Ghoſt in this place, onely he omitteth the mention of the night, as which ſignifieth adverſity, and therefore is fitting to be named here in the deſcription of the Churches felicity; as if he ſhould ſay, The Gates ſhall nevet be ſhut; For they are not wont to be ſhut in the day time, and there was no need to adde, *nor in the night time. For there ſhall be no night there.*

Verſ. 26. *And the glory of the Gentiles, &c.* We have ſpoken of this matter before, *verſ.* 24. Yet is there no idle repetition in this verſe, as which doth teach us, that it ſhall be the inceſſant deſire and care of the *Gentiles*, to enrich, and amplifie this City; Not becauſe they ſhall bend all their cares to heap up riches, and worldly advancements, but becauſe their good will ſhall be moſt acceptable, that ſhall will alwayes the beſt good they can unto it; Or elſe we may read the words as they ſound thus, *And they ſhall bring the glory and the honour of the Gentiles unto it.* That is, the Iewes themſelves, as if we were now to be advertiſed, how much they ſhould prevaile by their owne ſtrength, after that it had beene ſufficiently ſhewed what ſtrength ſhould accrue unto them by the benefcrence of others, ſo that they ſhall not only be increaſed by others, but they ſhall alſo be filled with great glory, by meanes of their own riches and abundance.

Verſ. 27. *Nothing that defileth ſhal enter, &c.* By this we learn that this glory of the Iewes ſhall remain as well intire, and undefiled: as it ſhall be ſecure, and free from the fear of the enemies. It commonly falleth out, that the Rivers when they over flow the banks, do carry very much miry filth with them, by means whereof, the whole water becometh troubled. So it might perhaps be feared that in this ſo great flocking, and flowing of the *Gentiles*, many wicked men ſhould flow with them for company, by reaſon whereof the moſt cleere Truth ſhould be at length defiled with their contagion. But the holy Ghoſt bids them be out of fear in this regard:

God

God will ſo provide, that no filthy and impure thing ſhal enter in, wherby the excellency of ſo great dignity ſhould be in the leaſt manner impaired.

But they that are Written. But now the elect are not counted among thoſe that be unclean, who by means of Chriſt have no blemiſh, or wrincle, or any ſuch thing, *Eph.*5.27. Therefore we are not to tranſlate it, by a note of exception, *unleſſe*, but of diſcretion, *But*, as *Theod. Beza* hath noted. Unleſſe we ſhould reſpect the former time, as *Paul* doth, ſpeaking of the elect; *And ſuch every one of you were, but yee are waſhed, but yee are ſanctified*, 1 Cor.6.11. As if it were ſaid, no unclean one ſhall enter into the City, unleſſe it be they who are written in the book of life, who before their calling were unclean, but being now ſanctified by faith in Chriſt have ceaſed to be ſo ſtill.

CHAP. XXII.

AFter he ſhewed me a pure river of water of life, cleer as Chryſtal, proceeding out of the Throne of God and the Lamb.

2 In the midſt of the ſtreet thereof, and on the one and other ſide of the river *was* the tree of life, which bare twelve manner of fruit, and gave fruit every moneth, and her leaves are for the health of the nations.

3 And there ſhall be no more curſe againſt any man: but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name ſhall be in their foreheads.

5 And there ſhall be no night there, neither have they any need of the light of a candle, nor of the light of the Sun: for the Lord God giveth them light: & they ſhal raign for evermore.

6 Then he ſaid unto me, theſe words are faithfull and true: and the Lord God of the Holy Prophets ſent his Angel, to ſhew to his ſervants the things which muſt ſhortly be fulfilled

7 Behold I come quickly. Bleſſed is he that keepeth the words of the prophecy of this book.

8 And I Iohn *am hee*, which have heard and ſeen theſe things. And when I had heard and ſeen, I fel down to worſhip

before the feet of the Angel, which shewed me these things.

9 But he said unto me, See *thou do it* not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the words of this book. Worship God.

10 After he said unto me, Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be holy still.

12 And behold I come quickly: and my reward is with me, to render to every one as his work shall be.

13 I am Alpha and Omega, the beginning and the ending, the first and the last.

14 Blessed are they that do his commandements, that they may have right to the tree of life, and many enter by the gates into the City.

15 But without shall be dogs, and enchanters, and whoremongers, and murtherers, and idolaters, and whosoever loveth and maketh lies.

16 I Iesus sent my Angel to testifie these things unto you in the Churches. I am the root, and that generation of David, that bright and morning star.

17 And the Spirit & the bride say Come; and he that heareth, saith Come, and let him that thirsteth, Come: and let him that will, receive of the water of life freely.

18 For I testifie therewithall unto every one that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall adde unto him the plagues, that are written in this book.

19 And if any man shal take away of the words of the book of this prophecy, God shal take away his part out of the book of life, and out of the holy City, and from those things which are written in this book.

20 He which testifieth these things, saith, Yea I come quickly. Amen. Even so come Lord Iesus.

21 The grace of our Lord Iesus Christ, be with you all. Amen.

THE

THE LOGICALL RESOLVING OF IT.

HItherto of the two first externall arguments, wherewith the glory of this City is illustrated. Now follow the two last arguments; the abundance of things necessary, and the perpetuity. That consisteth in two things, which comprehend al the rest of the Abundance, in most pure water, *that proceedeth out of the Throne, v.* 1. *And the* Tree of *life, v.* 2. *whose Fruit is described, both how large it is, and that partly in the* kinds *of it, for there are twelve fruits; partly in* time *thereof, it is brought forth every moneth; as also how profitable it is, which appeareth, in that even the leaves of it, are good for medicine to the Gentiles, v.* 2. *And so much of the Abundance; The perpetuity is declared by removing the things that may cause corruption, v.* 3. *and by setting down such things as may cause preservation, v.* 3,4,5. *And thus far hath the propheticall Narration, reached both of the matters that have belonged to particular Churches, and of such matters also, that have been common to the whole Church. Now followeth the Epilogue, that shutteth up the whole Revelation, and Epistle; which consisteth partly in a* confirmation; *partly in a* salutation. *The confirmation doth first of all make a rehearsall, and collection of matters before spoken of, that being set as it were in a rough draught, under one view, they might have the more force to win credit. Now this rehearsall is continued unto the* 18. *v. relating unto us the* Author *of the Revelation, v.* 6. *the* felicity *of those that observe it, v.* 7. *the* Ministers, *v.* 8,9. *the* publishing thereof enjoyned *for the free examination of things therein contained, v.* 10. *With an addition of an answer to a secret objection, v.* 11. *The nature of* him *which doth* reveal *this prophecy, that is* just, *v.* 12. Eternall, *v.* 13. *the* thing revealed, *v.* 14, 15. *the* testimony of Iesus *openly manifested, v.* 16. *and lastly the* desire of the Spirit, and of the Bride, *v.*17. *Every one of which is of great force severally to stablish the Authority of this Prophecy, but all of them* jointly *together, are indeed of most great force; In the second place* Iohn *bringeth some new matter in, for his own part, both denouncing certain destruction against those, who shall deprave this prophecy in the least manner, v.* 18,19. *As also witnessing his most fervent desire, to have it accomplished speedily, v.* 20. *The Salutation doth at length conclude the whole Epistle with a prayer, v.* 21.

THE EXPOSITION.

VErs. 1. *After that he shewed me.* The exceeding great glory of this City is further declared by that wholsom fruit, which not only the citizens, but the forraigners also do enjoy. To which purpose both this *River*, and this *Tree*, are set down, wherewith they get both meat and drink unto life. The Angell sheweth both these unto *Iohn*; For he saith, *He shewed mee.* But who shewed it? That Seventh Angel, who made the City

City manifeſt unto him, in the former Chapter, v. 9. 10. and therefore we are not yet come to the celeſtiall happineſs of the Saints, after the laſt reſurrection, when as we ſhall not uſe the help of Angels, or of any other Teachers. As touching this water, it is not ſome ſmall brook, but a river; and that not defiled and troubled as *Nilus*, but flowing with moſt pure waters, as *Kidron*, and *Chalhiroe*, that maketh glad the City of God, Pſal. 45. 5. Beſides it is a River of water of life; not onely becauſe of the perpetuallneſs thereof, as which doth ſpring continually with new & freſh waters, of which ſort is the water of a ſpring; which is alſo called living in the Scripture, but alſo becauſe it brings life to them that drink it, Ioh. 4. 14. *The River is clear as Chryſtall*, far ſurpaſſing the clearneſs of other Fountains. Laſtly, *it cometh from out of the Throne of God, and the Lambe*, who are the firſt head-ſprings thereof, unto whom alſo it leadeth men again, as a companion, or rather it goeth before them like a Captain, as the River leadeth men to the Sea. In *Ezechiel*, this ſelf ſame River floweth out of the Temple and the Altar, Chap. 47. 1. But there is no Temple in this new Ieruſalem, as hath been ſaid, Chap. 21. 22. And therefore the Holy Ghoſt putteth the Throne of God into the place thereof. It is not here expreſſed whither it floweth, but the Prophets teach it abundantly, namely *towards the Eaſt, from the Southſide of the Altar, firſt into Galilee, and into the plain, then the Waters go int the Sea, then the Waters thereof are cured with the Waters that are emptied into the Sea*, Ezech. 47. 1, 8. So ſaith *Ioel: alſo a Fountain ſhall go out of the houſe of the Lord, & ſhall water the valley of Shittim*, C. 3. 18. Namely the plain of *Moab*, where the Iſraelites committed whoredom, with the Moabitiſh women, Num. 25. 1. *Zacharie* ſaith, *It ſhall be in that day, that the Waters of life ſhall go out of Ieruſalem, half of them toward the Eaſt Sea, & half of them toward the uttermoſt Sea; and ſhall be both in Summer and Winter*, Cha. 14. 8. This *River* is the moſt plentifull Doctrine of Chriſt, which ſhall flow into the Eaſt becauſe that people being watered with the moiſture thereof ſhall grow up, till it flouriſh at length with true life. *For every living creature which moveth, whitherſoever theſe Waters come, ſhall live, and there ſhall be a multitude of fiſhes, and that very great*; For they live and are cured with the waters that come witherſoever this river cometh; Ezech. 47. 9. For *Ezech.* and *Iohn* ſpeak of the ſame matters, and times, namely of the ſtate and condition of the Church upon Earth, as thoſe things may prove ſufficiently which we have obſerved in ſo many places.

Verſ. 2. *And in the midſt of the ſtreet thereof.* That is, the place where the whole multitude of the Citizens keep. For this is no fountain ſealed up; but ſuch as every one that hath a part in the City, hath free and full power to partake of. In this place alſo doth the tree of life grow and flouriſh

flouriſh. *Ezechiel* mentioneth many trees. *Behold, ſaith he, I ſaw many trees here and there, on the bank of the River*; the Greeks do tranſlate the Hebrew word *gnets rab, dendra polla*, many trees, *Trem:* tranſlates it, *great trees*, but the greatneſs of them is not ſo much noted, as their number, as it appears out of v. 12. where that which he calleth *many trees*, v. 7. he calleth *all manner of trees, that bear fruit fit to eat*; as if the former reſpected rather the variety, then the largneſs of the trees. *Iohn* ſeemeth to ſpeak collectively of one tree for many, as appeareth by thoſe words, *on either ſide of the River*; which canot agree to one tree, unleſſe *here and there* be to be joyned with the word *River*, and not with the *tree of life*; thus in the midſt of the ſtreet thereof, and of the *River* that floweth on this ſide and beyond, was the tree of life, as if the tree were placed in the midſt, ſo as the *River* divided into two arms ſhould embrace it on both ſides; and ſo it is one tree, whereby there is a more manifeſt alluſion to the tree of life, Gen. 3. 22. and which he mentioned before, chap. 2. 7. *To him that overcommeth I will give to eat of that tree of life, which is in the midſt of the Paradiſe of God. John* ſaw one tree, becauſe all the Elect have one common meat of life, 1 Cor. 10. 4. *Ezechiel* ſaw many, to ſignifie unto us the plentifull ſtore of meat, which this one tree miniſtreth. This *tree* is *Chriſt*, who is both meat and drink to his people, that is, a moſt rich ſtore-houſe of all things, which be neceſſary to ſalvation.

Bearing twelve manner of fruits. Not one fruit twelve times, but twelve divers kinds of fruit, that ſo this one tree may ſtand in room of all thoſe, which *Ezechiel* mentioneth. Chriſt doth impart himſelf to his Elect in ſo great variety, that they can never be cloyed with him. Whereto alſo thoſe divers kinds of offerings ſeem to belong, which were offered of old, together with the ſacrifices, whereof ſome were raw, ſome ſodden, ſome drie, ſome with liquor, ſome in an oven, others in a pan, others alſo were roſted, Levit. 2. Certainly Chriſt doth provide a remedy againſt our queaſineſſe, who being one and the ſame in fruit, maketh himſelf divers and manifold in taſte.

And giving fruit every moneth. This meat ſhall never fail, but groweth new every day. Here is no need, to lay up in harveſt for the reſt of the yeer, but it ſhall be an everlaſting ſpring, and harveſt, ſome fruits being alwaies ripe, others alwaies budding; like the Leman tree, which ever and anon ſendeth forth new Lemands, aſſoon as the former are fallen down with ripeneſs; But were the trees ſo created at firſt, that if ſin had never entred in, which hath brought into the word, thornes, briars, ſweat of face, and difficulty of living, they would have flouriſhed alwaies laden with their fruits? This alluſion here ſeemeth to intimate ſome ſuch matter, and perhaps Chriſt would never have curſed the Fig-tree, that

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was void of fruit, when the time of Figs was not come, unleſſe it ought to have borne Figs at all times by the firſt nature thereof; Mar. 11.13. But I dare not ſet down any thing peremptorily touching this point, neither would I thruſt my ſelf willingly into this kinde of queſtions, but to ſee if I might perhaps finde out ſomewhat to give light to that hard place of Scripture.

And the leaves thereof ſerved to heal the Nation. Not as if they ſhould be fed with leaves, but that they ſhould be covered with the wholſom ſhade thereof, or elſe becauſe their ulcers ſhall be healed with the power of healing, wherein the leaues ſhall excell. For from hence cometh out that Balme, wherewith all wounds are cured, for which no other Phyſick or Phyſician can afford any remedie, which things cannot be applied to the laſt eſtate of the bleſſed Saints, where no difference ſhall be between the Gentiles, and other people, neither ſhall there be any place to cure wounds, when every one ſhall be as an Angel of God.

Verſ. 3. *And there ſhall be no more curſe, &c.* The fourth argument is from the perpetuity thereof, which is proved from thence, becauſe there ſhall be nothing there, wherewith this felicity can be corrupted, and ſpoiled. We know that wicked and ungodly men do pull down the judgement of God upon thoſe Cities where they are inmates. There ſhallbe none of this curſed ſtampe, againſt whom the ſword of execration ſhall be drawn, to cut off ſuch rotten members from the reſt of the Body. Not becauſe diſcipline ſhall then altogether ceaſe, (as which ſhall then moſt of all flouriſh, as we have ſeen in the former Chapter) or as if no Citizen ſhould ever ſlip into any ſin, but becauſe there ſhall bee ſo great watchfulneſſe of the Paſtors in reclaiming the ſtraying Sheep, that God ſhall not need to declare his anger from heaven, as he is wont to do, where diſcipline lieth neglected and deſpiſed. This place is taken out of Zacharie, Chap. 14. 11.

But the Throne of God and the Lambe, &c. This ſerveth to expreſs the perpetuity of this City, becauſe God ſhall not tranſlate his Throne from thence to another place. We have therfore at laſt found out, where God will abide conſtantly all the time that ſhall remain in the world after this. He hath long agoe forſaken the ancient *Ieruſalem*, and *Rome* ſhall make a vain brag, *that ſhe ſhall never be a Widow*, as Chap 18. 7. But he hath choſen this *Mount Zion*, wherein he will dwell for ever; yet leſt we ſhould think, that this is to be attributed to the Holineſſe of any place, he addeth, *And his ſervants ſhall ſerve him*; as if it were ſaid, Men ſhall not loath the truth as before, through a kinde of glutting and cloying themſelves with it; but they ſhall cleave unto it, with moſt earneſt deſire of it, conſecrating themſelves, to be Gods holy and faithfull ſervants

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for ever. This godlineſſe of men cauſeth God to remain in ſome place, not any neceſſity he hath of keeping in any certain habitation, which we have ſeen often changed, according as the men themſelves were changed.

Verſ. 4. *And they ſhall ſee his face.* They ſhall injoy a more cleare viſion of God then ever heretofore; yet far ſhort of that which ſhall make us rejoyce at laſt as bleſſed Saints in heaven; The plain meaning is, that there ſhall be ſo great ſimplicity and purity of Gods worſhip, that he ſhall ſeem to converſe with men moſt familiarly, as it were, face to face; hee ſhall alſo challenge them openly for his own ſervants, honoured with his own name; And not on men only, but *holineſſe to the Lord ſhall be written even upon the Horſe Bels, and the Pots in the Lords houſe, ſhall be like the Bowles before the Altar*, Zach. 14.20. He ſhall take upon him the patronage and tuition of all matters that belong to him, even the leaſt that be.

Verſ. 5: *And there ſhall be no night there.* They ſhall not be afflicted as in former ages, neither ſhall they have need of the lighter comforts of Candle-light, and the like matters, which they were wont to uſe before, but they ſhall be filled with exceeding great joy out of God himſelf; they ſhall neither ſeeke nor care for any other means of lightening and leſſening the troubleſome affairs of this life, *Eſa.* 60.19.20. But how doth he ſay that there ſhal be no need of a candle, when he ſaid before, *that the Lamb ſhould be the light*, Chap. 21.23. He doth not abſolutely deny that their ſhall be any need of light, but that they ſhall not need any other beſides the *Lamb.*

For the Lord God inlighteneth them. That is, Gods bounty ſhall be more plentifully and clearly ſhewed, then that it ſhall be aſcribed to any outward means. There ſhall be ſo great increaſe of knowledge, that men ſhall ſeem to come to underſtanding, not ſo much by hearing the Word, as by being taught and inſpired from God immediately. The like ſhall be the nature of all other gifts of God, the excellencie whereof ſhall far ſurpaſſe all means which they could uſe in atchieving them; In the end of the verſe, a ſumme of theſe three verſes going before is propounded in plain words; namely, that this Kingdome of the Saints ſhall be eternall, that it ſhall be begun upon earth, and ſhall never be interrupted, till it be at length tranſlated into Heaven.

Verſ. 6. *And he ſaid unto me, &c.* Hitherto we have had the Propheticall Narration. Now followeth the knitting up of the Epiſtle, the concluſion of the whole *Revelation*, which doth briefly rehearſe ſome chief heads of Arguments, whereby every one may ſtrengthen his minde in giving credit unto this Prophecie, the authority whereof he findes ſo wel eſtabliſhed. And indeed it is a moſt behooffull Epilogue, and full of divine Majeſtie; the *Holy Ghoſt* knew how much this *Revelation* would be

neglected among men, and that there would be ſome ſo audacious, as to call the credit of it into queſtion; and therefore he uſeth more words then he is wont, to pul this ſcruple, and every part of it, out of the minds of men. But who is this Angel that ſpeaks with *John* now? It ſeemeth he is ſome other then he that ſheweth him the river of water of Life in the beginning of the *Chapter*, or that brought the City unto his view. For this is the *ſeventh Angel*; namely, of thoſe who had the buſineſſe committed to them of executing the *ſeven laſt plagues*, Chap. 21. 9. Whoſe charge was certain, and comprehended within the bounds of ſome one part: and had not power given over the whole *Revelation*. Now this confirmation is common to the whole Book, and therefore ſeemeth to belong to that Angel, who was ſent in the beginning, to make theſe things known unto *John*; Beſides alſo it is likely, that the *Angel* doth not here utter words again with his own voice, but that *John* relates thoſe words in the perſon of the *Angel*, which he had received from him before by his own voice. Certainly, the heaping up of matters knit together without any conjunctions copulative, or any neceſſary coherence between themſelves, ſeemeth to prove ſuch an innumeration. Which opinion, if we follow the words, are not to be thus read, *Then he ſaid unto me*, which note the time of a new ſpeech begun after *Johns* beholding of the City; but thus, *And he ſaid unto me*; as if it were ſaid, Seeing I have now fully delivered all things unto you, which have been revealed unto me, as things to come, and to be accompliſhed hereafter, nothing remaineth now, but that you do imbrace them, giving them a moſt undoubted credit in your hearts, the which, that ye may do the more eaſily, conſider how holily & religiouſly the *Angel* hath affirmed unto me, *that theſe words are faithfull and true*. Wherefore this confirmation of the *Angel*, doth not only belong to thoſe things which went immediatly before touching the *new Jeruſalem*, though the Pronoune Demonſtrative is wont to be uſed ſo oftentimes, but alſo, and equally to the whole Book; ſo likewiſe that denouncing of judgements, which followeth, *v.* 18. doth challenge authority to the whole Prophecy univerſally, and doth not labour about the authority of any one certain part; theſe words are repeated out of *c.* 19. 9. and are they applyed to the words of *John*, relating what the *Angel* had ſpoken before, to make the whole Revelation the better approved.

And the Lord God of the holy Prophets. The *Angel* did not thus pronounce, *that theſe words are faithfull and true*, of his own mind, but by the commandement and authority of God that ſent him. The ſame God that inſpired the old Prophets, that they might be able to foretell things to come moſt certainly, ſent this *Angel* to reveal theſe things unto *John* for the behoof of the Church. Theſe words are repeated out of *Chap.* 1. 1. Which Revelation he gave to him to ſhew to his ſervants, when he ſent it by his *Angel*, and ſhewed to his ſervant *John*. But you may obſerve, that this latter

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member of the verſe is ſo brought in, that it doth not obſcurely declare, that theſe are not the words of the *Angel* ſpeaking now unto *John*, but of *John* repeating the Arguments that prove this Prohpecie to bei nſpired from God.

Ver. 7. *Behold, I come quickly.* Theſe words are the teſtimony of Jeſus, touching the ſpeedy execution of theſe things, taken out of *Chap.* 1. 1. Which muſt be done ſhortly; and again, *verſ.* 3. *The time is at hand*; the event of things immediatly to be done, ſhould bring credit to thoſe that were to follow after, and therefore he mentioneth a ſpeedy execution; as if it were ſaid, *let every one take in each of their own ages, a pledge, and*, as it were, *a ſurety of things to come, out of the things which hee ſeeth to fall out preſently:* For theſe will make it good, that the things to come are no leſſe certain; But as for us, who have ſeen the conſent between the event and the Prophecie, for the ſpace of a thouſand and five hundred yeers; that is, ever ſince the dayes of *John*, we cannot poſſibly doubt any longer touching thoſe few events, which yet remain to be accompliſhed. And ſee, I pray you, how theſe things be heaped up one upon another, without any bands of ſpeech, as it is the manner to do, in rehearſing matters; which thing we ſpake of right now.

Bleſſed is he that obſerveth. Here we have a confirmation of this Prophecie, taken from the felicity of thoſe that obſerve this Prophecie, which nothing can help a man unto, but the truth which is inſpired from God, as we heard before, *Chap.* 1. 3. Whence theſe words are repeated.

Verſ. 8. *And I am John.* Here we have a confirmation of the Prophecie, from the Miniſters. It muſt need be a moſt certain Prophecie, of which an *Angel* is the *Miniſter*, who was ſo ful of glory & majeſty, that the Apoſtle *John* thought himſelf bound to adore him, and withall he was ſo ful of holineſſe, that he refuſed and forbad the divine worſhip, which *John* offered him; *John* he relates, what had happened before, *Chap.* 19. 10. but he doth not fall down again to adore him, which was forbidden before.

Verſ. 9. *And he ſaid to me.* The words are, *he ſaith*, for he ſaid, for he doth not record a new matter, but that which was paſt. But it is to be obſerved, that that which he ſaid before, *and of thy brethren which have the teſtimony of Ieſus*, Chap. 19. 10. is here brought in with other words, *and of thy brethren the Prophets, and of them that obſerve the words of this book.* Therefore to obſerve the words of this book, is to have the *teſtimony of Ieſus.*

Verſ. 10. *Seal not.* Here we have a publiſhing of this Book injoyned, wherby every one hath free power to examine, and to judge of this Prophecie by the event. *John* was not to keep this Prophecie for his own uſe alone, but he was to offer it to publike inquiry, whatſoever danger might

come thereby, as hee was bidden preſently after the beginning; *that which thou ſeeſt write it in a book, and ſend to the ſeven Churches,* Ch. 1. 11. and again, *write what things thou haſt ſeen, and which are, and which are to be*; that is, do not conceal them from others, but make them openly known to the people. Now if the publike ſetting forth of thoſe things in writing be that which is hereby only meant, how is it that *Daniel* was cõmanded *to ſhut up his words, and to ſeal the Book*, who yet did commit his Prophecie to writing as well as *Iohn*. This prohibition therfore of not ſealing intendeth ſome further matter then that, namely, that matters to come ſhould be ſo deſcribed, that men might be lead by the preſent, and inſtant events as it were by the hand, to the plain underſtanding of the Prophecie, which fell out otherwiſe with *Daniel*, who ſhould not be plain and evident to every age, as who lightly touching ſuch matters as come between, is chiefly taken up in laying forth ſuch things as were to come to paſſe laſt of all, and therefore the determined time ſhould be expected, before which it was not able to be explained. And this that I ſay of *Daniel*, is to be underſtood partly touching thoſe harder viſions, partly touching the people of the Jewes, whom that Prophecie doth chiefly reſpect; The words that follow, do confirm this interpretation, *for the time is neer*, as if it had been ſaid; *Seal not the Prophecie, for the time that approacheth ſhall reveal it*: but *Daniels* was ſealed, becauſe the fulfilling of it being long after to come, cauſed it to lie in obſcurity a long time. Theſe words then have the ſame force, which thoſe former had, *Behold, I come quickly.*

Verſ. 11. *He that is unjuſt, let him be unjuſt ſtill.* In theſe words *Iohn* preventeth and removeth a ſecret ſcruple, wherewith the mindes of weak Chriſtians might be ſhaken, and made more feeble. For they ſee wicked men to perſevere in their wickedneſſe, and that Gods vengeance lingreth long for many ages. They might therefore make this doubtfull queſtion, how he can be ſaid to come quickly, who tolerateth wicked men for ſo long a time. Here then hee meeteth with this objection; and giveth a caveat, that none of the faithfull ſhould be troubled at this, but underſtand rather, that wicked men ſhall perſiſt in their ungodly practices, and that righteous perſons ſhall fall and ſtick hard to their righteous and holy courſes, but yet there are limits and bounds ſet, beyond which, the wicked ſhall not be able to range, and that it is not to be marvelled, if God give way to a certain increaſe of wickedneſſe, for a determinate time, to the more juſt and fearfull condemnation of the wicked; withall he admoniſheth the faithfull, to let theſe men alone, in their own deſperate courſes, and not to be offended at them, but rather to caſt their eyes upon the Elect, whoſe conſtant love, and purſuit of godlineſſe, ought to ſtrengthen their weak and wavering mindes againſt

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the obſtinacie of the Reprobates. Theſe words then, are not for exhortation, but for conſolation and admonition, that our joyfull expectation ſhould not be diminiſhed by meanes of theſe Scandalls, ſeeing ſuch ſhall be the courſe of matters in the world untill the laſt end.

And he that is juſt let him be more juſt ſtill: that is, let him imploy himſelfe diligently in ſuch works, as whereby he may prove himſelfe to be a righteous man, both to himſelf and to others alſo: but he doth not ſo much exhort the Saints to perſeverance, as he doth foreſhew, that they ſhall perſevere, as who being planted in the Houſe of God, do bring forth more plentifull fruits in their old age.

Verſ. 12. *And behold I come quickly.* Though it was repeated before, ver. 7. Yet it is now againe beaten into our memory by a new repetition, becauſe it is a notable remedy againſt that offence which the godly may take at the brawny hardneſſe of heart, to which God giveth over the reprobates; as if he ſhould thus ſpeake unto them, as oft as the wickedneſſe of men perplexeth your minds, bethink your ſelves, that the comming of the Lord ſhall be ſhortly; He that cannot deceive, hath promiſed it, and do not meaſure his long tariance by your own ſenſe, but beleeve moſt undoubtedly, that it ſhall not be very long ere he fulfill his promiſe; yea rather conſider that the Lord is already preſent in thoſe things, which are dayly done in the world. Behold him even buſie as may be in accompliſhing his promiſes, that ſo ye may not complaine of his too great ſlackneſſe, and that ye may not have the leaſt thought, as if the thing he hath foretold ſhould not come to paſſe at all. Theſe words then have an excellent coherence with thoſe that went before, and they are not by any meanes to be thruſt into another place: and yet if this converting of matters ſhould not be thought ſo right, we were not to be troubled, or to make any great ado about the conſequence: the rehearſall of matters, which the holy Ghoſt intendeth here, may (as we have ſaid) containe diverſe things and ſundry perſons, in one compaſſe and period, without any light of bands, and tranſcitions.

And my reward is with me. Theſe belong to the ſame conſolation with the former, and they ſet before us, the reward which ſhall be given unto the faithfull, which may hearten us againſt the ſcandall, both of the felicity of the wicked, as alſo of thoſe troubles, which the Saints feele by grievous experience in the meane while: God is juſt, and it cannot be, but that it muſt go well with the good, and ill with the wicked at laſt, as it hath beene ſhewed, in this ſelf-ſame Book expreſly, Chap. 15. 10. and 14. 13. As alſo by event throughout the Book; ſpoken by his own mouth.

I am A *and* O. Theſe are the words of Chriſt, not ſpoken by his own perſon in this place, but related by *Iohn*. And they ſerve to confirm this

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Prophecie *from the eternity of Christ*, or rather *from his power*, as we have interpreted them before. *He that is eternall, or he that gave a beginning to all things*, and therefore can set an end unto them againe at his pleasure, why should we not beleeve him when he pronounceth ought of things to come, aswell as if they were already past? chap. 1. 8.

Vers. 14. *Blessed are they which keepe his Commandments.* These words pertaine to the authority of Christ that giveth witnesse, as who maketh them blessed that give credit to his witnesse. This is he that hath power over the tree of life, of which he maketh those men happy partakers, that obey him, Chap. 2. 7. and ver. 2. of this Chap. Because he granted them a right to enter into the City by the Gates, by which alone the passage lyeth open, seeing the wall is so high, that it cuts off all hope of getting over it, chap. 21. 17.

Vers. 15. *But without shall be dogs.* That is, men of a dogged impudencie and maliciousnesse, that love to be ever barking and spending their rancor against the best things. It shall be a great part of our happinesse, to be exempted from all conversing among these dogged wretches. Touching the rest of this cursed crew, that shall be shut out, see Cha. 21. 8.

Vers. 16. *I Jesus have sent my Angel.* Here we have a confirmation out of the open testimony of *Iesus himself*, which is not uttered forth in this place with his own voyce, but with *Iohns*, and is repeated out of chap. 1. 1. Christ doth never make any speech through this book in his own Person, without some signification of his glorious Majestie, whereby he testifieth his glorious presence.

That bright morning Star. The morning Star is most lightsome, and sheweth that the day followeth immediately after, so Christ shineth out most brightly unto the faithfull in this life, being also unto them that behold and enjoy him, a pledge of a greater and more glorious brightnesse, which they shall be made partakers of by him and with him, and that forthwith. But besides also he shineth unto them at first through some first fruits of his truth, which he revealeth unto them, being to bestow upon them a plentifull measure thereof straightwayes. This commendation of Christ is repeated out of Chap. 2. 28. Where you may see in these words explained more fully.

Ver. 17. *And the Spirit and the Bride say, &c.* These words containe a confirmation taken from the wish and desire of those that be sanctified, who long after nothing in this world more eagerly, then to see these things consummated, whereof this Book putteth them in hope: For as the Soules *under the Altar cryed with a lowd voyce, desiring their deliverance, Chap. 6.* 10. so the faithful leap for joy, in that God hath given them hope of their future Mariage, and that maketh them desire so exceeding

ceeding greatly to have that day haſtened, Chap. 19. 7. For the Spirit here ſignifieth each of the faithfull, in whom the Spirit dwelleth, the Bride ſignifies the whole Church, and multitude of the faithfull. The longing deſires of all the faithfull, both ſeverally and joyntly, do ſtrive together by prayer with the Lord, to accompliſh this one thing onely. And that earneſt deſire and requeſt which is kindled by Gods Spirit cannot be fruſtrate.

And let him that heareth ſay, Come. As if he ſhould ſay; that this is not onely the requeſt of the preſent Church, but of that alſo which ſhall be propagated every day, unto the laſt end; every one of the elect, aſſoon as he ſhall come to the knowledge of theſe things, ſhall be inflamed with the ſelf-ſame deſire, which his fore-fathers in their time expreſſed.

And let him that is a thirſt come. Theſe words ſhew that this Prophecie doth not onely ſerve to inflame our minds, but to repleniſh them with joy to their full contentment; which is the peculiar property of the Word of God. And that nothing might be wanting to eſtabliſh the certainty of this Book, you may underſtand by the words that follow in the end of the verſe, that this Propheſie puts men in hope of Salvation, by making them expect it not as a juſt wages of workes, but through the meere grace and mercy of God; He doth proclaime life and Salvation freely, and not as a due debt to the merits of our workes in like manner as doth all the reſt of Holy Scripture. A worthy and excellent touch-ſtone whereby to try and finde out the heavenly Truth.

Verſ. 18. 19. *Doubtleſſe I proteſt. &c.* Hitherto we have had a repetition of the former teſtimonies and arguments, which were laid down ſcatteringly in the whole Book going before. Now *John* brings in ſome new matter, but yet that which is of the ſame divine Authority with the former, namely that this Prophecie is moſt certaine and holy, which a man muſt not dare to violate in the leaſt manner, either by adding or detracting, unleſſe he will deſperately ruſh upon extreame puniſhments. Which threatning, ſeeing it is annexed onely to that Word which commeth from heaven, this Book of the *Revelation* muſt needs be put into ſame rank, *Deut.* 4. 2. and 12. 32.

Verſ. 20. *He which teſtifieth theſe things, ſaith:* that is, Chriſt himſelf, who is called that witneſſe, both in reſpect of the Goſpell, which hee brought into the world, as alſo of his Prophecie, which relyeth upon his Authority alone. And laſt of all, the whole matter is ſealed, both by his Teſtimonie that is repeated, and by *Iohns* fervent requeſt.

Verſ. 21. *The grace of our Lord.* This is the uſuall forme of ſhutting up the holy Epiſtles of the Apoſtles, of which nature his whole Prophecie is, which was ſent unto the ſeven Churches by the Commandement of Chriſt himſelf: Chap. 1. 11.

COME LORD JESUS.

I Give thee thanks (O Almighty and everlasting God) that though I be a blind, unskilfull, and wretched man, that hath no judgement, no wit at all, yet thou hast of thy meere mercy for Christs sake, conducted me through this unpassable Wilderneſſe, hast made me able to view many close corners narrowly on every side, and hast made me travell safely through the dens of the Dragon and Wilde Beasts. Even so (O Father, such is thy good will,) thou chooseſt the unnoble and obscure ones of the world, and hast established strength out of the mouth of babes and sucklings, that so no flesh might boast. How incomprehenſible is thy Wisdom, how admirable is thy truth? how just and holy be all thy Wayes! Who would not feare thee? I would willingly tell forth thy praises, but my tongue wanteth words, my words want understanding: Which way soever my minde can turn it self, it is swallowed up of thy infinitneſſe; If it ascend into heaven, thou art higher then it, if it think upon thy works, thou art greater then they; If it meditate on thy holineſſe, thou art purer then the Sun it self. O huge depth, and unmeasurable gulf without bottom, how doſt thou compaſſe us on every side, and yet thou art no where comprehended thy self! What mortall eye is there that cannot be overwhelmed with the infinite brightneſſe thereof. Therefore my dim sight doth turn it self from this light that cannot be approached to, that it may behold thee, through the Cloud of the Creatures; above all, it doth much delight to contemplate thy most amiable countenance in thy bleſſed Son. Yet as thou art most visible in this glaſſe, so thou art most admirable, as far exceeding all our understanding as thou doſt submit thy self lowest and neereſt unto our ſenſe. Thou art great O Lord, above all that can be either ſpoken or thought, make us to reverence thy infiniteneſſe, which the world cannot containe, to feare thy preſence which our eyes cannot behold to adore thy Majeſtie, in reſpect whereof the universall world, with all the creatures here below, are leſſe then nothing to magnifie thy bountifulneſſe, which thou ſheweſt plentifully upon us that are most unworthy men. Accompliſh at length thy great myſtery, & let the world acknowledge, that thy long tariance hath proceeded from thy mercy only, and not from any forgetfulnes, or careleſnes of thy promiſe. Deſtroy that Beaſt of Rome, and Dragon of Conſtantinople: Build up thy New Ieruſalem, in which Chriſt ſhall raign, wherin alſo the Saints ſhal have dominion together with him, that ſo they may enioy a bleſſed kingdom for a time upon earth, and a moſt happy and eternall one with thee in the heavens. Heare us graciouſly O Father from whom no thought of our heart can be hidden; draw neer with thy preſence, who art abſent no where, & do thou grant our holy deſires, which thou haſt made way for with thy decree, and ſet a flaming with this revealed Revelation: then ſhal we make ready our harps, & ſing praiſes unto thee, magnifying thee, one God in three Perſons, Father, Son, and H. Ghoſt, to whom be all honour, land and glory throughout all ages, and for evermore, Amen.

FINIS.

A moſt Comfortable

EXPOSITION

OF

The laſt and moſt difficult part

OF THE

PROPHECIE

OF

DANIEL,

From the 26. Verſe of the 11. *Chapter*, to the end of the 12. *Chapter*.

VVherein the reſtoring of the *Jewes*, and their calling to the faith of Chriſt, after the utter overthrow of their three laſt enemies, is ſet forth in lively colours.

By the labour, and Study, of that *bright* and worthy man of God, THOMAS BRIGHTMAN, Engliſhman, and once Fellow of *Queens. Colledge* in *Cambridge*.

Rom. 11. 25, 26.

I Would not brethren, that ye ſhould be ignorant of this ſecret, that partly, obſtinacy is come to Iſrael, untill the fulneſſe of the Gentiles be come in: and ſo all Iſrael ſhall be ſaved, as it is Written, *The Deliverer ſhall come out of Sion, and ſhall turne away the ungodlineſſe from Iacob.*

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To the friendly *Reader*.

ALthough the revealing of the Revelation, and the Song of Songs, do yeeld cleer and notable arguments, ſufficiently to make known the happy, and longed-for vocation of the Iews, yet the due regard of ſuch a divine myſtery, doth require that we bring forth, and lay to every little ſpark, taken from the Altar of God, which may yeeld more cleer and evident proof of that truth, which mortall men do not yet ſufficiently conceive, and ſee into. Behold therefore, how this truth is confirmed, not of one or two, but of three ſuch witneſſes, as are beyond all exception. *Daniel* is added to *Iohn* and *Salomon*, who among the viſions of God Almighty, do plainly teſtifie, that this deliverance of his nation, to be performed in the laſt times, was alſo revealed; what ſpeciall account the good and great God, made of all theſe, do thoſe ſingular commendations teſtifie, which the Scriptures have honoured them withall. Iohn he is the diſciple whom Ieſus loved, *Salomon* was the King beloved of his God, whom his name was called *Iedediah*; 2 *Sam.* 12. 25. *Daniel* alſo is a man of deſires, becauſe in his time, he was moſt accepted and beloved of God. It muſt not therefore ſeeme ſtrange, if God made known his ſecrets unto them after a ſpeciall manner, for the ſecret of the Lord is preſent to them that feare him. United Forces do alwayes beſt prevaile, and the more helps they aſſociate and joyne together, the ſtronger they are, A threefold cord is not eaſily broken.

Dan. 12. 1, 2. With 10. 14. Ioh. 13. 23. Neh. 13. 26. Dan. 10. 11. 19. Pſal. 25. 14. Eccl. 4. 12.

Although therefore thou doe ſometime doubtingly read over the Revelation of *Iohn*, and the Song of *Salomon*, for the newneſſe and ſtrangeneſſe of the matter, yet, when by *Daniels* comming in, ſuch an admirable conſent of Scripture, giveth ſuch cleer light to confirme the matter in hand, feare not to embrace the truth, with thankfulneſſe unto God: for here all theſe, not by mutuall conſpiration, but by divine inſpiration, do proclaime one and the ſame thing.

How much alſo *Daniels* teſtimony is to be accounted of in this matter, thou ſhalt far better perceive by his own words, well underſtood, then by mine, as the enſuing expoſition plainly ſheweth.

That truly is of great weight, that *Daniels* prophecie is deputed, and appointed for the Iewes, to whom notwithſtanding, he bringeth no comfort, if that reſurrection ſpoken of *Chap.* 12. 2. be underſtood of the laſt

and generall reſurrection, properly ſo called, which without all doubt, both in matter and time, doth fall in together with their deliverance, in *v.*1 Behold then after the *Iews* three laſt enemies be utterly overthrown; that is to ſay, The Romane Empire, which is called the King, *Cap.*11.36. and is deſcribed by his properties, *ver.*37. 38.39. and the *Saracens*, whom he noteth and nameth, The King of the South, *ver.*40. and laſtly, the Turkiſh Empire ſtiled with the title of the King of the North, *v.*40. &c. Behold, I ſay, a plain and cleer pourtraiture of the Iews vocation, not onely undertaken and begun, *v.*44.45. but conſummate and perfect, *c.*12.1,2,3. where it ſhall be made manifeſt (I think) without obſcurity. That the reſurrection there, is the full reſtoring of the Iewiſh Nation, out of the duſt of deſtruction, and their calling to the faith in Chriſt, whereby thoſe that are dead in ſin, are truly raiſed up againe, according to that of the Apoſtle, *If the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead, Rom.* 11.15.

And that the minds of good men may the leſſe be diſquieted, in the expectation of ſo great a felicity and happineſſe. Lo, the very times of this deliverance opened to thee, as well of it begun, when tidings out of the Eaſt ſhall trouble the *Turk*, *v.*7. and 11. as when fulfilled, when the Turkiſh name and Empire both, ſhall be utterly aboliſhed. The greatneſſe of the Kingdomes under the whole heaven, ſhall be given to the people of the Saints of the moſt high, *verſ.* 12. True it is indeed, that almoſt all theſe things are otherwiſe carried, and applied by Interpreters, very well deſerving of the Church: but truth is ever well accepted, and entertained of the ingenuous, to which none can preſcribe a rule, or overrule, not ſpace of times, of patronage (or authority) of perſons, as *Tertullian* ſpeaks well. Yea, if a ſcandall be taken (or ariſe) becauſe of the truth, it is more profitable, to permit the ſcandall, then that the truth ſhould be left. He doth ſparingly refute other mens opinions, but mildly, after his manner alwaies, where they prejudice and hinder the truth.

*Lib.*1. *de Virgin Vel.c.*1 *Auguſt. de lib. arbitr.*3.

The Controverſie is chiefly concerning *Antiochus*, whom he endeavoureth to proove by a multitude of weighty reaſons. That he muſt of neceſſity, be excluded out of every particle of this Prophecie, which he hath here undertaken to handle. Aſſuredly, he bringeth admirable light, to the right underſtanding of the whole Prophecie of *Daniel*. Weighing then all things in an equall ballance, lay a part all prejudice againſt the truth diſcovered, and pray earneſtly with me, That the Deliverer may come out of Sion, who may utterly overthrow his enemies, the *Beaſt*, with *Gog* and *Magog*, and that he may throughly turn away ungodlineſſe from *Iacob*. *Farewell.*

The

The *Tranſlator* to his Chriſtian Friends in *Kent*, *Suffolk*, and elſewhere, wiſheth all health and happineſſe here, and hereafter.

I Have been often requeſted to tranſlate Mr. Brightman *upon* Daniel, *and the* Canticles, *into* Engliſh, *as he is already upon the* Revelation. *I have at length yeelded to do one, being but ſhort, and pithy; leaving the other to ſuch as have more ſtore of gifts, and leiſure, for reaſons beſt known to my ſelf, which I muſt crave alſo, to keep unto my ſelf: although, I confeſſe, I would be glad, that all our* Engliſh *Churches, ſhould enjoy the benefit of the godly and learned labours of ſuch a worthy* Engliſhman (*nay, what if I ſhould ſay, an* Engliſh Prophet, *as ſome learned beyond the Seas have ſtiled him*) *for as our bleſſed Saviour ſaith, (and it was his own lot, and portion)* A Prophet is not without honour, but in his own Countrey, and among his own kindred, *Marc. 6. 4.*

I have ſeen both, indeed, Jeſuits *and* Lutherans *abroad, and alſo* Proteſtants *at home, both in pulpits and in private, barking, and carping, againſt this excellent and worthy man; but I ſpare, and pity them, not any of them able to do, or ſpeake, as hee hath done, and ſpoken, and many of them not worthy to carry his books after him. It is far more eaſie to carp at a worthy Writer, then to compile a book like his, let them either mend his, which will be a hard task for them, ſpeak better, or hold their peace.*

He was indeed, one of a thouſand, great and gracious many wayes, both in life and learning, dum ea docuit quæ fecit, & ea fecit, quæ docuit, & verba vertebat in opera. *He taught, in that he did practiſe, and did practiſe that he taught, and ſo turned words into works. He was a great* Artiſt, *and a great* Linguiſt. *He had good skill in all Arts and Tongues, needfull for a compleat Divine, even in ſong alſo, (vocall muſick being the beſt) till his more weighty ſtudies called him from the maidens, to Divinity their Miſtreſſe, wherein he excelled and ſhined above many of his fellowes, all that then lived with him in* Q. Colledge *in* Cambridge, *whereof*

whereof he was a fellow, so very well know. Hee shined every way, and was a Brightman indeed, answerable to his name, Periphanes 'o aner, vir splendidus, a Brightman, in his life shining to all that conversed with him, and in his deep learning, and knowledge, shining to all that heard his learned Catechizing, common places, and Lectures in the College, or his Sermons in the countrey in Bedfordshire.

Aquila non capit muscas. Eagle-like he soareth aloft, catching no flies, but great and high matters; hee doth not with the Lamb, wade in the shallowes, obvious, and plain places, but with the Elephant, he swimmeth, and helps other to swim safely, over the deepest, and darkest places of the whole Canonicall Scriptures, as Johns revelation, Salomons song, and Daniels obscurest vision, in Chap. 11. 12.

Some may think he did, altum sapere, and bear too high, above his reach, and capacity; and therefore he, the Austrian Lutheran, applyeth the speech of Festus to Paul, Act. 24. to him untruly, but those that did well know him, and the great measure of meeknesse, and humility that God had graced him withall, would not think, that he did, 'uperphronein par 'o Dei phronein, 'alla phronein 'eis to sophronein, as the Apostle saith very elegantly, in that eloquent exhortation, Rom. 12. 3. Imum humilitatis, summum divinitatis. The depth of humility, is the height of Divinity: the lower in our selves, the higher with God, as himselfe speaketh, Esay 57. 15. though he be high, and lofty, and dwelleth in the high and holy place, yet hee will dwell also with the contrite and humblest spirit, and unto such will hee be a guide, and teach them his wayes and counsels, Psal. 25. 9. 14.

And therefore, I do not doubt, but God revealed much unto him, and let him see a great deal more into these mysticall, and dark passages, then many other of his deare servants, that so he might reveal, and open them to others: for as he freely received, so hee freely gave.

But whither will my love carry me? I refrain: his own works shall praise him abundantly; which, because being in Latin, the greatest part of our countrymen do not understand. I have made his short exposition of Daniel to speak English unto them, that none may be deprived of the benefit of his godly labours.

It is pity, such a bright shining candle, should be put under the bed or bushel, but to bee set so, as all may see, and enjoy the light thereof, Mat. 5. 15. He hath so cleared that point of the Jewes vocation, which the Apostle calleth, abathos, Rom. 11. 33. into these latter times, after the overthrow of their last, and greatest enemy; the Turks, as I have not seen in any Writer the like. Hee goeth beyond the strain, and

against

against the stream of the most Interpreters, Who goe about for the most part, to restrain all in Daniel, *to the first coming of Christ, and do referre all to* Antiochus, *or to the* Romans; *Which cannot be, for neither of them come to their ends in* Judea, *or the glorious holy Mountain, as the* Turk *shall do,* Dan. 11. 45.

Daniel, *having in the former part of this* Chap. 11. *laid down their other enemies, the* Persians, *vers.* 2. *the* Grecians, *chiefly* Alexander, vers. 3. *and his four Captains succeeding,* vers. 4. *which came especially to two principall heads: the* Lagidans *in* Egypt, *whom hee calleth the Kings of the* South, *as standing* South *from* Judea, *vers.* 5. *and the* Seleucidans *in* Syria, *whom he calleth the Kings of the* North, *vers.* 6, &c. *to the* 36.

Then, and there, he cometh to the three last enemies of the Iewes, *the* Romans, *which had clipped the wings of* Antiochus, *in the* 30. verse, *till at the end their own Eagles Wings were also clipped by the* Saracens, *and* Turks, *in* ver. 40. *the one like a tossing beast, doth push fore at him; the other, coming against him, like a Whirle-Wind that cannot be resisted, overfloweth, bears and beats down all before it, entreth into* Judea, *the glorious Land, which had been then a long time, the cock-pit of the World, in the midst of their enemies,* Babylonians, Persians, Grecians, Lagidans, Seleucidans, Romans, Saracens, *and now at this day, the* Turks, *the last, though not the least, of their adversaries, which shall be troubled With the tidings of the* Eastern *and* Northern Iewes *conversion, which shall make him to march out furiously against them, like another* Iehu, 2 King. 9. 20. *though not With like successe, but he shall come to his end there, in the holy land, and glorious mountain, and none shall help him, for Who can help, and hold him up, Whom God Will hinder and cast down?*

Then follows the joyfull return, and resurrection of the Iews: *Who lay as dead, for almost seventeen hundred yeers, in* Chap. 12. *Which if it be not meant of them, there is little comfort for them in the Whole Prophecie, Which Was the Prophets main intention, and principall drift and scope,* Oculus ad scopum, *our eye must be alWayes at the mark, and scope, if We mean to hit the White, and right meaning, and so the Apostle* Paul *doth call their calling, and receiving unto grace, life from the dead,* Rom. 11. 15. *Whereunto most sweetly agreeth the Prophet* Ezechiel, *from the* 37. Chap. *to the end of his Prophecie, in the last* 12. *Chapters; first, setting down their conversion, in the first* 24. verses *of the* 37. Chapter, *Where the dead and drie bones scattered, come together again and live.*

Secondly, the uniting, and joyning together again, the ten Tribes With the two, from the 15. verse *to the end.*

Thirdly,

Thirdly, the deſtruction of Gog, *and all their enemies, in the* 38.39. Chapt. *to the end.*

Fourthly, and laſtly, We have a heavenly new Prophecie, concerning the glorious and Chriſtian Church of the Iewes, *whereof Chriſt himſelf was the builder, in the laſt nine* Chapters, *beginning with a very ſolemn charge, for a reverend attention, and a ſweet carriage, and demeanour of all parts, inward, and outward, as of heart, eyes, and eares,* Chap. 40.4. *And alſo, concluding with the new and laſting name thereof, not* Ieruſalem, *as of old, now antiquated, but* Iehovah Shammah, *the Lord is, and will be there for ever, as being the truth of the former type, repreſented by the Temple,* Pſal. 132. 14. This is my reſt for ever, here will I dwell, for I have deſired it.

Thus have I briefly, in a word, Epitomiſed, and abridged this learned Expoſition *for thee: He ſhall now ſpeak unto thee in thine own mothers tongue and native language. Hee will bring that to thine eares, which happily thou didſt never heare of before: Make much of ſuch faithfull* Expoſitors, *and pray to God, to increaſe the number of ſuch learned* Interpreters, *as may help thee to ſee, and underſtand ſuch myſticall viſions and revelations of God, & that he would in his due time bring down thoſe two main enemies of his Goſpel, and his people; the* Roman Antichriſt *in his old* Rome, *and the Eaſtern* Gog *and* Magog *in his new* Rome, *or* Conſtantinople, *who would ſoon fall of his own* Mahumetan *ponderous weight, if he were not ſupported by* Romiſh Idolatry: *And let not us* Proteſtants, *by our ſcandalous lives and converſations, be any hindrance to the calling, and coming on of our far diſtant Brethren the* Iewes, *but help forward what wee may their effectuall vocation, by frequent and fervent prayer for them, and daily crucifying of ſin, which crucified the Lord of glory, both theirs and ours, and ſo together, with joynt conſent, ſet forth the purity of Gods Worſhip; and celebrate his praiſes unto the full and finall end, and conſummation of all things.*

An

An Exposition of the 11th *Chap.* of *Daniel*, from *Verse* 36. to the end of the 12th CHAPTER.

The Text of the 11th. Chapter *of* DANIEL, *from* Verse 36. *to the end.*

36 AND the King shall do according to his will, and he shall exalt himself, and magnifie himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the god of his Fathers, nor the desire of women, nor regard any god: for he shall magnifie himself above all.

38 But in his estate shall he honour the God of Forces: and a God whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shal acknowledge, *and* increase with glory: and he shall cause them to rule over many, and shall divide the Land for gaine.

40 And at the time of the end shal the King of the South, push at him, and the King of the North shall come against him like a whirlewind, with Charets and with Horsemen, and with many ships, and he shall enter into the Countries, and shall overflow, and passe over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out

of his hand, *even* Edom and Moab, and the chiefe of the children of Ammon.

42 He ſhall ſtretch forth his hand alſo upon the countries, and the land of Egypt ſhall not eſcape.

43 But he ſhall have power over the treaſures of gold and ſilver, and over all the precious things of Egypt: and the Lybians, and the Ethiopians *ſhall be* at his ſteps.

44 But tidings out of the Eaſt, and out of the North ſhall trouble him: therefore he ſhall go forth with great fury, to deſtroy, and utterly to make away many.

45 And he ſhall plant the tabernacles of his place between the Seas, in the glorious holy mountaine, yet he ſhall come to his end, and none ſhall helpe him.

Let the Words of my mouth, and the meditation of my heart, be acceptable in thy ſight, O Lord my Rock and my Redeemer.

The Analyſis, or Reſolution.

Daniel recordeth things done in the firſt ſix Chapters, afterward in the reſt of the booke, Viſions and Revelations ſhewed to him: wherein is diſcloſed, what the people of the Jewes are to expect, from that time to the very laſt end. Of the Revelations, he firſt propoundeth the univerſall type of things to come, in Chap. 7. in thoſe following, he uſeth a larger declaration of the firſt, both as it did agree with the next times, in regard either of the enemies, Chap. 8. or of the Meſſias, in Chap. 9. As alſo, it did agree to all times, by a continued order and ſucceſſion, from his owne time, to the full deliverance of his Nation. Of this laſt and plentifull Prophecie, the preparation is ſet downe in the tenth Chapter, then afterward, the thing it ſelfe in the two following Chapters, 11. and 12. From the beginning of the 11. Chapter, unto this place, the matters of the Perſians and Grecians are ſo manifeſtly, particularly, and expreſly foreſhewed, that in very deed, it may ſeeme rather a Hiſtory then a Prophecie. That which remaineth, doth partly ſhew the other oppreſſors of the people of the Iewes, in this Chapter, partly that wiſhed end of all their troubles, in the following.

There

There are three oppreſſors ſet down; The firſt, a certain King deſcribed, vvithout any addition of his dominion, hovv far is ſtretched, but ſummarily, both of an unlimited povver tovvard ſtrangers, moſt proud and proſperous, till the appointed time, verſ. 36. *And alſo tovvards his ovvne, a contemner of his Countries, and fathers Religion, vvithout naturall affections, and exalting himſelfe above all, verſ.* 37. *After particularly, as he ſhould be famous for ſome ſpeciall acts, partly, in the matter concerning Religion, verſ.* 38. *and beginning of the next, and partly in politick affaires, in the latter part of verſ.* 39. *The ſecond is the King of the South, verſ.* 40. *The third is the King of the North, vvho is happy in his preparation, verſ.* 40. *in his proceeding, verſ.* 41. *and largeneſſe of his dominion, verſ.* 42. 43. *but is unhappy in the face of dolefull tidings, in his vvicked purpoſe, and reſolution of minde, ver.* 44. *and laſt of all, in his going forth, and end, verſ.* 45.

The Scholia, or Expoſition.

Verſ. 36. *And the king ſhall do what he liſt*, or, *according to his will.*

VVE have oftentimes made mention of *Daniel* in the *Revelation*, and the *Canticles*, whoſe teſtimonie, what force it hath to thoſe things for which we alleadged it, cannot be ſufficiently underſtood, except we repeate it from the beginning, and take upon us the full handling of a very obſcure place of Scripture, and much controverted amongſt learned men: which truely, I do the more willingly undertake, becauſe being holpen by the light of former Expoſitions, we hope we ſhall be able to bring ſomething, by Gods aſſiſtance, to cleer the truth, and bring it to light. Neither do I doubt but it will be very acceptable to the godly, and learned, to ſee *Daniels* conſent with the reſt, and the lovely face of the truth to be brought upon the ſtage in open view, with whoſe beauty the moſt heavenly minded are eſpecially raviſhed; yea, and which even the vulgar ſort of men, though unskilful beholders and judges of beauty, are alſo aſtoniſhed thereat. Every viſion hath difficulty in it, but he muſt have leiſure at will, that undertaketh the whole work: but theſe laſt viſions being well underſtood, on which doth reſt the Expoſition of the former, thoſe alſo that go before may be eaſily conceived.

We begin the Expoſition from the 36. verſe, becauſe there are not many things in the former verſes need to ſtay or hinder the Reader: but thoſe which follow are much doubted of, whether they belong to *Antiochus Epiphanes*, or to ſome other King. Well and rightly in my judgement doth *Calvin* avouch, That it can by no meanes be referred to *Antiochus*. Thoſe things that follow do not any wiſe agree: for how ſhould he do what he liſt, by exalting himſelf above all that is God, whom the ſhips of *Chittim* limited, and preſcribed, verſe 30. Neither did the Kings of *Egypt*, being young, attempt any thing againſt *Antiochus*: Neither was there any King of the North, by whom he ſuſtained any wrong to ſpeake of. Or if we ſhall make *Antiochus* himſelf the King of the North, as ſome interpreters do: Neither doth the King of the South provoke him, as it followeth, verſ. 40. Neither did he returne into Egypt, after he was commanded to depart by the *Romans*, as verſ. 30. before.

The Hiſtory recordeth that he went twice into Egypt, as 2 *Mac.* 5. 1. About the ſame time *Antiochus* undertook his ſecond voyage into Egypt, wherein he doth admirably agree with *Daniel*; but of a third Expedition, not any, or the leaſt mention in any Authour, that I could find. The Authours of the books of the *Maccabees* would have made ſome mention thereof, if there had beene any. Neither would *Ioſephus* have let it paſſe, who after the returne of *Antiochus* out of Egypt, by reaſon of the Romanes threatning denounced, doth mention nothing at all, that was againe attempted againſt that Country, before his death among the Perſians. *Livie* alſo, who ſheweth him to be reſtrained by *Popilius* the Legate, *lib.* 45. of his Epitomies abridgement, declareth him in the next book to be dead, without doing any other memorable exploit. *Iuſtine* alſo, after he had declared the tartneſſe and rigour of *Popilius*, telleth us that *Antiochus* dyed aſſoon as he was returned into his Kingdom: was it poſſible ſuch a notable expedition could be taken in hand, wherein ſo many Nations were overthrown, and great alterations came to paſſe? as it followeth, *verſ.* 40. 41. In recording whereof, all theſe Authors would not be faithfull and diligent, which yet notwithſtanding ſhould eſcape the truſt and diligence of all theſe Authors.

But thou wilt ſay, though the Hiſtory be ſilent, yet divine Oracle, without all exception, makes the matter plaine and manifeſt, for ſo *Daniel* ſpeaketh before, *verſ.* 29. At the time appointed, he ſhall again invade the South, but it ſhall not be as the firſt expedition, or as the laſt; but by the leave of learned men, no ſuch thing is here intended,

if

if we do rightly expound, or translate the word, which runneth thus; But the set time shall returne, and he shall come into the South, and it shall not be as the former; so also the later, for there is nothing more frequent, then for the later doubled *Caph*, to answer the former, and to be the reddition or answer thereunto: in which sense, the particle, *Ita*, so, doth answer the word. *Sicut*, or, *ut*, as: *And it shall be as the Priest, so the people*, &c. *Isa.*24.2. *And it shall be as the righteous, so the wicked*, Gen.18.25. *you shall hear, as the small, so the great*, Deut.1 17. and very many of the like sort; wherfore the translation of *Tremelius* is to be corrected. But it shall not be, as the first expedition, or as the later: for the Copulative particle rendred dis-junctively, and the note of the similitude being taken propositively, and not responsively, or redditively, as it oughr, doth plainely shew of three voyages, against the truth (if I be not deceived) of all Histories, and against the minde, and meaning of the Prophet himself. For is it any way likely, that *Antiochus*, for feare of the people of Rome, had carried away his whole Armie out of Egypt, the Romans after that, should either leave off the care of that Kingdom, or that he should dare againe to enterprise war against the good liking of the Senate? Moreover, That litle help spoken of, verse 34. proceeded far beyond the tyrannie of *Antiochus*, whom *Judas Maccabeus*, and his other brethren did overlive. To what end therefore should the Prophet, when he had far passed those broyles, come sayling back againe, that way he formerly overpassed, with a certaine inextricable confounding of things? Finally, shall we think or imagine, that the Iewes calamities did so continue in *Antiochus* alone, as that it should be altogether needlesse to speak a word of their consequent troubles afterward? Neither do these words any better agree to his sons, who never did attaine unto the greatnesse of their Father. The Kingdom of *Syria* did more and more decay, untill at length, not long after it was utterly wasted. This King therefore is not *Antiochus*, but some other far surmounting him, one of those foure chiefe ones, spoken of before, chap. 7. 17. and therefore the prefixed Article hath his Emphasis, or expresse force of signification, distinguishing him from *Antiochus*, of whom he spoke in word next and immediately going before, who was but small and meane in comparison of these foure chiefe, and this King is the last of these foure: for the *Lion* the Kingdome of the *Assyrians*, was abolished and gone before this vision was shewed to *Daniel*, as before, *chap.* 10.1. Of the *Beare* and *Leopard*, the *Persians*, and the

the *Grecians*, there hath been enough ſpoken in the former part of this *Chap.* The terrible beaſt then only remaineth, that variable wilde beaſt, and of many faſhions, which is this King. For it is neceſſary, that the expoſition (of which kind this laſt Prophecie is) ſhould bring no new matter, as far as it concerneth the generall heads, nor any whit depart from the generall type. By which it is alſo manifeſt, that the fourth Beaſt, *Chap.*7. is not the Kingdom of the *Seleucidans* and *Lagidans*, as ſome learned men have thought, ſeeing this King that very beaſt, neither is *Antiochus*, nor any part of the *Grecian* Monarchie, which had no ſucceſſor after *Antiochus*, greater then he. But of this matter more hereafter. So as by thoſe neceſſary arguments thus laid down, wee are led by the hand to the *Romans*, who took the lamp from the *Grecians*, and whom the *Iews* afterward, found, and felt the moſt cruell revengers of their wickedneſſe. For it is the intent of the ſpirit, in a brief *Synopſis*, or abridgement, to our view, to deliver what the eſtate of the *Iews* ſhould be, not only to the firſt coming of Chriſt, which yet notwithſtanding *Antiochus* never attained to, but alſo to all ages ſucceeding, till at length they ſhall be gathered into one fold, and be made together with us, Citizens of the ſame Kingdome.

Other Prophecies have made this manifeſt unto us, and the ſingular agreement of this Prophecie will marvellouſly confirm the ſame. The Angel doth note, or ſignifie, the *Roman* Monarchie by the name of one King, as if it were of ſome ſingular perſon, after his manner; and then nee addeth certain properties, by which, as in a glaſſe, we may behold his lively face. Firſt of all therefore, where ſhall we find a greater power to do what he liſt, then in this Empire? eſpecially, from ſuch time as *Antiochus* the great, by their means was deprived of all command beyond the mountain *Taurus*, and was commanded to containe himſelf within the narrow bounds of *Syria*. For a little before, having vanquiſhed *Hanibal*, and triumphed over *Perſeus* the *Macedonian*, and having ſlain the *Cymbrians*, or *Danes*, and all feare laid aſide far and wide round about, what ſhould reſtrain ſuch an extreme licentiouſneſſe of all things, and ſuch an unbridled appetite both of coveting any thing, and obtaining any thing he coveted, according to his will. The bridle of fear was caſt upon all other Kings: only the *Romans*, whoſe power exceeded, did bite the bridle, and would not be curbed by thoſe, whom they had overcome in battell. *Ptolomie* felt of their tyrannicall power, whoſe Iland *Cyprus*, although he were a King and their fellow, and confederate, was proſcribed and ranſackt, not for any offence and injury,

ry, but only for desire to injoy so great a wealth, wherewith the Island was reported to abound. And whereas no fit nor feigned colour could be pretended, then *Cato* that great patron of Iustice, as he was called, was made a publique robber of the wealth, so ungodly coveted, that so, as I think, the grosse dishonesty of the fact might in some sort be hid and concealed by the authority of the man. The Egyptian could not brook the wrong, but at the report of the matter, poysoned himself, *Florus lib. 3. Chap. 9.*

The war against Creet, if we will take knowledge of the truth, we also made, saith the same *Florus*, onely through a desire to vanquish that noble Island. But this licentiousnesse was nothing to the outragiousnesse of the Emperors. It would be over tedious to enter in the particulars, neither is it needfull in a matter so well known to all. Assuredly that which *Daniel* once spake of *Nebuchadnezzar*, agreeth very fitly to this King, and for the Majesty that God gave him, all Nations, people, and languages trembled, and feared before him; hee put to death whom he would, he smote whom he would, whom he would he set up, whom he would he put down, *Dan.* 5. 19. These are the large bounds of an unlimited desire, proper to supreme authority. Let us not seek for them either in *Antiochus*, or in any other servile Prince, but only in the highest Empire. This is therefore his first mark, His unlimited power out of all controule. His pride followeth, he shall exalt himself, and magnifie himself above all that is called God. Interpreters do use to carry these words to the impiety of this King, which indeed is noted in the next words. And hee shall speake marvellous things, and words against the God of gods. Those former words therefore do belong to men: for pride is here set out by a twofold subject, about the which it is exercised, partly, men whom it contemneth, and despiteth, their underlings; partly, God himself, of whom it doth both think and speak unreverently. We know that men placed in higher degrees of dignity, are in many places in the Scripture called gods, especially, such as have any government and command of thing: this King should make no account of all these, in comparison of himself, as it is evident in the people of *Rome*. For how should not he lift up himself above all, whom almost, through the whole world, he held as his vassals and copy-holders: who could obtain a Kingdom, but by the help of his authority? or who could keep one, but with his good will? The *Ptolomies* King do flie to him, as to the bestower of Kingdomes, that *Antiochus* at his command might be made

to

to lay down his victorious weapons, and depart out of *Egypt*, which he had ſubdued, and ſo to let go his ſweet morſell out of his mouth again: And without delay, cometh *Popilius* flying into *Egypt*, and ſheweth by his doings, how little a Legate of *Rome* did eſteem of any King; he ſcornfully refuſeth the hand, and imbracements, he bids leave off his complements, and friendly ſalutations, and making a circle, ſtrictly injoyns him a ſpeedy anſwer before he went out of that ſpace. Neither durſt the great King mutter a word againſt it, but remembring he had to do with his Lord and Maſter, quietly ſuffered he the prey to be taken from him, and giving warning for the readineſſe of all his carriage, he departed out of *Egypt*. This *Epimanes* did more wiſely then *Perſeus* the *Macedonian*, who waging battell with the *Romans*, learned at the length to his great dammage, by following the triumphing chariot of *Aemelius*, what a dangerous matter it was to contend, or fight with a ſuperiour, or one more then his match. Fooliſhly alſo did *Gentius* King of *Illiricum*, who would not ſubmit to this tyrannicall Prince, before he was ſent priſoner to *Rome*, together with his wife, and children, and kinſfolks, by *Ammius* the Prætor. O *Roman*! thou waſt indeed above every god, all Kings did ſubmit their necks, and yeelded unto thy yoke. *Pruſias* therefore the King of *Bythinia*, though not according to Princly dignity, yet very commodiouſly, to make ſhew of *Roman* eminencie, commanded his ſonne *Nicomedes*, as an Orphan, or Ward to the Senate, and acknowledged himſelf a free man of the people of *Rome*.

But we are to obſerve notwithſtanding, that this King ſhould exalt, and magnifie himſelf, by wreſting Principalitie by force and arms, and not only by voluntary ſubjection to him. *Pruſias*, indeed, willingly ſeemed to profeſſe himſelf their ſervant, but his profeſſion was but a baſe flattery, which feare extorted, but he did not ingenuouſly, nor willingly deſire it. What ſhould I make mention of *Eumenes*, King of *Pergamus*, of *Ariarathes* King of *Cappadocia*, of *Mithridates* King of *Pontus*, of *Diatarus* King of *Galatia*, who all of them, and all others in all places, ſubmitted themſelves to this King, either of their owne accord, or of compulſion. We ſee therefore that this agreeth to the *Roman* alone, to whoſe will and pleaſure all other did reform. *Antiochus* neither durſt, nor was able to arrogate any ſuch matter. But if we interpret theſe gods to be the celeſtiall and divine powers, then is there leſſe likelihood in it, that he ſhould preferre himſelf before the heavenly, which knew ſo well hee had a Maſter on earth. But theſe gods here ſpoken of, are not heavenly, but earthly ones: That

That even as Antichriſt, who afterward to ſucceed in this very ſeat, ſhould exalt himſelf above all that is called God, or is worſhipped, 2 *Theſ.* 2.4. by aſſuming to himſelf a dominion over all Kings of the earth: ſo this King here, ſhould goe before him in the ſame ſteps, to make to his heire the more eaſie path, and paſſage to the top of his execrable pride, to be abhorred of all men: ſuch is his arrogant haughtineſſe over men, but hee will not be conteined within theſe bounds; he will uſe reproachfull words againſt the God of gods, ſaith the Text. But ſo did the *Aſſyrian* King alſo of old; Hath any of the gods of the Nations delivered his Land out of the hands of the King of *Aſſur*, 2 *King.* 18. 33. And it is ſaid of *Antiochus* alſo, that he ſlue many men, and ſpake very proudly, 1 *Mac.* 1. 25. This therefore ſeemeth to be a common note of great ſoveraignty, which uſually breaks out into great blaſphemie againſt God himſelf: yet there is reaſon in this place, wherefore it ſhould be proper and peculiar to the *Roman*; for the *Aſſyrian* hath no part at all in this viſion, neither can it be referred to *Antiochus*, whoſe horrible miſchiefs are formerly recorded, that he ſhould pollute the holy place, or Sanctuarie, and ſhould take away the daily ſacrifice, and ſet up the abominable deſolation, *verſ.* 31. Hee had now already paſſed, and proceeded beyond thoſe words, why ſhould he now be reproved for inconſiderate and uncivill language, after ſuch heinous miſchiefs? we do not uſe to accuſe a man whom wee have proved to have thruſt his neigbour through with a ſword, and after to lay to his charge that hee prickt him with a pin, or a needle alſo. This therefore is not *Antiochus* his blaſphemie, but the *Romans*, who, though they came behind him in wicked deeds, againſt the God of gods, yet they refrained not themſelves from wicked words. Although it be not neceſſary that theſe words ſhould be of the mouth, when as the foole hath ſaid in his heart, There is no God: and it is certain, although they uſed no words, and brake not out into terms, yet the *Romans* after they grew into acquaintance with the nation of the *Iewes*, did in their private thoughts, attribute more to their *Iupiter* of the Capitoll, then to the great Creator of the world. But yet words are not wanting, which are as witneſſes of notorious blaſphemie. *Cicero*, with the applauſe and approbation of his nation, doth not vouchſafe the true and ſincere Religion of God, any other name, then a barbarous ſuperſtition; neither ſo contented, his ungracious tongue goeth forward, in determining thoſe ſacred things of divine inſtitution, to be both unworthy of the noblenеſſe, and ſplendor of the *Roman* Empire,

the gravity and greatneſſe of their name, the inſtitutions of their anceſtors, and alſo to be odious, and hatefull to the immortall gods, becauſe the nation whoſe they were, was vanquiſhed, removed, perſecuted: for ſo he playeth, and maketh a flouriſh, and oſtentation of his eloquence againſt the God of heaven, in his Oration for *Flaccus*.

That was but a light matter, that *Auguſtus* commended his nephew *Caius* for contemning the religion of the Jews. *Tiberius* did perſecute them with ſo great hatred, that he compelled all their worſhippers or Lovers to burn all their holy garments, with all their furniture; who alſo appointed and diſtributed the Jews youth by a kind of oath, into the province of a corrupt ayr, and he baniſhed the reſt of that nation and their fellowes, under a penalty of perpetuall ſlavery and ſervitude, if they were not obedient, as *Suetonius* in his *Tiberius* witneſſeth, *Chap.* 36. yet notwithſtanding, he would afterward have had Chriſt regiſtred among the gods, if the authority of the Senate had not hindred it, whoſe ancient decree it was, that no god ſhould be conſecrated by the Emperor, unleſſe it were approved by the Senate. O the notorious blaſphemie of this King, with whom the divinity is weighed, and eſteemed, according to mans arbitrement, and judgement, except God do pleaſe men, he ſhall not be God: man muſt now be propitious and favourable to God, as *Tertullian* ſpeaketh in his *Apologeticus*.

Very great proſperity goeth with their intolerable pride, which hath been in no Kingdome greater then here. With what proſperous enterpriſes from the firſt foundations hath every thing been begun, continued, and perfected? One war hath alwayes drawn on another, and new occaſions did continually follow each other; ſo commodious, fit and ſeaſonable, as that the *Roman* armies might ſeem not ſo much to have ſought principality, as to be called thereunto.

Upon juſt cauſe did *Servius Tullius*, one of the firſt Kings, ſeem to have familiar company with Fortune; which proſperity was no whit leſſened in ſucceeding ages, and generations; thoſe eſpecially, after the ſubduing of *Syria*: whence it came, that *Rome* had ſo many eminent, renowned, and ſtately temples of Fortune, but none of Wiſdome, Temperance, Patience, Fortitude, and Magnanimity: doubtleſſe the *Roman* People did more increaſe by Fortune, then by Proweſſe. Surely that Title, or Motto of their words, which *Caſar* in his pompous pageant, bare before him in his triumph of *Pontus*, *Veni*, *vidi*, *vici*, *I came*, *I ſaw*, *I overcame*, might have been common to the whole Empire.

Plutarch

Plutarch his little Book of the Fortune of the *Romans*, may afford an example, and large diſcourſe, of this their felicity, to him that deſireth more. But leſt any weak mind ſhould be too much diſcouraged with theſe their proſperous affaires, there is added a comfort of an appointed, and ſet time. Till he hath accompliſhed his wrath, ſaith he, what wrath? not his own, which cannot be ſatisfied, but Gods, who was angry for the ſins of the people, *Who ordaineth the tyrants for judgement, and eſtabliſheth the ſpoylers for correction*, Hab. 1. 12. The reaſon which followeth is doubtfull, for it may be rendred: becauſe ſeverity is to be exerciſed; and ſo it belongeth unto the *Iewes*, as if it were determined with God, to correct and puniſh the refractarie, by giving to this King, the people of *Rome*, a great ſoveraignty, as the Apoſtle interpreteth a like place in *Eſay*, for that which the Prophet ſaith, The conſumption decreed, ſhall flow with righteouſneſſe; *for the Lord God of hoſts ſhall make the conſumption, and deciſion, in the midſt of the Land*, Chap. 10. 22. *Paul* rendreth it, *For hee will make his accompt, and gather it into a ſhort ſumme with righteouſneſſe: for the Lord will make a ſhort Word, and count in the earth*, Rom. 8. 29. by which teſtimony, he proveth that the *Iewes* are to be rejected, and but a few of that nation to be ſaved, which ſeverity hee afterward calleth *apotomen*, Rom. 11. 22. by a word anſwering to the Hebrew *necharatſah*, *deciſion*. The *Grecians* turn this place of *Iſay*. It is brought to an end and perfection with haſte, in the very ſame with *Paul*, His ſhort work, for the thing determined doth come to his end with a kinde of haſtening.

The other interpretation concerneth the *Romans* themſelves, becauſe the determination is made; that is to ſay, the bounds are ſet and fixed, beyond which, the madneſſe of the wicked King ſhall not paſſe, whom the bridle of divine providence ſhal moderate, even in the leaſt and ſmalleſt matters; for that doth *deciſion*, or *determination*, ſignifie, which doth not conſider the matter in ſumme and generall, but ſeverally, by every member, diſtributed into his parts: a matter of ſingular comfort againſt diſtruſt, as though God did not by his providence reach over particular matters: both meanings are very good, but which is the more apt, and fit, in this place, let the Reader judge.

Verſ. 37. *Neither ſhall he regard the God of his fathers*] Now he informeth us, what manner of one this king ſhould be towards his own; wherunto he propoundeth a threefold propriety: The contempt of his fathers gods; No regard to the deſire of women, and the magnifying of himſelf above all: what is therefore that contempt of the gods?

Interpreters do refer it to the diſ-regard of all Religion, which yet notwithſtanding the Romans, we know, have too ſuperſtitiouſly obſerved, as is evident to be ſeen by many examples, and in *Valerius Maximus*, *lib.* 1. 1. Neither ſhall wee finde their poſterity, any whit to relinquiſh the inſtitutions of their Anceſtors in this matter. Their Children after the Grecian Monarchie, went on in the ſame Courſe of ſuperſtition, wherein their ancient fathers had gone before them: Theſe things therefore doe rather belong to Civill policy, which this new King ſhould innovate and bring in, altogether differing from that which his Anceſtours had obſerved. For the civill Magiſtrate is called God, as we ſhewed before; and therefore his not regarding the gods of his fathers, is nothing elſe, but his light eſteem of the Magiſtrates, which his fathers uſed in times paſt: and not long after, the Romanes had ſubdued *Judea*, the government of this people became a Monarchie, which was before an Ariſtocracy, or at leaſt, mixt of the people, and the Nobles. Their firſt government of old, in former ages, was by Kings, but they were at length expelled, and the name grew ſo odious, as that *Tarquinius* the Conſull, could no longer be tolerated, becauſe hee affected the name of a King. And from thence forward, the ſame hatred was derived to all their poſterity, as many examples doe make manifeſt, and that Decree of the Senate, wherein there was order taken that no Kings ſhould enter into the Citie.

But it was fatall, and ominous, at that time, to be ſo buſie about excluding of Kings, when by and by after, a King was to riſe up amongſt themſelves. In the time of *Cicero*, the ſoothſayer, or interpreter of the Sibylls, earneſtly contended in the Senate, that he whom they accounted as a King, ſhould be alſo called a King, if they would live in ſafety.

But this was taken in very ill part, in ſo much, that the Oratour adviſeth them, to deal firſt with their great ones, that they would bring forth any thing out of the Sibyls Prophecies, rather then a King, whom neither gods, nor men, would ſuffer any longer at *Rome*. But thy prognoſtication fayled thee, O thou wittie Oratour. Thou ſaweſt with thine eyes a little after, a King at *Rome*, which thou didſt propheeie ſhould never come to paſſe. This contempt therefore of their fathers Gods, is a new ordination of Emperours, violating the law of their fathers, and bringing thoſe Magiſtrates into ſubjection, who were wont in their old Fathers time to have the chief command. This change of Government was a remarkable

note

note for all men, easily to distinguish between this King and others. And so doth *Daniel* admirably consent with *Johns* Revelation, what time as *John* did write these things, he telleth us five Kings were fallen, and the sixt did then flourish, *Reve.* 17.10. *Daniel* in these words doth, as it were foretell the funerall of the fift King, and the birth, or nativitie of the sixth, which should aspire to the top and highest command, by the contempt of the ancient gods, the old Magistrates, to whom their fathers yeelded all obedience. As concerning the desire of women, there is no lesse difficultie about the right meaning. The interpreters take it passively for that desire which men beer towards women, whereby it cometh to passe, that some referr it to lust, others, to humanity and courtesie; but the like construction is active elsewhere, as the desire of all nations, that is to say, which all Nations do desire, *Hag.* 2. 8. So the desire of women, is that which women doe desire, which were very unequall, and unfit to refer unto lust. What is it then that women doe most of all desire and affect? To have their children most honourable. *Bathsheba* seemeth hereupon to request an oath of *David*, that her Son, if she had one by him, should succeed him in the Kingdome, which happily she wrested from him before she did yeeld unto his lust. Assuredly, The desire of women brought the mother of *Zebedaus* children to shew her outragious ambition, in asking the chiefe seats in Christs kingdom, for her two sons. Wherefore this King should have no regard to this desire, because he would be nothing carefull for his naturall succession, otherwise then in all other kingdoms. For if we cast our eyes upon any other government; what do the fathers more earnestly, being kings, affect, then to leave their children a quiet, stable and stedfast kingdome? But this care nothing troubleth this king *Octavius*, therefore succeedeth, I. *Cæsar Tiberius* his son in law, *Octavius*, *Caligula Tyberius*, and so afterward: yea, for the most part, in degrees much further off, the succeſſour no way allyed unto him that went before; especially, when as the highest Empire was at the pleasure, or at the bestowing, of fierce and Cruell souldiers, not of the Senate, gathered together of lawfull assemblies.

Sometimes, indeed, in succeeding ages, one or two sons, now and then, have enjoyed their fathers Kingdome by inheritance, but that was rather by the choice and affection of souldiers, then by the advice of their fathers, who perceiving how greatly, force & violence had prevailed, did not mind the care of succession, which they saw to be in other mens power. Such therfore should the government be, as

should

ſhould more reſpect the honouring of all eſtates with great authoritie, then the deſire of women, to inrich, or ennoble their ſons with any ſingular preheminence, above the reſt; and it were indeed a marvellous matter, if the wiſdome of God had not forewarned us of it long before, that the Emperours having the chief command of all matters, there ſhould be ſo few found in ſo great a number, to have their lawfull iſſue to ſucceed them.

This is therefore the ſecond, cleer, famous, and domeſticall note, whereby this Empire ſhould be known. The third is, his magnifying himſelf above all; where there cometh again a new contempt of the gods, Nor regard any God, ſaith he. To what purpoſe is this? was not this impiety ſufficiently reproved before in the former verſe? He will magnifie himſelf above all gods, and now alſo in the beginning of this, and he ſhall not regard the God of his Fathers. This repetition is not in vaine, but a new degree of the like pride. The contempt of the gods in the former verſe, was of all forreign Magiſtrates, among all nations whatſoever. The contempt of the gods in the beginning of this verſe, was of their own domeſticall, but ancient, and inſtituted of old. The contempt of the gods in this place, is of the preſent Conſuls, Pretors, and Tribunes, and the reſt now in being, whoſe names as yet remained, but all the power, and authoritie, was inveſted in this chief Magiſtrate alone. *Tacitus* in the firſt entrance of his hiſtory, ſhewing how *Auguſtus* by little and little, drew the right of all Offices to himſelf alone: Firſt, he ſet up the Conſulſhip, like an enemie, by force, as *Sueronius* declareth in *Auguſtus*, Chap. 27. the reſt were offered him at his pleaſure: he was perpetuall Tribune, or protector of the Commons, and had perpetuall government alſo, of lawes and manners.

Therefore the other Magiſtrates were but titular onely, and a vain ſhew, and ſemblance of authority, appointed onely to eaſe the Prince of trouble in their Kingdomes, and not to exerciſe any abſolute authoritie. No marvell therefore, if he exalt himſelf above all theſe, whom he uſed as his vaſſals, and baſe flatterers. All Kings in their Territories have chief command, neither do they reſpect any other inferiour god, or Magiſtrate, whom themſelves created of their own ſubjects, but on the contrary ſide, are honoured of all men. But this, eſpecially, ſhould be remarkable in this Empire, becauſe the beginning of innovations are moſt of all obſerved; we finde therefore, this third note moſt conſpicuous, and manifeſt in this King, which is not at all obſerved in others, by reaſon of long cuſtome.

Verſ. 38.

Verſ. 38. *But in his place ſhall he honour the God of Forces.*] Hitherto have been more common notes, now he ſetteth upon more ſpeciall ones, and more proper to certain places; and ſi ſt of all how he ſhould behave himſelf towards the true God. For the better underſtanding whereof, the words are firſt to be diſcuſſed, which are diverſly rendred by Interpreters.

The learned *Tremelius* and *Junius* doe tranſlate them abſolutely: And as concerning the God of Great ſtrength, he ſhall honor him in this place, I ſay, He ſhall honor the God which his father knew not, &c. But this conſtruction doth require a Nominative caſe, *this God of forces*, &c. As *Pſal.* 11. 4. and 18 31. *Apoca.* 2. 26. and 3. 12, 21. as we have there obſerved upon the place. In ſuch like conſtructions, the preposition is wanting, indeed, but the want thereof is ſo frequent in this kind, that I think it is no where fully expreſſed. Moreover, this Tranſlation doth give the whole honour to the God whom his fathers knew not, whereas yet the Angel expreſly leaveth ſome honour to the God of forces: for thoſe words, (*He ſhall honour the God*) in the former part of the verſe, muſt have the like ſignification, with the ſame words in the ſecond part thereof. Furthermore, except the words (*He ſhall honour*) were to be joyned with thoſe in the beginning of the verſe, *the God of forces*, the accent *athnach* in *Iecabed*, *ſhall honour*, ſhould be altogether in vain, and the copulation of the next word, *yea*, and alſo the whole word (*God*) next repeated.

The ſecond word (*Mauzim*, of forces) had no leſſe difficultie. The ſignification is agreed upon, but the purpoſe of it is divers waies applied. Some do retain the Hebrew word it ſelf, and think it added, to ſignifie an Idol, and that in very deed, not unprobably: for he that a little before was called a contemner of the gods, how ſhall he, preſently in the next words, be accounted a worſhipper of the true God? But if I be not deceived, the Hiſtory will remove this block, and refute the interpretation. *Tremelius* doth expound it of the true God, whoſe judgement I approve of, for ſo is the word taken before, in verſ. 31. and by and by again, in verſ. 39. eſpecially, being joyned with *Mibtſaiym*, which word is alſo ſpoken of the holy place, in verſe. 24. Thirdly, *gnalcanno*, upon his place, or in his place, to wit, of this King, as learned *Calvin* doth expound it: as if this King would acknowledge no other God, but ſuch as ſhould be faſtened to his place, ſhould come after the word *iecabed, he ſhall honour*; which being otherwiſe, it cannot, as I think, be referred to any thing

thing elſe, but to that which went before, namely, to the true God, in whoſe place, this honour was to be done.

The double ſenſe therefore of the words, evinceth that the true God of great ſtrength is to be honoured, in his own place, by this King; which to be done, the hiſtory alſo beareth witneſſe. For *Pompey* having ſurprized *Ieruſalem*, and entred the temple, when as within it, the Table, and Candleſtick, and the cups were all of gold, and great abundance of ſweet incenſe, and beſide, about two thouſand talents of ſacred monies in the treaſurie, yet, made conſcience of touching any thing at all, but herein alſo, was like himſelfe, and did nothing unworthy of his other vertues. *Ioſeph. in lib.* 14. *of Antiquities*, and Chap. 8. He did not, indeed, forſake his old Idolatries, neither did he acknowledge the true God by repentance, but yet, he carried himſelf more temperately, and moderately, then the wicked *Antiochus* had formerly done. In reſpect of whoſe outragiouſnes was not this admirable abſtinence, great pietie, and reverence towards God? But over and beſides, the next day following he commanded the keepers of the Temple to purge it, to have the ſacrifices appointed by the law, reſtored again, and gave the Prieſthood to whom it was due.

There is added to this humanity, which is honourable to the true God, the Decrees of *Cæſar*, and of the enſuing Emperours, for libertie granted to the Iewes, to live after their own lawes, as *Joſephus* hath it in his 14. book of *Antiquities*, in his ſixteenth and ſeventeenth Chapters.

The true God is greatly honoured, when liberty is granted to his people, to worſhip him according to his own appointment. And although the Romane Preſidents did make their reſidence at Ieruſalem, yet notwithſtanding, they diminiſhed nothing of that grant. Iuſtly, therefore, may this King be ſaid to honour the God of forces, in this place: whoſe deputies, for the preſent, did preſerve the libertie of the holy people to live after their owne lawes. This is then a ſpeciall note, wherby this King is diſtinguiſht from all others. Many have brought *Ieruſalem*, into their ſubiection at ſundry times, but none of them all have governed the City by Preſidents, and in the mean time, granted the Iewes to enjoy their own Religion, and worſhip.

But although this honour be of ſome certain place, it is yet but generally propounded, the diſtinct, and ſeverall kinds thereof, are declared in that which followeth: And *the God*, ſaith he, *whom his fathers*

fathers knew not, ſhall he honour with gold, &c. What God is this? A forged one indeed, as ſome have thought, who refer theſe things to *Antiochus Epiphanes*, who ſet up *Iupiter Olympius* in the temple. But we have ſhewed already, that theſe things can no waies agree to *Antiochus*. And how could *Iupiter Olympius* be unknown to his Anceſtours, whom theſe fathers, eſpecially, worſhipped? The Gentiles knew well enough the whole rout of gods, but the onely true *Iehovah*, when both they, and their fathers, were ignorant of this God? whom alone it concerned them to know; after the Romanes had to do with the Iewes, they got ſomething of him by hearing. Whence it is, that we read of ſome holy Centurions in the Goſpell, who in the time of their governments in Iudea, have learned and attained the ſaving knowledge of God.

This is therefore the ſame true God, which was formerly called the God of forces, who could ſcarce bee better perceived, then by that groſſe, and palpable ignorance, wherein the Nations of old did formerly wallow.

How then did this King confer to the honour of this God, gold, ſilver, and precious ſtones? Doubtleſſe, by a noble and coſtly repayring of the Temple; for in the reigne of *Auguſtus*, the Temple of *Ieruſalem* was repaired, and reſtored, towards the which building, what a huge maſſe of gold, ſilver, and precious ſtones, and other very coſtly things was laid out? A thouſand carriages were imployed in carying of ſtones, ten thouſand of the moſt skilfull artificers, and moreover, a thouſand prieſts, who ſhould ſee to the framing of the inmoſt porches, from whence all the prophane, and unclean, were debarred, neither was the building finiſhed in leſſe time then eight yeeres. Hence therefore may a man more eaſily gueſſe, then give in a juſt account of ſuch an infinite charge: eſpecially if he call to minde the goodly golden vineyards, and the other ornaments, of ſuch an admirable work, both manuels, and materials ſo coſtly: *Ioſephus Antiquities*, Book 15. Chap. 14. Now then, did God performe that, which of old, he had foretold by his Prophet, *Hag.* 2. 8. *The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts.* Some of the Iewes that returned after the captivity, which had ſeen the former Houſe, are ſaid to weep with a loud voice, when the foundation was laid, *Ezra* 3. 12. But *Haggai* biddeth them be of good courag, for the glorie of the ſecond Houſe, ſhall be greater then the firſt, and the deſire of all Nations ſhall come unto it; yea, whatſoever the ſecond houſe in the building begun was wanting of in ſplendor and

magnificent ſtructure, God promiſeth to ſupplie, whoſe is all the gold, and ſilver, which accordingly he plentifully poureth out, for the furniſhing, and ornaments of the houſe. And now at this time they did religiouſly, and earneſtly endeavour to beautifie the Temple, to prepare it for our Lords comming, who was ſhortly to come unto his own houſe.

For ſoon after the Temple was finiſhed, our Lord Ieſus Chriſt was borne, who was greater then *Solomons* Temple, for whom the houſe was worthily prepared, being ſo ſumptuouſly beautified, and adorned, as in token of that moſt glorious Temple, which himſelf was ſoon after to finiſh and make perfect, which was alſo ſhewed in ſome ſort, to be chiefly amongſt the Gentiles, ſeeing they were now the chief authors of the typicall ones reſtoring, for this ſeemeth to be no ſlight preſage of the ſpirituall building, into the which they were ſhortly after to be brought and choſen, by that High and abſolute Workman.

Verſ. 39. *Thus ſhall he do in the moſt ſtrong holds with a ſtrange god.*] He doth further proceed to make this King better known by other of his doings, for theſe words are an anſwer to a ſecret objection, whereby, thoſe things formerly of the temples building, may ſeeme little to agree with, and to the Romanes: for we know that *Herod* beſtowed all that coſt of his own. The Angel therefore meeteth with it, as if he ſhould ſay, I would not have you to think me to avouch, that the Romanes did, or would undertake any thing with their own hands, coſt, or meanes, but whatſoever he did in the holds of the ſtrong God, he did it all, at the charge, and travell of a ſtrange God, that is to ſay, of a certaine inferiour magiſtrate, which held his place, rather by force and tyranny, then by any lawfull authority, whence he ſhall worthily be judged a ſtranger, or ſtrange God. And who can be ignorant that *Herod* was ſuch a one, an *Edomite* by birth, and a ſtranger, who hath no right at all, of lawfull authority over the Jewes? Wherefore, the Romanes ſhould do all by his meanes, which they conferred on the holds of the ſtrong God: that is to ſay, which they beſtowed upon the reſtoring of the temple for theſe are the holds of the God of forces; whence he privily ſendeth ſuccour to his own people, and yeeldeth help unto them in adverſity, as the frequent, and fervent prayers of the ſaints do manifeſt; whereby they labour all they can, that God would heare, and help, out of his Temple, *Pſal.* 18. 7. to which purpoſe alſo, is that of the Prophet *Amos*, 1. 2. *The Lord roareth out of Sion, and uttereth his*

voice

voice from Jeruſalem. And it is manifeſt whatſoever was done in the building of the Temple, it was done by the authority of the Romane Emperour, but yet by the coſt and travell of *Herod*, a ſtrange God; that doth *Herod* himſelf acknowledge, in an oration to the people, concerning that matter.

Amongſt other opportunities and means of finiſhing ſo great a work, which was a terrour to many mens mindes, he reckoneth the friendſhip of the Romans; by the benefit whereof, he ſpecially truſteth, he ſhall be able and fitting to bring all the perfection which he had purpoſed, and propounded, to himſelf. Now, ſaith he, ſeeing by Gods providence, I obtaine a Kingdome, and have leiſure, ready money, and great revenues coming in, and that which is moſt of all, the friendſhip of the Romans, the Lords of the world, I will do my endeavour, &c. *Joſeph. Antiq. lib.* 15.14. See how he attributeth the greateſt part of his meanes to the friendſhip of the Romans, whereof he made more account, then of his leiſure, or ready money at will, which yet he more evidently declareth, when as after the work finiſhed, he did dedicate a golden Eagle of great weight, upon the great dore of the Temple, the armes of that King, by whoſe favour and authority, that ſtrange God had ſhewed himſelf ſo bountifull, upon the holds of the almighty God. And hitherto of his works towards God. Now in ſpeciall, what manner of one he ſhould be towards men, Whom, ſaith he, he ſhall acknowledge, he ſhall increaſe with glory; for all authority was in the hands of the Roman, from the firſt touch at that province. He by his Legat *Scaurus* did preferre *Ariſtobulus*, the younger brother, both to the prieſthood, and the Kingdome. He alſo by *Pompey* reſtored *Hircanus* againe, he made *Antipater* the Edomite, the governour of all Judea, and appointed his ſons *Phaſælus* and *Herod* to raign, who, but he confirmed *Herods* will and teſtament, and declared not *Archilaus* his ſon for King, but granting him a moyety of *Herods* juriſdiction, made him a ruler of the people?

That which of late belonged to one, now by the appointment of this King, who might do whatſoever him liſted, was divided among foure. *Philip* and *Antipas*, and *Salome* do enjoy equall portions with *Archilaus*. *Joſeph. Antiq. lib.* 17. *cap.* 13. ſo he divided the land for money, and the hiſtory makes it manifeſt, that this King made more account of talents, then of reaſon, and honeſty, juſtice, and equity; whoſoever brought the greateſt weight of gold, did ſpeed beſt in his ſuit. But that buying, and ſelling, is of all other, the moſt

memorable, when after the overthrow of Jeruſalem, *Veſpaſian* and *Titus* Emperours, had famouſly triumphed, *Cæſar* writes from Rome to *Tiberius Alexandrus*, appointed governour, to make ſale of all the land of the Jews: *Joſeph. of the Jewes warre. lib. 7. c. 26.* Hither, without doubt, had the Angel reſpect, giving us this, for an infallible mark of this King, that no place may be left any more to doubt of his perſon.

Verſ. 40. *And at the time of the end, ſhall the King of the South puſh at him.*] Hitherto have we ſpoken of the firſt of the three oppreſſours, as we did diſtinguiſh them in the Analyſis, or Reſolution. The ſecond, and third, do follow; the prophecy is but ſhort in the ſecond, very large in the third, becauſe it did more concern the Saints to be very well fortified againſt his tyranny, as we ſhall ſee in the expoſition. Our learned *Broughton* doth ſeparate thoſe words from the former, with a prefixed title, for the argument, in a differing character, to this purpoſe. The third expedition of *Antiochus* into Egypt againſt *Ptolomeus Philometer*. But we ſhewed in the 46. verſe before, that there was no ſuch third expedition, which is grounded upon a wrong interpretation of the 29. verſe of this chapter, neither is it confirmed by the conſent of any hiſtory: alſo theſe words are flat againſt it: for the King of the South ſhall provoke this King, and fall upon him with his ſpightfull hornes: but the King of Egypt attempted nothing at all againſt *Antiochus*, from the time of his departure out of his country, at the commandement of the Roman Legat. The *Ptolomies* thought themſelves happy men, to be delivered from ſuch a grievous enemy, by the royall authority of the Romanes, ſo far they were from provoking him to battell. Beſides, this conflict ſhould be at the end of the King: but *Antiochus* toward his end had all his war againſt the *Eymaitans* or *Perſians* in the Eaſt, not againſt *Ptolomy* in the South. In the hundred forty and third yeer of the Kingdom of the Greeks, he left Egypt, being thereto compelled by the authority of the Senate, at which time, in his returne, he grievouſly tormented the Jews, but two yeers after he raged moſt cruelly, ſending *Apollonius* to root out utterly the Iewiſh religion, if it were poſsible. At the beginning of the hundred forty and ſeventh yeer, when he thought to break into Iudea, it ſuddenly come into his minde, to commit this taske to *Lyſias*, and himſelf to go firſt into *Perſia*, from whence he never returned alive againe into *Syria*.

Shall we thruſt up together ſo many victories, and thoſe of ſo many

many nations, which the Angel attributeth to the King of the North, into ſuch narrow ſtreights of three yeers, and a few monthes more, at the moſt, and in the meane time, not think them worthy of one words celebration, or praiſe, by the Hiſtoriographers? *Antiochus*, ſurely after the Romanes had reſtrained him from making war where he liſted, and that he muſt of neceſſity lay down his weapons, ſeemeth to give himſelf over to that monſtrous ryot, which *Atheneus* deſcribeth in the words of *Polybius*. He had money enough for that wondrous pompe, after he had robd the Temple of Ieruſalem, of a thouſand eight hundred talents, in his return out of Egypt, wherewithall, in the pride and haughtineſſe of his heart he imagined, he could make the land navigable, and the ſea paſſable on foot, 2 *Macab.* 5. 21. And what elſe now ſhould ſuch a man do, born to no thriftineſſe, but to wallow himſelf in the myre and puddle of his own filthy pleaſures, who had an injunction for ceſſation of armes? And ſo *Polib. in Athen. Dipnoſeph. lib.* 5. All theſe things, ſaith he, were brought to paſſe, partly, by thoſe things which he had ſcraped together out of Egypt, after he had deceived the young King *Philometer* with a feigned league, and partly, by the help of his friends, but he had pilled alſo very many Temples. But to make ſhort, All the noble act which are hereafter rehearſed of the King of the North, do call us back to ſome other, beſide *Antiochus*: We are not to think, that the Iewes calamities had an end, in this one mans tyranny, or that they needed no other caution, againſt the enſuing evils. The Angel ſweareth in the Revelation, that that ſhould bee finiſhed, which God had promiſed by his Prophets in times paſt, when the ſeventh Angel ſoundeth, *Rev. chap.* 10. 7. and this ſound is the laſt period of time, which ſhall put an end to all Prophecies. But among the Prophets, there is not any one, to whom God, hath imparted at any time more plentifull revelations, either of longer continuance, or of more exact knowledge, of all particular matters, then unto *Daniel*: neither is it likely, that there ſhould be no remainder of comfort in the Prophecies for the people of God; whom we know he hath determined at the length, to joyn to his Church, when he hath gathered the remnants together. Theſe things do I ſpeak to this end, becauſe I ſee other learned men to reſtrain thoſe things which follow, within the bounds of Chriſts Incarnation, howſoever, they confeſſe ingenuouſly, and confirm by arguments, that they can no wayes agree to *Antiochus*. But, I trow, it ſhall evidently appear to any man, embracing the truth, without contention

contention, that it is the purpoſe of the ſpirit in this place, to compriſe in a ſhort abridgement, the whole eſtate of the people of the Jewes, in a continuall orderly ſucceſsion, even to the ſecond coming of Chriſt. Let us come therefore to the words. The time of the end, whereof mention is made in the firſt place, ſheweth many middle matters to be overpaſſed, and that a paſſage is made to the laſt things; yet not to the laſt, and utter ruin of this King, the Romane Emperour, but to his ſliding glory, and end of his unbridled power, whereby of late he did whatſoever he pleaſed. Neither did any remarkable accident fall out beſides thoſe things already ſpoken of, after the defacing of the City, and ſcattering of the nation by *Adrian*, which handled the remainders of this people in like manner, as *Veſpatian* had their fathers, not many yeers before. Iuſtly therefore, doth he paſſe with ſo ſwift a courſe from thoſe times, to the weakned and decayed Empire. A little before the end therefore, of the flouriſhing Roman Empire, (the King of the South) that is, the Saracens ſhall encounter him, with which their Captaine *Mahomet* did firſt make an invaſion into the Romane Dominion, out of Arabia, and the Southerly places neer adjoyning.

The beginning of this hoſtile and violent aſſault, was about the yeer ſix hundred and thirty, which in ſhort time fell out ſo happily unto them, that within leſſe then thirty yeers, they got from the Romane Empire, *Ieruſalem*, all *Syria*, *Africa* and the greater *Aſia*. The Spirit doth fitly liken this nation to a beaſt, that ſtriketh with his hornes, *jirbbag*, ſaith he, *He* ſhall puſh at him, he ſhall ſo wantonly and proudly inſult, neither with ill ſucceſſe nor with leſſe force, then the wilde beaſts uſe to do, whoſe ſtrength is all in their hornes. Great was the inſolencie of the *Agarens*, who hearing that *Conſtance* the Emperour had prepared a navy againſt them, ſtaid not till hee ſhould purſue, and invade them, but preſently came flying upon him into *Phenice* in *Lycia*, and overcame him in a great battell by Sea: *Zonar. Conſtanſ.* Afterward for ſeven yeers together they vexed his ſon *Conſtantius Pogonatus*, and in their great pride bent all their forces againſt the Royall City, which they moſt eagerly aſſaulted; as many yeers almoſt, as the *Grecians* did *Troy* of old, as ſcorning the leſſer Townes, and judging the miſtreſſe alone worthy, to the which they might intend their journey with earneſt deſire. But thou wilt ſay then, If the Spirit would fall down into theſe times, why doth hee paſſe over the *Goths*, *Vandals*, *Scythians*, and the other Northerne, rude, and Barbarous people, by whoſe invaſion this

this Romane King was weakned, and wearied, before the *Saracens* fell upon him.

Because it was his purpose to touch those oppressours onely, which should be troublesome to the people of the Jewes, which suffered no great losse by this wasting of Europe, most of them remaining in *Africa* and *Asia*. In which places being free from the Romane yoake, they served a new slavery, by submitting themselves to the baseſt *Agarens*. So the holy land in times past, the Jewes countrey, fell under their dominion at length. The Spirit therefore maketh mention, especially, of these, by whom the Jewes were to suffer most hardship. Neither doth he in this place detect the Jewes, by such words as he did before, when he had to do with *Antiochus*: for the legall worship being abrogated, by the death of Christ, for which the Jewes, to this day, so eagerly strive, it cannot be that they should suffer any thing for godlinesse sake, for which cause, the Spirit should speak of Religion oppressed, as it fell out under *Antiochus*; wherefore, he vouchsafeth the Iewes no mention at all, onely he rehearseth these enemies, whom they should finde hurtfull and grievous. Such is therefore the King of the South. The King of the North is described at large, by his preparation, after the manner of a whirlewinde, and by his warlike instruments of all sorts, then by his happy progresse in this verse.

But who is this King of the North? Not *Antiochus*, as we have before declared sufficiently, though the same Title of the King of the North be given to the Kings of *Syria*. The other notes will not suffer it, as the insuing exposition will manifest. Neither is it the Romane, defending himself against the *Agarenes*: for that (*At the time of the end*) did belong to the declining of the Romane Empire, but the King of the North doth grow into great authority from this beginning, as the words following do shew; which reason also enforceth, that this bickering must of necessity be referd to some other time, then that which went before the coming of our Lord Christ: for the Romane Kings did as yet flourish, and grow more and more, neither at that time had attained to his height and maturity. But this war fell out about the end of the flourishing of the Empire. It is not then to be doubted, but that the King of the North is the Empire of the Turkes: We know that the inward parts of the North did cast out this base rabble into the world, through the Straits of the Caspian sea, which at length loosing his reines for liberty, mightily assailed our Continent on every side, and doth in these daies, violently assault

us, as it were a whirlwinde. But who it is against whom the Angel saith, He shall come against: the King of the South, or the Roman, it may bee doubted of: As a *whirlewinde*, saith he, *shall he fall upon him.*

He vanquished indeed, the Empire of the Saracens in *Asia*, but the weight and force of his Tyranny did lie, especially, against the Romane, whom the Angel maketh the common: But to both Kings, both of the North and South, to pierce him through with their darts and weapons, as the historie sheweth evidently. Having therefore found out the adversaries, let us see, in the severall parts, how the description will agree. He shall invade, saith he, like a whirlewinde and tempest suddenly, speedily, and mightily, shaking, and wasting all things, whose force can scarcely bee any way avoided but by flight, which indeed agreeth to none more fitly, and truly, then to the Turkish Tyranny, from the yeer one thousand three hundred, when he began utterly to overthrow Cities, Kingdoms, Armies, laying along, and spoiling all that came in his way.

The outragiousnesse of the Turkes did as much exceed that of the Saracens, as a violent tempest rushing from above, exceedeth the fierceneſſe of a beast, pushing with his horne. The violence of this beast may be avoided by flight, or resistance, and our men have expressed at length, the insolency of the *Saracens*, though with their great trouble and losse: but it is not in mans power to oppose the terribleneſſe and force of the whirlewindes, from which it is hard in any corners or coverts to make an escape. Whence it came to passe that our warres have not so much put off the fury of the Turkes as provokod it: neither is any better to be expected, untill his Tyranny be come to his appointed time. His warlike instruments are Chariots, Horsemen and Ships: the hooked iron Chariots were in frequent use with the Ancients, as it is manifest both by Sacred and prophane Historie: The Romanes first saw them in the war of *Antiochus*, and after that against *Mithridates*: They strucke great terrour at the first, but afterward they were derided and scorned, as *Vegetius* sheweth, Book 3.

Wherefore the *Romans* never used these Chariots, and while they bore the sway, and vanquished, others also cast them off as unprofitable on every side: Here therefore he doth rather allude, to the ancient Custome, then strictly determine that the King of the *North* would use such a kinde of armes: unlesse, peradventure, these Chariots be Wagons, and other carriages, appointed for the armies removall

movalls whereof the *Turks* uſe abundance, though they have great plenty of Camels. They may alſo be referred to thoſe great Guns, which are drawn upon wheels, which do reſemble a kind of Chariots ſpitting fire. The *Turks* abound in Horſmen, they bring more of them into the wars, then almoſt all the Chriſtian Princes joyned together.

They have alſo very great navies well furniſhed at their pleaſures; for they were not contented with the bounds of *Aſia*, but providing ſhipping, they ſailed into *Europe*, with a deſire to ſubdue and conquer our world alſo.

He wanteth then no kinde of preparation, wherewi hall the Angell ſaid, he ſhould be furniſhed. The ſucceſſe is ſummarily ſignified in the laſt words: And he ſhall enter into the Countries, and ſhall overflow, and paſſe over; that is, They ſhall go up on the breadth of the earth, as *Iohn* ſpeaketh, *Rev.* 20. 9.

The firſt words therefore do ſhew the largeneſſe of his tyrannie; for it ſhall not be contained within the bounds of one Countrey, but he ſhall ſpread himſelf into many regions; The next words ſhew his eaſie victories, which ſhall be as ſoone and as eaſily gotten, as a low ground is ſoon covered with an overflowing of waters. The third, ſheweth the ſafety of his victories, whereby he may freely go hither and thither in his conquered Kingdomes, and in regard of his ſtrong holds, which he ſhall poſſeſſe, he may go, and come, paſſe, and repaſſe, without any feare of hoſtile invaſion, or home rebellion, unleſſe the word *gnabar*, paſſe over, doth ſignifie ſome declining, or leſſening of his power; as if the Angel would afford ſome hope, that his tyrannie ſhould not be perpetuall. But this comfort is added to, *verſ.* 44. Whereupon it ſeemeth the leſſe probable, to be here intended, ſo as the former ſenſe is the likelieſt; wherefore when ſuch happy ſucceſſe is ſignified in theſe words, and how the event hath been anſwerable, we perceive and feel by wofull experience, rather then need to be expreſſed by any mans ſpeech: ſince the time that the flood-gates taken up, this whirling raging gulf was ſent into the world, overflowing, and violently bearing all away with his multitudes.

Verſ. 41. *And he ſhall enter into the glorious Land, and many countreyes ſhall be overthrow.*] The largeneſſe of his Dominions is ſet out at large, and withall, certain bounds are ſet, at leaſt on ſome part, which by no meanes he ſhall overpaſſe. The firſt Countrie made mention of is the land of the *Roe*, or of delight and ornament, that is *Iudea* it ſelf, as *Ezechiel* theweth, calling it the land of the *Roe*, or of glory, which God ſware to give to the *Iſraelites* after their delivery

out of *Egypt*, and which hee gave them to poſſeſſe after forty yeeres wandring in the Wilderneſſe, *Ezech.* 20. 6. 15.

But it may happily be doubted, what ſhould be the reaſon of this appellation, whether it be ſo called from his inhabitants put to flight, and driven into baniſhment; as the *Roe* Bucks, leaving their wonted haunts, do run hither and thither, when the hounds and hunters do purſue them in the mountains. (*Erets hatſebi. Terra capreolæ.* So *Eſay* ſpeaks of *Babylon*, deſcribing her exiled Citizens carried away; *for it ſhall be*, ſaith he, *as the chaſed Roe, and as the Sheep that no man taketh up*, Chap. 13. 14. And *Iudea*, whether we reſpect the firſt *Canaanites*, whom the land ſpued out for their horrible wickedneſſe, or the new dwellers, the *Iſraelites*, firſt carried away by the *Aſſyrians*, and after driven out of their Countrey by the *Romans*, and ſcattered thorow the whole earth, may worthily be called a chaſed *Roe*. But *Ezechiel*, in the place aforeſaid, ſeemeth to bring another notation of this name: for he deſcribing *Canaan* from the abounding of milk and honey; as if it had borrowed his name of this fruitfulneſſe, ſaith: It is the *Roe*, or glory of all lands, as if all lands did hunt, and ſeeke eagerly after this land, as after the *Roe*, becauſe of the felicity thereof, as if this were the glory and delicious delight of all lands, for ſo is *tſebi* often uſed. I think the ſpirit did uſe this word of ſet purpoſe, thereby to comprehend both their expulſion, and happineſſe, leſt her Citizens ſhould deſpaire, and be quite out of heart; but in the midſt of her ſorrowfull exile they ſhould think themſelves to be Gods *tſebi*, darlings, and delight To this ſame purpoſe is that word *Armageddon*, uſed in the Apocalypſe, as we have ſhewed in that place. Seeing then, that this is the land whereof the Angel in this place ſaith, the King of the *North* ſhall come into it; and he ſpeaketh of his coming as of a new thing: for to what purpoſe ſhould he declare it, as a wondrous and ſtrange thing, which was uſuall and accuſtomed? This King therefore of the *North* is not *Antiochus*, for whom it was no newes to come into *Iudea*.

He that twice before grievouſly afflicted it, *verſ.* 28. 30. His third coming might have been terrible, but not now, if he had come, which we have proved formerly to be far from the truth. By the ſame reaſon is the *Roman* excluded, whom we have ſeen before bearing rule in the land, and making ſale thereof, *Verſ.* 39. or dividing it for gain, but it moſt fitly and truly agreeth to the *Turke*, who at his firſt onſet was wholly taken up in ſubduing of *Europe* and *Aſia*, on that ſide which is joyned to the borders of the *Perſian* Empire, and came not

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in *Iudea*, the glorious land, before *Zelimus*, about the yeer one thousand five hundred and fourteen, going into *Egypt*, took his journey this way, and so by the way, won *Ierusalem* by assault.

At the same time fell many Countries, *Comogena* of *Syria*, *Antiochia*, *Damascus*; also *Tripolis*, *Berillus*, *Sidon*, and also *Palestina*, with all the region by the Sea coast, even unto *Egypt*, which all now first came under the *Turkish* tyrannie. Yet it so came to passe by divine providence, that he medled not with *Edom*, *Moab*, or *Ammon*, for that is the chief of the children of *Ammon*; as if he should say, he was so far from subduing these Countries, that hee had no power over their uttermost coasts. We know these regions do border upon *Iudea*, *Edom* to the *South*, *Moab* and *Ammon* toward the *East*, and by one common name are at this day called *Arabia*, the third part whereof the *Turke* vexed, not being content to open himself a way into *Egypt*, through *Syria*, *Iudea*, *Palestina*. From the time of that expedition, *Persia*, and *Europe* especially, did hold him back, so as his wars proceeded that way no further.

Here therefore resteth the *Turk* on that part of the world, by which fixed bounds and journey, as it were, drawn and laid out, the Spirit leadeth us, as it were, foot by foot, to finde out this cruell Beast. But these lands were not free from *Antiochus*, who had the tuition of them, as it is manifest by *Hircanus* the sonne of *Iosephus*, who attempting many things against the *Arabians*, and fearing, lest being brought under the power of *Antiochus* he should pay for his evill deeds, laid violent hands upon himself, *Antiochus* injoyed all his possessions, *Ioseph. Antiq. lib.* 12.5.

Afterward, the *Romans* with their Captain *Scaurus* pierced in, even to the rock of *Arabia*, much more did they bring under their subjection those countries bordering upon *Iudea*, *Ioseph. Ant. lib.* 14.9. And again, *Augustus Cæsar* sent *Ælius Gallus* into *Arabia* to attempt those nations and countries, *Strabo lib.* 16. in *Arabia*, but under *Trajanus Arabia* was made a Province, as *Sextus Ruff. Hist. Antiq. lib.* 5. *de Consulibus*. It could not be therefore said, that these nations should escape out of the hands, either of *Antiochus*, or of the *Romans*, but only of the *Turk* himself, who as a Channel hath these wasts to restraine his raging billowes with these shoares.

Vers. 42. *And he shall stretch forth his hand upon the countries, and the land of Egypt shall not escape.*] The Angel yet goeth forward to declare the greatnesse of his tyranni, in certain particular Provinces, amongst which, he specially, and by name, expresseth *Egypt* first of all,

and ſome other regions of the Continent, as well becauſe the *Iewes* did there eſpecially live in exile, to whom this comfort was chiefly intended, as alſo becauſe the conqueſt of theſe countries ſhould, as it ſeemeth, be the laſt.

To ſtretch the hand then, is to offer violence, to make war, and to vanquiſh and to bring into ſubjection againſt their wills; this rage and tempeſt was to ſpread it ſelf into divers countries, and the Chriſtian world hath at this day wofull experience of the truth of this divine Oracle.

Egypt was one, among the reſt, which ſhould be vanquiſhed, and ſubdued to this Empire; which that ſame *Zelimus*, of whom we ſpake in the former *verſe*, brought under his ſubjection, in the yeer 1515. He had indeed intended, and prepared his voyage againſt the *Perſian*: But when *Campſon Gaurius* the Sultan of *Egypt*, had taken *Aladinus* his Nephew on the brothers ſide, and had ſent a proud anſwer to *Zelimus*, who deſired peace, while he was occupied in his *Perſian* ware the *Turk* on the ſudden turned all his forces againſt him. So having ſlain him, and ſcattered his army, in the Province of *Comagena*, hee gave not over, till he had pierced into *Gaurius* his Kingdom of *Egypt*, through *Syria* and *Iudea*, and although it did valiantly defend it ſelf, he did utterly overthrow it, and tread it under foot. *Antiochus* indeed attempted war againſt *Egypt*; but he was conſtrained to depart without doing of any thing, for all his attempts were reſtrained by one comminatory warring of the *Romans*, ſo as he was fain to relinquiſh that which he had gotten, as *Ioſeph. Antiq. lib.* 12. 6.

How ſhall we then apply theſe things to *Antiochus*, who was far ſhort of the ſucceſſe of this King of the *North*. The *Roman* did injoy this Kingdomn, yet not by ſtretching his hand upon *Egypt*, as the *Turk* who overcame it by force and arms, but by right of league, and confederacie, as all Hiſtorians report. Now to finde out the true events, we muſt not only regard what was done, but after what manner and ſort alſo, wherein the Prophecie is as certain, as in foreſhewing the things themſelves, which are to be done.

Verſ. 43. *And hee ſhall have power over the treaſures of gold and ſilver, and over all the precious things of Egypt.*] Theſe words do more fully ſhewed, how *Egypt* ſhould not eſcape, that is to ſay, it ſhould be ſubject to his will, in ſuch ſort, as he may freely prey upon it, make havock, and ſpoile of it, which we finde this *Zelimus* did, when hee had taken *Tomumbeius Mamatucus*, who had made himſelf King after *Gaurius* his death, he tried him with a tedious and ſharp examination

nation about his treasures, before he would put him to death.

What hidden treasures will not he finde out, and carry away, which constraineth the King himselfe by torments to bewray all? how cruelly did he rage against the common people, who had no regard of Majestie, and honour? of very good right did the Spirit make mention of the hidden treasure, for the smelling, and finding out whereof, such a deal of cruelty was used.

And when there was no more gold, least any thing should be wanting which might further his desires, he carried away more then five hundred families out of all *Egypt*, specially, out of the City *Memphis*, of the most wealthy and noble rank, besides a great multitude of women and children of the *Mansuetes*, whom he commanded to be slaine every one. A kind of men, indeed, worthy to dye an evil death. No such thing was ever done by *Antiochus*. And although the *Romans* had power over the treasures of *Egypt*, which they with greedinesse, and cruelty, extorted in all places, by all the meanes they could, yet this power was not of the the fading, but of the flourishing estate of the Empire, whose time is now handled, as we have seene, in the beginning of the 40. *verse*. Whatsoever things therefore are here mentioned, as some wayes agreeing to the *Romans*, we shall finde much differing in time, so as the diligent and attentive reader cannot be deceived.

As concerning the *Lybians* and *Ethiopians*, who, saith he, shall be at his steps: thereby is signified, that these Nations also shall serve the King of the North, whose steps and goings they shall observe, and should joyn themselves as companions in his expeditions. *Lybia* is a common name, of the whole continent of the third part of the world, which is now called *Africa*: and it is a speciall name of a certaine part of the Country, which againe is distinguished into two other *Lybies*, so as in the whole it is threefold. It hath not his name of *Lybia* the wife of *Epaphus*, or any such like, as the *Grecians* would have it, but of *Lebabim*, by contraction *Lubim*, as the native words are usually corrupted among forraign nations, for the Country is so called for the flame, and scorching heat of the Sun, wherewith it is alwaies scorched and burnt. And those *Lebabim* took their originall of *Mitzraim*, *Gen.* 10. 13. Some refer *Lubim* to the root *Lebab*, and the forme of the Noune doth admit this notation, as the more fit, neither is the signification disagreeing; seeing that the *Lybians* go before all other nations in craft, and subtill pollicie.

Put

But *Daniel* ſeemeth to uſe the word corrupted, rather by the cuſtom of Nations, then contracted after an uſuall & accuſtomed maner.

The *Ethiopians* here, or *Cuſtim*, whoſe father was that ſonne of *Cham*, *Gen.* 10. 6. And although the *Cuſhites* did inhabite far and wide, in *Aſia* and *Africa*, yet they ſeeme, by a common, and generall name, to be ſpecially pointed at, which inhabit from the South of *Egypt* to the ſea-ward. The Angell therefore ſaith, that theſe Nations ſhall follow the *Turkiſh* Enſignes or at leaſt the *Turke* with his ſteps ſhall come unto them, that is to ſay, with his Emiſſaries, Baſſawes, Begoes, and Agoes, and other meſſengers, which he uſeth as ſteps to over-run far diſtant places, and to bring them under his ſubjection. And we know alſo that a great part of *Africa*, beſide *Egypt*, is now poſſeſſed of the *Turke* at this day. *Arcademus Barbaroſſa* the Turkiſh Ambaſſadour, did deprive *Mulaſſes* the King of *Tunis* of his Kingdom, whom the Emperour *Charles* the firſt, reſtored againe in the yeere 1535. who ſix yeares after, had occaſion againe to ſaile to *Argiers* in *Africa*, to keepe the *Turke* buſied in far diſtant places, to bridle, and reſtraine the inſolencie of his late victory in *Europe*, with ſome loſſes in *Africa*, if it might be. But *Caſar* now arrived not with the like happie ſucceſſe as he did before, for the third day there aroſe ſuch a tempeſt, and violent fall of raine, that he loſt many of his ſhips, guns, and all other proviſion, yea he wanted many thouſand of his Souldiers, whereby he was conſtrained to depart without doing any thing, and to leave that whole Province to the *Turkes*. Yet not theſe alone are in his ſteepes; but *Ezechiel* ſetting down the Armie of *Gog*, whom in the *Revelation* we have manifeſtly proved to be the *Turke*, doth conjoyne together, the *Ethiopians*, and them of *Phut*, the furtheſt weſterne *Lybians* of the Countrie *Tingetana*, Chap. 38. 5. Now if theſe things be applied to *Antiochus*, we ſhall ſee a wonderfull difference. He had no command over *Egypt* alone, much leſſe over the *Lybians* and *Ethiopians*, whom he never came neere unto, either by himſelf, or by his meſſengers, in any warlike expedition.

The Romans were of old the Lorders of all this Countrie, but in their prime flouriſh of their Kingdom, not at the time of the end, whether the Angel hath already brought us, as we ſaid before.

Verſe 44. *But tydings out of the Eaſt, and out of the North ſhall trouble him.*] Hitherto of the proſperous affaires of the King of the North, now follow the adverſe, and firſt by tidings. All the former paſſages have ſhewn us things paſt already: for ſince *Antiochus*, the

Romanes,

Romanes, Saracens, and Turkes, have plaid their parts, who with grievous calamities have wasted, and at this time do wast the Iews, partly, while they reteined the religion given them from God, and partly, whilst to this day they do wickedly observe their ceremonies abrogated long ago. But those things which follow from hence unto the end, do shew us also of things to come, as it will easily appear by the particular exposition. We have oftentimes incountred that opinion, which attributeth all these things to *Antiochus*, to that intent truly, that it might appear in every particular, how much it wandreth from the truth; we are yet to proceed in the same, that we suffer not our selves to be deceived by it, when we shall see the difference, and disagreement thereof on every side. I do not therefore find what tidings from the East should trouble him, except happily that rich temple of *Diana* in *Elanois* did trouble the man: yet that message was more to provoke his lust in coveting, then to strike any fear into him. And what need was there to go thither with such a cruell minde, utterly to destroy all, where gold, and not blood, was sought after. Neither was there any forcible attempt to any private mans goods, but onely to sacred wealth, wherewith the Iewes oftentimes, being more jealously affected to their sacred and holy things then those of *Elanoies* were, redeemed both their lives and libertie. And grant him to be *Antiochus Epiphanes*, was he so mad, or beside himself, that being affrighted with Easterne and Northern tidings, himself should go into the East, and send *Lysias* into the South, and set no guard at all toward the North?

Our learned *Broughton* saw, that these tidings were no way likely to trouble the man, and therefore he taketh in the Parthian war, which *Florus* reporteth to be between *Pharates* and *Antiochus*, the King of Syria, in the Abridgment of *Livius* 59. but the learned man was deceived in the name, and referreth that to *Epiphanes*, which was proper to *Sedetes* many yeers after, *Liv.* li. 46. sheweth, *Epiphanes* to be dead; but that which he mentioneth of *Antiochus* l. 59. belongeth to *Sedetes*, as it is manifest out of *Iustin* also, who sheweth *Antiochus* to have departed, who had to do with *Popilius* the Romane legate in *Egypt*, at the end of the 34. book: but the *Parthian* warre was of another *Antiochus* much younger, the brother of *Demetrius* that was living, and taken by the *Parthians*; of which war he entreateth in his 38. book. That is therefore a vain *Parthian* war, at no hand to be referred to those tydings. *Calvin* doth expound these things of *Crassus*, who being overcome at *Carras*, in a great battell, not far

from

from *Babylon*, the Romane whom he maketh this King of the North, was terrified with the report of this ſlaughter.

It could not indeed otherwiſe be, but very grievous to the Romane, to hear of the death of ſo great a Captain, and of ſo great and well furniſhed an armie; but where are the tidings from the North? *Ceſar* in the mean time did ſubdue the French men, neither were there any other Northern tumults. Where was this cruel expedition to deſtroy, and utterly to make away many? The *Romanes* did not much ſtrive in the revenge of that overthrow, onely *Antonine* added more unto it, by the overthrow alſo of his own forces. For whereas the *Parthians* brought the Eagles of *Auguſtus*, which they had taken away at the death of *Craſſus*, they did it voluntarily, and not by conſtraint, as *Florus* ſheweth in his 4. book and 12. Chap. Furthermore, where did the Romane plant his Tabernacle? at the glorious holy mountain, that is to ſay, in Iudea, the holy land, thereby to repulſe the fear of theſe tydings; or how came he to his end in the ſame land, who flouriſhed ſo long after, and when he began to fall, he had his overthrow any where ſave thereabouts? There are many ſuch like arguments which will not ſuffer it be referred to any *Romane*. Wherefore theſe words belong to the Turke, whom we have hitherto ſeen to be meant of the King of the North, and the tydings out of the Eaſt and the North, which ſhall ſo trouble him, ſhall be the report of the Iewes converted to the Chriſtian faith: We know this nation is diſperſed almoſt through the whole world, but yet they moſt abound in the countries Eaſt and North, in reſpect of Iudea; For they be bordering upon their native Countrie, and the remaines of their brethren, which were of old carried away by the *Aſſyrians*, and inhabited theſe very places, might thither invite, and allure others, as often as they were to remove out of their own country.

Out of both theſe regions the Iewes at length ſhall ſhew themſelves, who ſhall give attentive ear unto Chriſt. This did *Revel.* 16. 12. teach us before, where after the overthrow of *Rome*, *Euphrates* ſhall be dried up, that the way of the Kings of the Eaſt may be prepared.

There have we ſhewed, that this is to be underſtood of the vocation of the Iewes, and that it belongeth to the very ſame time with theſe tidings out of the Eaſt, the moſt deadly, and laſt warre prepared in both places, do make manifeſt. There the dragon muſtering all his forces, doth go to a place called *Armageddon*, to cut off, and

deſtroy

deſtroy utterly, but he doth bring deſtruction upon himſelf, for that next vial doth powre out the laſt deſtruction upon all Gods enemies. Here the King of the North ſhall go forth with great fury in the glorious holy mountain, to deſtroy, and utterly cut off many, but he ſhall come to his end, and none ſhall help him. Then immediately ſhall the reſurrection follow, as we ſee in the beginning of the next chapter. But the *Apocalyps* maketh only mention of the Eaſt, becauſe the firſt, greateſt, and chiefeſt companie ſhall come from thence; yet in the new *Jeruſalem*, next to the firſt gates on the Eaſt, which are open to theſe firſt Eaſterne Iewes, are thoſe on the North, becauſe the brethren of thoſe parts ſhall make up the next companie of thoſe that came on, flocking into the new city, *Revel.* Chap. 21. 13. In which reſpect, *Ezechiel* doth firſt deſcribe the North gates of the holy City reſtored; ſhewing by this mixt and confuſed order (his Prophecie giving the firſt to the North, and the *Apocalyps* to the Eaſt) that it skilled not much whether of the twaine we ſet firſt, the deſire of both, out of both Countries, will be ſo cloſe joyned, and almoſt unſeparable. *Ezek. chap.* 48. 1. 16. and 30. This conſent therefore of *Daniel*, doth very much confirm our expoſition of the *Revelation*, and the *Canticles*; but the matter will as yet appear more evidently, when we ſhall have gone over the reſt of *Daniel*. Theſe are the tydings out of the Eaſt, and the North, which at length ſhall be noyſed far and neer, after *Rome* ſhall be defaced: ſhe alive, and ſurviving, no good news can be expected; Chriſt doth deferre that joyfull and happy time to her fall and ruine, leaſt that loathſome harlot ſhould be partaker of ſuch a pleaſant report. And how can it otherwiſe be, but this news muſt be very troubleſome to the Turke, who knoweth well, what a deal of miſchiefe may thereupon fall upon him? he hath enough to do to defend himſelf againſt us Chriſtians of the weſt alone; what a terrour will it be to ſee himſelf, in the midſt of his enemies to be beſet before and behinde, at one time, and not only to hazard the loſſe of his Empire, but of the name of the Turkes alſo? for then ſhall that ſaying of the Prophet be fulfilled, *I have bent Iuda as a bow for me, I have filled Ephraims hand, and have raiſed up thy ſons O Sion, againſt thy ſons O Greece, and made thee as the ſword of a mighty man. Zach.* 9. 13.

Now then will he gnath the teeth, fret, and chafe, ſtorme, and grow mad, he will appoint choiſe officers, and muſter, and take up a huge army, he will ſet forth to warre with a full purpoſe to waſt and deſtroy all things, for as much as now he will ſee the time at hand, either to quit himſelf ſpeedily, or to periſh for ever. And the *Romane*

Antichriſt will afford him an opportunity to turn himſelf wholly to that war, who will withhold us in theſe weſt parts, with as troubleſome a war, as the *Revelation* teacheth, Chap. 19. 19. For he ſhall revive and remain, a while after his forlorne and loſt Rome, as we have obſerved upon the *Apocalyps* 16. 13, &c.

Verſ. 45. *And he ſhall plant the tabernacle of the wrath of his judgement between the ſeas, in the mountain of holy delight.*] We have heard of the tydings, and of his wicked purpoſe, ſorrowfull preſages of his deſtruction at hand. Now the deſtruction it ſelf is ſet down, a ſweet comfort to all the godly, and of all their tedious troubles, but all this will be finiſhed in war: both the place, and iſſue hereof are ſet down in this verſe. As concerning the place, before he deſcribes it by his proper markes; he ſheweth in a word, what manner of proviſion he ſhould make in this place, he ſaith, *He ſhall plant the tabernacle of the wrath of his judgement*, for ſo I render, and Tranſlate *Ahole Aphadno*: The Greeks do retain the Hebrew word entire *Aphadnon*, and he ſhall plant his tabernacle *Aphadno*; but *Symmachus* rendereth it *'ippoſtaſion*, Stable, And he ſhall ſpread the tabernacles of his Stable, that is to ſay, a Stable wherein his horſe ſhall ſtand. The *Vulgar Latine* verſion doth imitate the Greekes, And he ſhall plant his tabernacle *Aphadno*. The reſt which I have ſeen do thus with one conſent, and he ſhall plant the tabernacle of his palace.

The ſtrangeneſſe of the word, which is no where elſe uſed in the Scriptures, and the convenience of the matter made me thorowly to obſerve the notation thereof, which ſeemeth to be compounded of three words, *Aph* and *Din*, and the affix of the third perſon *Daleth*, the wrath of his judgement; as if he would ſay, He ſhall plant the tabernacles of wrath, whereby he ſhall procure upon himſelf judgement, and everlaſting deſtruction, a moſt ſignificant word, uſed of purpoſe, as it ſeemeth, moſt divinely to comprehend in a brief ſum, admirable conſolation. He ſhal indeed attempt deſtruction unto others, but the miſchief ſhall fall upon his own head: he ſhall finde, and feel, that in himſelf, which he intended for others.

Reverend *Broughton* ſaith, it is a *Babilonian* word of frequent uſe in the *Babylonian Talmud*: but it may be the Iewes did often inſert the word, found in *Dani. 1.* in their writings in that ſignification, which themſelves moſt fancied, though it were not in common uſe with the vulgar *Babylonians*. The fit compoſition of theſe Hebrew words doth make this opinion more then probable. Now for the place

of the war, he ſaith, Between the Seas: but whereabouts is that? or rather where is it not, ſeeing the whole land is an Iland? he therefore reſtrains this largeneſſe in the next words: In the mountain of holy delight, in the mountain *Tſebi*, of the Roe, or delight, that is to ſay, in the land of *Iudea*, as we have ſeen before, in Verſ. 41. Hence let us take knowledge which Seas theſe be, the river *Euphrates*, and the Syriach arme of the Mediterranean Sea, as in the 72. Pſalme, verſe 8.

And he ſhall have dominion from ſea to ſea, from the river unto the ends of the earth: for firſt, the Iewes ſhall be here gathered together, who now lie as Exiles, and out of their own countrey. All the Prophets ſpeak of this returne, which they ſhall advance, and take in hand, not for Religons ſake, as if God could not elſewhere be worſhipped, or as if it were of neceſſity to bring in the legall worſhip again, but not to ſtrive any longer as ſtrangers, and inmates with forraign nations, and that the admirable goodneſſe of God might openly appear unto all men, now again, pitying his people whom he had eſtranged from himſelfe, with ſo long a divorce: Hitherto alſo will the Turk come in haſte to oppreſſe this newly returned people. He will compaſſe the campe of the Saints, ſaith *Apocal.* 20. 9. and the beloved City; But *Ezekiel* moſt plainly, ſaying, *After many daies thou ſhalt be viſited in the latter yeers, thou ſhalt come into the land which is brought back from the ſword, and is gathered out of many people, againſt the mountaines of Iſrael, which have been alwaies waſt, when he ſhall be brought forth out of the Nations, they ſhall all dwell ſafely; and there is much more,* Ezek. *Chap.* 38. 8.

The tydings therefore out of the Eaſt, ſhall call the enemie into the holy land: not to *Chinais*, whither *Antiochus* went, not to *Babylon* whither the *Romans* went, to be revenged upon the *Parthians*, ſo as if there were no other mark of the King of the North, beſides the very place of the war, his perſon could not be concealed from an attentive reader.

The iſſue of the war will be moſt lamentable, for he ſhall come to his end, and none ſhall helpe him: becauſe it ſhall bee brought to paſſe, not ſo much by mans power, and forces, as by Gods owne mighty arme, glorioufly ſhewing it ſelfe from heaven, as it is *Apocal.* 20. 9. But fire ſhall come down from God out of heaven to devour them. *And I will plead againſt him,* ſaith *Ezech.* 38. 22. *With peſtilence, and with blood, and it will rain upon them, and upon his bands, and upon many people, that are with him, an overflowing*

ing raine, and great hail-ſtones, fire, and brimſtone. What help and aide can come againſt theſe darts and arrowes? O *Turke*, thou ſhalt therefore periſh, not onely the Prince himſelf, but alſo the principality it ſelf; thy name ſhall be utterly raced out, and thou ſhalt be tormented everlaſtingly, both for thy horrible impiety againſt God, and alſo for thy barbarous wickedneſſe and crueky againſt men.

Thou art left as another *Pharaoh*, ſoone to be overthrown with violent ſtormes [of the fiery lake, that both the great name of our God may be made more famous, as alſo, to afford to all the Saints, the argument of a new ſong of thankſgiving. Such is therefore the King of the North, who when he ſhall periſh in the holy land, he can neither be *Antiochus*, nor the *Romane*, who came to their ends in other places.

The Text of the whole 12th Chapter.

AND at that time ſhall Michael ſtand up: the great Prince which ſtandeth for the children of thy people, and there ſhall bee a time of trouble, ſuch as never was ſince there was a Nation, even to that ſame time: and at that time thy people ſhall be delivered, evry one that ſhall be found written in the book.

2 And many of them that ſleep in the duſt of the earth, ſhall awake, ſome to everlaſting life, and ſome to ſhame *and* everlaſting contempt.

3 And they that be wiſe, ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe, as the ſtars for ever and ever.

4 But thou, O Daniel, ſhut up the words, and ſeal the book, even to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.

6 And one ſaid to the man clothed in linnen, which

was upon the waters of the river, How long ſhall it be to the end of theſe wonders?

7 And I heard the man clothed in linnen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and ſware by him that liveth for ever, That it ſhall be for a time, times, and an halfe: and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.

8 And I heard, but I underſtood not: then ſaid I, O my Lord, what ſhall be the end of theſe things?

9 And he ſaid, Go thy waies Daniel: for the words are cloſed up and ſealed, till the time of the end.

10 Many ſhall be purified, and made white, and tried: but the wicked ſhall do wickedly, and none of the wicked ſhall underſtand: but the wiſe ſhall underſtand.

11 And from the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate, ſet up, there ſhall be a thouſand two hundred and ninety daies.

12 Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty daies.

13 But go thou thy way till the end *be*: for thou ſhalt reſt, and ſtand in the lot at the end of the dayes.

The Analyſis, or Reſolution.

HItherto of Oppreſſours, now their deliverance is handled, which in the generall, and in this kind, is both out of great affliction, ver. 1. and afterwards to an unchangeable condition, and eſtate, verſ. 2. 3. but in his quality, it is both ſealed, verſ. 4. and hath a double oppoſition of time, the firſt proper to the Angel, whoſe preparation ſheweth the number of the Angels, and the place, verſ. 5. But the conference doth conſiſt of a queſtion, verſ. 6. and an anſwer, conſiſting partly, in geſture, and partly, in words, verſ. 7. The ſecond oppoſition of the time is ſuch, as

a man

a man at length ſhould underſtand alſo, the occaſion whereof was alſo the ignorance, and the queſtion of Daniel, *verſ.* 8. *The anſwer of the Angel is partly Negative, and refuſing, verſ.* 9. *partly, conſolatorie, as well univerſally, which belongs to all Saints, (whom he ſheweth this darkneſſe and obſcurity ſhall nothing hurt, verſ.* 10.) *and withall, yeeldeth help and aſſiſtance to underſtand the double time expreſly determined, firſt, verſ.* 11. *the ſecond, verſ.* 12. *as alſo particularly, which belongeth to, and concerneth* Daniel *himſelf, verſ.* 13.

The Scholia, *or* Expoſition.

1. *And at that time ſhal Michael ſtand up, the great Prince.*] This laſt Cataſtrophe, and turning, doth proſecute three things in order: who ſhall deliver, from whence, and whom.

Some would have *Michael* here the defender, to be Chriſt, and it is very certaine, that he is the great Prince; yea by far the greateſt of all, the Prince of his Elect people, who hath delivered his Church alwayes, and will deliver it hereafter; yet the name of *Michael* here, ſeemeth to be ſome certaine Angel, whoſe miniſtery the great Prince will uſe in this battell. In the latter end of the tenth chapter before, he is ſpoken of as a certaine helper, with whoſe aide that glorious Angell aſſiſted, ſeemeth notwithſtanding to complaine of his being alone: There is none that holdeth with me, ſaith he, in theſe things but *Michael* your Prince.

But more plainely there, in verſ. 13. And lo *Michael* one of the chiefe, or firſt Princes; for Chriſt is not one of the chiefe Princes, as if he were of a certaine order of Angels, and had a Companion of power, but all the Angels, as ſervitours do miniſter unto him. But thou wilt ſay, *Acad Haſharim*, is not one of the Princes, but firſt of the Princes, verily *Acad*, is of order ſometimes, when it is joyned with Nounes of time, as in one of the moneths, that is to ſay, in the firſt day of the moneth, *Levit.* 23. 24. And ſo with this our Prophet in one yeare of *Darius*, that is, in the firſt, *Dan.* 9. 1. From whence in one of the Sabbaths, for the firſt day of the weeke. But the ſame word joyned with others is, for the moſt part, of number, not of order, as behold the man is become like one of us: *Gen.* 3. 22. He doth not meane, as the firſt of us: of which ſort are many other places. That may be added alſo, that the Arch-angell *Michael* in *Jude* 9. doth

doth put off the Devill to the Lords judgement, as if himſelfe had not power and authority to reſtraine him, which yet notwithſtanding Chriſt doth exerciſe. *Mar.* 1. 25. as in many places elſewhere in the Goſpell.

Neither is it likely, that the Apoſtle, if he had meant Chriſt would not have called him by his proper name, eſpecially when he doth bring his Argument from the greater, whoſe force is much leſſened, if that which is greateſt of all be not called by his owne, but by a far inferiour title. Yet do I not ſo diſpute of this, as if I meant willingly to contend with any man about that matter, but onely to finde out truth, whereof very great care is to be taken, as much as may be, even in the ſmalleſt matters. Neither is it of neceſſity that things muſt be done by the miniſtery of an Angel from heaven, in ſuch ſort, as no part thereof ſhould be acted by man, but Chriſt may raiſe, and ſtir up ſome excellent man, in whoſe perſon he may preſent a viſible *Michael*, as in that battell of *Michael* and the Devill, in *Apocal.* 12. we have ſeene: But what kinde of miniſtery ſoever it ſhall be; in what manner this Prince ſhall come prepared, and furniſhed to the battell, it is at large declared in *Apocal.* 19. 11. Secondly, whence he ſhall deliver, is from ſuch a troubleſome time, as was not the like from the beginning of the Nation unto that very time. The *Turke* is alwaies intolerable even in peace, reſt, and vacation, how outragious will he be, when he ſhall be afraid of his own overthrow? He hath ſtriven elſewhere about ſome Countries, or at the uttermoſt, about the Empire, but now he muſt fight for his life, where he muſt either overcome, or elſe, not onely undergo the yoak of ſubjection, but be utterly deſtroyed, and die with extreame torments. He hath oftentimes in vaine caried, almoſt infinite Forces into the fitld: how will he be furniſhed now, when he ſhall perceive all now ſhall be hazarded at once for ever?

Out of theſe ſtreights of time, any one may eaſily conjecture what horrible turmoiles, the Cruell beaſt ſhall make; but alſo, on the new and Chriſtian peoples part, there will be no leſſe grievous a triall, when they ſhall ſee his horrible, and fearefull tempeſt, immediately to follow the faith, which they ſo lately had profeſſed? For they may Imagine God to be angry, becauſe they have forſaken their Fathers religion, and have embraced Chriſtian, which their Anceſtors did ſo hate, therefore the Spirit doth foretell the grievous troubles of thoſe times, leaſt any man by the ſharpeneſſe thereof ſhould fall from the truth. God doth uſually turne the rage and fu-

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ry of the adverſaries, unto his own praiſe and glory; If other eſcapes be ſtopped up, he openeth a paſſage through the Sea, bringeth out of the lions den, and preſerveth ſafe in the fierie furnace, neither doth he ſtill the raging waves, untill we ſee our ſelves almoſt loſt: Wherefore as of old in *Egypt*, ſo Salvation will now ſuddenly ſhine forth, but then eſpecially, when all things ſeeme deſperate, and paſt recovery.

But how is this affliction moſt grievous? of all former onely, which ſome one greater ſhould after ſucceed? not ſo, but of all without exception, for it ſhall outſtrip all the former, and it ſelfe ſhall be laſt, which an everlaſting delivery ſhall preſently follow, for hereunto is joyned the reſurrection, after which no calamitie is to be expected of the Saints. How therefore ſhould it either agree to, either *Antiochus* or *Romane*, who, whatſoever miſchiefe they did, it was but a flea-biting to this miſery of a thouſand ſix hundred yeeres, wherein, as yet, the Jewes do lye buried.

But this fit or ſharpe aſſault is not come as yet, ſeeing the deliverance is not yet happened, which ſhall fall out in the midſt thereof. Who ſhall be delivered, they are firſt noted by their nature, then by grace: by nature, Thy people; By grace, Every one that ſhall be found written in the book. That ſheweth the nation of the Jewes, which were *Daniels* people, coming of *Jacob*, the ſame common root and ſtock. So in the beginning of the verſe alſo, ſtanding for the children of thy people; whereby he teacheth, that this deliverance is not preſently, but to be expected in their poſteritie, namely, their Children, but how many ages after, ſhall appear afterwards.

This Prophecie therefore is proper to the Jewes, but thence it will not follow alſo, as proper to the time of *Antiochus*, ſeeing the Jewes may be afflicted as Gods people, howſoever they ſuffer not for *Moſaicall* ceremonies, as it will fall out when they come to the faith. I would that worthy *Broughton* had conſidered this, he would not have ſo drawn all with a wry neck unto *Antiochus*.

But there ſhall be alſo a choice; and difference in this people: Their deliverance ſhall not be ſo confuſed, to bring all to eternall life, but thoſe onely, which together with this outward ſafety, from theſe great dangers, ſhall be by ſaving faith adopted for ſons, whoſe names, God in his everlaſting decree, hath written in the book of life; for, it is not in him that willeth, or runneth, but in God that ſheweth mercie: neither is it in our power to receive faith, or beleeve, but is onely theirs who have the earneſt penny of election. It is very like-

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ly therefore that some of the Iewes will hold so obstinately their legall rites, and institutions, that neither with the famous deliverance of their nation, nor with that exceeding glory wherewith the truth shall then flourish, will they suffer themselves to be separated from their superstition.

Verse 2. *And many of them that sleep in the dust of the earth shall awake.*] Such hath been the troublous estate whence they shall be delivered; The condition into the which they shall shift and passe, is waking out of the dust of the earth, which is afterward laid down by a distribution of saints and reprobates, in this verse; and again, of saints alone, in the next verse. As concerning the waking, all our expositours that I could see, do refer it to the last resurrection of the bodies. Some Iewes contrariwise do apply it to the restoring of the Church, which they say shall be in this world. We must freely and diligently search on which side the truth is, all perjudice laid aside. It maketh against ours, that all these things, namely, the end of the former Chap. and first verse of this, are so linked together, in a continall course, and order among themselves, for that is meant by the band of time, in the beginning of the chapter. At that time shall *Michael* the Prince stand up; as if he should say, At what time the king of the North shall pitch his tents in the land of *Tsebi*, *Judea* it self, then shall that great trouble oppresse them, then shall happen this admirable deliverance, then shall this resurrection be accomplished therefore, howsoever in other places, passage may be made from the birth of Christ, to his second appearing, yet in this place it cannot, where such a band doth come in between.

And unlesse we do allow of this connexion, what a huge heap would there be in the prophecie, what a gulfe to let scape and skip a thousand six hundred yeers and more, I know not how many, especially, which hath gone so leisurely, and orderly to this very place, and was chiefly ordained for the Iewes, to whom he affordeth no comfort at all, if he passe, and flie presently from Christ, first exhibited unto the latter end of all things. This one thing may seeme sufficient to refute the exposition, not onely of this verse, but also of all which, ours do bring upon the ten last verses of the former chapter, which they will not have reach beyond the first comming of Christ, when as yet the Angel hath gone step by step through all ages from thence, as we have made it plain, I hope.

Seeing therefore, all these things are necessarily coupled, and joyned together among themselves, if that voyage of the King of the

North into the land of *Thebi*, be either the expedition of *Antiochus*, or the *Romanes*, into that countrie, then this resurrection which immediately followeth, is either not proper, or if it be proper, then that exposition of *Antiochus* and the *Romane* is not true, and naturall. But you will say, Let us hazard the losse of that exposition, rather then suffer this of the resurrection to be retaken so from us. Let it be a continuall orderly prophecie, let it be shut up at length, with the last resurrection; but the Angel will not have it so, who speaketh so exactly, as if he did it of purpose, to meet with this strange exposition.

Many of them, saith he, *that sleep in the dust shall awake*; the resurrection (so properly called) is common to all, as many as from the first Adam, do sleep in the dust; but when this is only of some, it is manifest to be some other, then that which is properly so called. But some will say, Some are put for all. Once happily, or twice, in *Rom.* 5. 15. 9. But we must not start from the naturall signification, but where there is necessity of the figurative, here nothing inforceth to leave the proper: but contrariwise, there is a necessity to retain it: for seeing this resurrection is the same, with the deliverance in the former verse, made indeed out of the book of life, after the manner of the resurrection, and being of one onely people of the Iewes, as was observed before, they are said well, Many to be awakened, when the men of one nation, and not of all mankind do arise: therefore our *Broughton* doth not well translate it, for the many of them that sleep in the earth, of the dust shall awaken; for the many, is as much as the multitude, or the universall of them that sleep; altogegether from the minde and purpose of the prophecie.

So dangerous a thing it is, to put in any thing of our own in doubtfull places, which are rather to be left pure and intire, then to be prejudiced by any additions. It maketh somewhat also, that the reward of the best here, is much inferiour to that which all shall have there at the last, in the resurrection, all the righteous shall shine as the sunne in the Kingdome of their father, *Matth.* 13. 43. but in this, they whose reward is greatest, shall not exceed the brightnesse of the starres.

But they, saith he, that turn many to righteousnesse, shall be as the starres for ever and ever. It is a manifest difference between that, and the heavenly Crown. Besides, which justifie, saith he, intimating a place for doctrine in this resurrection, whereby godly minds, being indued with the knowledge of Christ, do enjoy true righteousnesse

neſſe and holineſſe, when as in that laſt reſurrection, Prophecy ſhall ceaſe, and all this pollicy, wherewith the Church is now governed upon earth, 1 *Cor.* 13. 8. and laſt of all, the Angel both knoweth, and teacheth others the day of this reſurrection, as we will ſhew in the laſt verſes of this chapter: for the end of theſe wonders, whereof they inquire afterward, verſe 6. and 8. doth include this reſurrection, the laſt terme of the former prophecy, and a thing worthy of admiration: but the day of the laſt reſurrection is hid from the Angels themſelves, yea, from Chriſt himſelf, as the Son of man, much more from *Daniel*, or any other of the Prophets, *Mar.* 13. 32. Theſe things therefore make againſt the proper expounding of the words. *Calvin* objecteth one thing againſt the figurative, which is the reſtoring of the Church; neither will that ſtand, ſaith he; which is ſaid, ſome ſhall riſe to life, others to ſhame and contempt; if this did only agree to the Church of God, ſurely none ſhould ariſe to ſhame and contempt. But it may be anſwered, That the Church is a field, mingled, at leaſt, with tares among good corne, a net not altogether without bad fiſh, a houſe not without ſome veſſels to diſhonour: wherefore it is needfull to preferre ſome particular reſtoring of the Church, before that generall expoſition of the generall reſurrection. Neither is the certainty of the bodies reſurrection, any whit at all weakened thereby. This doctrine is confirmed by other Scriptures above all exceptions: and this very place, whoſe proper ſenſe and meaning we have cleered, doth make ſomewhat alſo, for confirming thereof. The ſpirit of God would not ſo often, and diligently, uſe this allegoricall reſemblance, if it did not thereby declare the thing ſhould moſt aſſuredly come to paſſe in his time. Otherwiſe, it were an eaſie matter to avoid all the promiſes confirmed by this type, as no whit more certain, then the reſurrection, whereof there is little or no hope at all.

But the holy Prophets do leave no ſtartings back, whilſt they bring the matter grounded upon manifeſt promiſes, and reſted upon by aſſured faith to confirme the ſame. Faith therefore loſeth nothing, although it doth ingenuouſly acknowledge what is due to every place. What is this reſurrection then? the full reſtoring of the Jewiſh nation, and their vocation to the faith in Chriſt, for ſo is our Converſion to God often called, in the Scriptures; the time ſhall come, ſaith Chriſt, and now is, when the dead ſhall hear the voice of the Son of God, and they that heare it ſhall live, *John* 5. 25. Awake thou that ſleepeſt, ſaith the Apoſtle, *Epheſ.* 5. 14. and ariſe

from the dead, and Christ shall give thee light. But the Jewes specially shall rise by beleeving, and rising out of their troubles, of whose restoring the world hath little hope. The mighty hand of God will raise up these dead carcasses, else it were incredible that this dust should live againe: wherefore the Apostle speaketh of the Iewes, what shall the receiving be, but life from the dead, *Rom.* 11. 15. as purposely bringing light unto this, and such like places. This Resurrection then, is the same which the Apostles speakes, Chap. 20. 12,13. For this followeth the utter overthrow of *Gog* and *Magog*, that is presently added to the destruction of the *Turkes*, as we have expounded: and both *Gog* and the *Turke* do make the same enemie, as we have shewed in the Revelation at large. This is that Resurrection, whereof *Ezech.* Chap. 37. with this onely difference, that *Ezechiel* describeth the first conversion of the Jewes, by life restored to dead bones, and *Daniel* expresseth their first conversion, by the tidings out of the East, and therefore the battell of *Gog* and *Magog* doth follow the Resurrection with him. But in this, and also in the *Apocalypse*, it doth go before it. This is that revocation of the *Shulamite*, whereof in Cantic 6. 12, 13. *Returne, O Shulamite, returne, that we may look upon thee:* Or rather, that wish that followeth (for the renovation doth rather belong unto the tydings of the East, in our *Daniel*) *O that one would give thee as a brother unto me, sucking the breasts of my mother, finding thee without I would kisse thee, yet I should not be despised.* So as an admirable consent of Scripture doth shine forth every where, to confirme a matter altogether unknown to the world, and we have expected nothing lesse then that, almost these many generations. Such is the Resurrection then, the distribution of them that rise doth follow; of some, to eternall life, and of others to shame, and everlasting contempt. For as conversion to Christ, is specially called Resurrection, yet notwithstanding, the generall deliverance from enemies, which was common to the whole Nation, doth in some sort resemble it, when they shall lift up their heads, and stand upon their feet, who lately were troden under foot of all, and were almost brought to dust, with the weight of their long and tedious afflictions.

Out of whom, those whose hearts the Spirit shall endue with love and faith, shall surely awake, and come out of the graves, having now obtained the dignity of the children of God: Who shall enjoy eternall life, not onely because they shall have the fruition thereof in heaven, but also because there shall be a perpetuall felicity in-earth,

not to be ſtained with former troubles of the former ages any more, but it ſhall continue pure, and ſpotleſſe untill their departure into heaven, for now will God wipe all tears from their eyes, and there ſhall be no more death, nor ſorrow, nor crying, nor paine, for the former things are paſſed away, *Apocal.* 21. 4.

But the reſt, who being partakers of the deliverance, ſhall yet perſiſt in the wicked blindneſſe of their hearts, they ſhall riſe indeed, but to eternall deſtruction; ſeeing after this time, there is no promiſe of mercie to them, and of calling them to the faith, whereby alone we apprehend and lay hold of ſalvation: for all the Iewes will not give conſent to the ſame truth, but ſome of them will perſevere, & perſiſt in their old hardnes of heart, howſoever God ſhall give a cleer teſtimonie to his ſon, by ſubduing all their adverſaries. There is no place therefore left in the new *Ieruſalem*, for the fearfull, and unbeleevers, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyers, which is ſpecially ſpoken of the obdurate and hardened Iewes, although the men of the ſame rank, in all other nations alſo, ſhall be in the like eſtate and condition, *Revel.* 21. 8.

Verſe 3. *And they that are Wiſe ſhall ſhine as the brightneſſe of the firmament.*] The other diſtribution of them that riſe, is of Saints only, whereof ſome bee people, ſome bee the teachers: both are illuſtrated by a ſimilitude, they of the firmament, theſe of the ſtars. For I do agree with learned *Calvin*, who taketh *Hamaſchilim* intranſitively, as alſo a little after in the tenth verſe, where without doubt, knowledge is not tied unto teachers, which thence appeareth, becauſe *Hamaſchilim*, the wiſe, are there oppoſed. *Leriſhagnim*, to the wicked, for onely the Saints, and all of them are truely wiſe, but the wicked, although they excell in policy, craft, and ſubtilty in all trades and cuſtomes of living, yet notwithſtanding are empty and void of ſound and true wiſedome, and are in very deed ſaid to bee fooles, as *Solomon* doth often call them.

But now, all the people and whole company of the faithfull ſhall be pure and cleane, ſhining with beauty of intire holineſſe, like unto the firmament it ſelf, whither no cloud aſpireth, nor any earthly pollution aſcendeth, to caſt any aſperſion, or blot thereupon. The firmament is often covered all over with thick clouds, and taken out of our ſight; but here it is ſpoken of, not as it often ſeemeth to us, but as it is in its own nature.

But they that juſtifie others by teaching, admoniſhing, exhorting, reproving,

reproving, and comforting, which are parts and duties of the Teachers, and they which injoy publike office in the Church, ſhall be the ſolideſt and cleareſt part of their ſpheare and compaſſe, and ſhall become ſhining ſtars, wherewith this firmament ſhall be beautified and adorned, themſelves in the mean time injoying the chiefeſt glory. So in the firſt Chriſtian Church the Miniſters were ſtars, which one like the ſonne of man, walking between the Candleſticks, did beare in his right hand, *Apo.* 1. 10.

Theſe Teachers of the *Jewes* ſhall injoy like glory, which are precious ſtones, in the *Apoc.* 21. 19. whereof is built the wall of the new *Jeruſalem*.

It is to be obſerved here, that the Doctors and Teachers are deſcribed by that preſent duty not formerly paſt: for *matſedikim*, doth ſignifie them that do juſtice, and not that have juſtified, or turned to righteouſneſſe; by which argument, we have ſhewed before, that the laſt reſurrection is not here intended in this place, where there will be no uſe of preſent Teachers, but the former paſt-labours only ſhall be rewarded. Furthermore, we may obſerve, that here is a leſſe reward, both of people and Teachers, then that which God hath laid up for all his own, againſt the laſt day, who ſhall be like as the Sun.

If therefore the Angel do here now ſpeak of the greateſt glory of the Saints, why ſhould he ſignifie it by the reſemblance of the firmament? Beſides, What ſingular thing have the Teachers, if they attain to no more then that which is common to the Teachers here in this life? Theſe are all ſtars, as the place even now ſpoken of did teach us: but now they are alſo called Angels, whoſe likeneſſe and ſimilitude, ſeemeth to be the higheſt top of our felicity and happineſſe: Indeed, they are called Angels, but by reaſon of their Miniſtery only, and not of their preſent glory. The Spirit therefore would ſhew us by the rewards themſelves, that this is ſome other reſurrection, then that which ſhall be, of all men at the laſt.

Verſ. 14. *And thou Daniel, ſhut up the words, and ſeal the booke.*] Hitherto is the firſt part of the chapter, now he commeth to the reſt, where firſt, is a ſealing, conſiſting of a precept, and the putting in of a tacite and cloſe objection.

The precept is of ſhutting the words, and ſealing the book, even to the time of the end. But how ſhould this be; Should *Daniel* keep it to himſelf alone? wherfore then did he commit it to writing? The Angel would have him write it in the ſame words, and after the ſame manner which he had received it, to adde nothing of his owne,

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by way of expoſition to cleere the matter. *Daniel* knew well how obſcure and darke theſe things would be to the readers, and he himſelf underſtood the whole matter very well, as he witneſſed in the beginning of the viſion, and hee underſtood the thing, and had underſtanding of the viſion, Chap. 10. 1. therefore the learned, and eloquent man, could have cleered the obſcurities with ſuch words, if he might freely have done it, as none of the ſimpleſt ſort need to have been any where gravelled thereat. But the Angel doth not give this libertie, but commandeth to wrap it up in the ſame obſcuritie wherewith he ſaw it covered, at the firſt deliverie thereof from himſelf. This do I take to be the true, and proper meaning of this ſhutting and ſealing: for *Daniel* had heard theſe things of the Angel, neither had he any other way to ſhut the up, but by writing obſcurely, and not in open and plain terms. But wherefore doth he bid ſhut up the words and ſeal the book? Are the book and theſe words the ſame and all one? It oft-times commeth to paſſe, that ſome ſhort and little writing is called a book, as the book of the generation of Ieſus Chriſt, *Mat.* 1. 1. & ſuch like. But happily, here in this place, the words are this very prophecie, from the beginning of the 10. chapt. and the book, all his viſions in generall, which he is commanded to hide, in a profound ſtile, hard to be known, and to put them together in a book; after God hath laſt ſpoken to him in this kind of viſions, but the former viſions were already written before, ſo as it is better to referre, words, and book, to the ſame thing; yet ſo, as the things ſhould be kept cloſe, and not be hid for ever, but onely to the time of the end: of what end? Of a perfect end, or ſoone after to be perfected: nigh at hand, as it ſeemeth, and a little before the end, when things lately buried in obſcure darkneſſe, ſhalbe brought forth into open light. *Daniel* might have obiected, that ſo the Elect ſhould be deprived of the fruit of a moſt holy, and divine Revelation. The Angel meets with it, as if he ſhould ſay, Let not that trouble thee, for many ſhall come to and fro, and knowledge ſhall be increaſed, that is to ſay, although theſe things be hard and difficult, yet ſome will take great paines in ſearching out the truth, and by wiſe diſcourſe gather one thing of another, will levell very neer, yea, and hit the mark it ſelf, and will much increaſe knowledge; which thing indeed, we have ſeen to come to paſſe, both in the Iewes, and in our own men, who by diligent ſearch have found out many remnants of this gold, ſcattering here and there, & thereby have brought much profit, both to themſelves, and to the Church.

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But for what cauſe would *God* have theſe things ſhut up for a time?

Firſt, that the wicked, by ſeeing ſhould not ſee, and by hearing ſhould not heare, wherefore Chriſt ſpake in parables to the unbeleeving Iewes, and *Iohn* was commanded to ſeal up thoſe things which the thunders uttered, *Apoc.* 10.4.

Secondly, That ſecurity ſhould not grow upon the Saints, by the expectation of a long time, to whom the opinion of an end alwaies approaching, ſhould be profitable, whereby they may have their Lampes alwaies in a readineſſe.

Thirdly, that there might be a teſtimony of Gods truth in thoſe ancient times, when the wicked, at length, ſhall know that thoſe things were foretold many ages before, which themſelves do finde moſt true, after it is too late.

4. Laſtly, becauſe this obſcurity ſhall not take away all underſtanding of the Saints, but ſhal whet only their diligence in ſearching, to whom the Angel promiſeth a further profiting, and proceeding, ſeeing by their godly labour and diligence, God doth make over to the godly all his myſteries and ſecrets in God.

Verſ. 5. *And I Daniel looked, and behold two ſtanding.*] So is the ſeating, now followeth the firſt deſigning of the time; the preparation whereof, doth propound unto us, two other Angels, and the place where they ſtood. The number ſeemeth to be added, for the confirmation of the whole matter. In mens Courts, God hath appointed every matter ſhould be eſtabliſhed by the mouth of two or three witneſſes, *Deut.* 19. 15. After the ſame manner, the more are ſent, that the matter might be more confirmed, and humane infirmity regarded and provided for. Now might the Prophet try his right by Law with the Angel, if he had deceived, or the thing foretold him ſhould not come to paſſe. The place where they ſtood was, at the bank of the river, one, at one ſide of the bank, and the other, on the other ſide, and the river was *Hiddikel*, as wee learn by the 10. Chapter, verſ. 4. the third river of Paradiſe, *Gen.* 2. 14.

It is not certainly known, whether the Prophet were bodily preſent by this river, or the ſight thereof were afforded him after a Propheticall manner. If it be this, there is ſome great matter in it, why this alone ſhould be offered to his very view above all the reſt; but if he were bodily preſent, which I rather thinke, *Daniels* company flying away for fear, Chap. 10. 7. neither can it be without cauſe, that he maketh mention, rather of the river, then of the region, and countrey: And wee ſhall ſee aſſuredly, that of the four

viſions,

viſions, which were ſhewed to *Daniel*, three of them were at the waters. And not without good cauſe, when as viſions do foreſhew the affaires of nations, and people, to be done in ages to come, and waters do both lively reſemble the troubleſome tempeſts of worldly buſineſſes, with the variable and inconſtant condition of people, and alſo, thereunto are frequently uſed in Scripture, as in *Ezech.* 26. 19. *When I ſhall make thee a deſolate City, by bringing up the deep upon thee, and great waters ſhall cover thee.* But waters do differ, according to the diverſity of the things, thereby ſignified. In the firſt viſion, the four Winds of heaven ſtrove upon the great Sea, and four great beaſts came up from the Sea, *Chap.* 7. 2, 3. becauſe as the Sea is the collection, and gathering together of waters, ſo there was intreated of the matters of all people, which ſhould all be diſturbed with theſe four Kingdomes. The ſecond viſion was at *Ulay*, no Sea, but only a River unknown, not famous, not ſet out with any note at all of any excellency; ſo in that viſion the Empire of the whole world was not intreated of, but ſome particular nations, the *Medes*, *Perſians*, and *Grecians*, in which the Prophecie ſtoppeth his narration, as it were, in ſome creek of a great Sea, and River, drawn and derived out of the deep, *Chap.* 8. 2. The laſt viſion was at *Hiddikel*, a particular River alſo, but ſuch a one as flowed out of Paradiſe, even as the matters therein handled, do ſpecially reſpect a particular people, but holy and elect, whoſe ſpring and originall doth come out of Paradiſe, the infinite grace of a mercifull God, which runneth thence along through the ſtock of the holy Patriarches in all ages, as it were, thorough a channell.

The former viſions were alſo ſhewed for the Churches ſake only, but they declared flouriſhing nations. Firſt, the foure great Monarchies, afterward the *Medes*, *Perſians*, and *Grecians*: This alone ſheweth the full deliverance of the holy people, and therefore they were given at the ſea, and unknown waters, like to people of no account with God: but this was given at the holy River, that he might more lively ſet before our eyes, the condition of that ancient and holy people, by the election of Grace. Such a River therfore is it. Now, the Angels do not ſtand both on one ſide, but are ſeverally placed, and keep both the banks, becauſe God defends this people on every ſide by his Angels, to whom he hath given in charge, not only to be carefull of ſome of their matters, and careleſſe of the reſt, but to perfect all things which do concern the ſafety of his elect. This is a great comfort in time of ſo long a divorce, when they underſtand that their God careth for them,

and that there remaineth a ſeed of election amongſt them, though the blind world ſeeth it not, as being far hidden from mens eyes.

Verſ. 6. *And he ſaid unto the man clothed in linnen.*] The conference of the Angels followeth; and firſt, a queſtion before, which we have both the perſons propounding it, and to whom. The propounder of it, was one of the Angels, which ſtood at the banks. Both do not inquire by words, although the deſire of knowledge of it was common to them both. It was ſufficient for the one to receive the anſwer, neither was it materiall which of them demanded it; Therefore whileſt one ſpeaketh, the other expecteth in ſilence, modeſtly obſerving order, the author whereof, the holy ſpirits have alwayes before their eyes.

The Angel whom he inquireth of, was clothed in linnen, to wit, garments, for *Badim*, are Prieſtly garments made of fine linnen, peculiar only to the Prieſt; whence happily they have their name, for *Bad*, is a ſole and ſingular thing that doth agree but to one, and therefore the Prieſts are noted by theſe garments, as *Doeg* is ſaid to have ſlain fourſcore and five perſons wearing a linnen Ephod, 1 *Sam.* 22. 18. *David* went before the Ark in ſuch an Ephod, 1 *Chron.* 15. 27. but it was extraordinary, and he that was a perpetuall type of Chriſt our King, might for a time, joyne, or uſe a Prieſtly habit, moved thereto, no doubt, by divine inſpiration. But as theſe garments did belong only to the Prieſts, ſo were they proper only to the holy place; for when he was to go from the Altar, although in his ſacred function they were to be put off, and others put on, *Lev.* 6. 11. yet the *Levites* ſeem to have uſed them, in carrying the Ark from the houſe of *Obed Edom*, to the City of *David*, 1 *Chron.* 15. 27. yet it may be theſe garments were not the *Badim* of the Prieſts, nor that *Ephod* of *David*, but ſome ſpeciall ornament, for joy and ſolemnity of the time, which *David* wore in common with the *Levites*, whoſe duty it was to carry the Ark, as if he had longed, and leaped for joy, to be counted in the number of the ſacred and holy Miniſters.

The other word *Buts*, there uſed, doth ſeem to ſignifie this difference, ſo as *Bad* in the end of the *verſe*, may by a common name ſhew the like garment, both of the Kings, and of the Levites, neither the one, nor the other, uſing that which belonged only to the Prieſts, and the holy place.

For to adde one thing more, becauſe wee have entred upon this matter of garments; theſe were ſo proper, and peculiar to the holy place, that they were to be uſed, if the Prieſts were there converſant

though

though upon other occaſion,then for Religion, whereunto tendeth that of *Joſephus*, That when *Herod* reedified the Temple, and could not himſelfe, for Religion ſake, enter into the inward parts, he procured the framing thereof by the Prieſts, a thouſand of them at his coſt were clothed with Prieſtly robes, and were not unskilfull, ſome in maſonry, ſome in carpentry, *Lib. Antiq.* 15. 14.

Theſe garments do therfore ſeem to prove him to be Chriſt, who is the only Prieſt, worthy to be conſulted with, in all doubtfull matters, whoſe lips preſerve knowledge, and at whoſe mouth the law is to be inquired. He is alwayes in the Temple, in the midſt of his own, and therefore is always clothed with holy garments: which yet will more appeare, if we conſider him ſtanding upon the waters of the River.

The other two Angels, each of them kept his banke, looking to their tasks enjoyned, but the care of all lay upon this, and therefore as the Spirit moved upon the firſt waters, ſuſtaining them in that confuſion, by his mighty power, *Gen.* 1. 2. ſo Chriſt watched over the affaires of his Church, which would quickly come to utter ruine, if they were not ſupported by his power.

But it is to be obſerved, if this be Chriſt, *Michael* is not, for hee doth plainly diſtinguiſh between himſelf and *Michael*, in the end of the tenth *Chapter*; and there is none that holdeth with me, ſaith he, in theſe things, but *Michael* your Prince.

Such are therefore the perſons conferring: the Queſtion it ſelf, How long ſhal it be to the end of theſe wonders? that is to ſay, when ſhall the end of theſe wonders be? The Angels do deſire to behold and pry into the ſecret myſterie of redemption, unto which earneſt ſtudy they might privily give themſelves, and enquire theſe things apart, in their example were nothing pertinent, to kindle and inflame our induſtry.

Who therefore, can without great blame, be negligent in inquiring after theſe things, whereof he ſeeth the Angels ſo greedy, though excelling in multiplicity of knowledge of things. Neither is this their ignorance feigned: for to what end ſhould the anſwerer ſo earneſtly ſwear, in a matter of no doubt; for their ſakes, eſpecially, did he ſpeak ſo earneſtly by aſſeveration, knowing that *Daniel* could not underſtand his anſwer. And we know, that the Angels though they be of an excellent underſtanding of al things [illegible], yet are ignorant of many things, till they be further informed. [illegible] are not only ignorant of the laſt day, but alſo, of that manifold wiſdome of God, in the myſtery of the Goſpel, which is now [illegible] by the Church, unto

principalities, and powers, in heavenly places, *Epheſ.* 3. 10. They deſire to have theſe things ſhewed unto them, whereby they might the more magnifie the great, and high Creator, for his infinite Wiſdome.

Verſ. 7. *And I heard the man clothed in linnen.*] The anſwer is confirmed by an oath, the form whereof is expreſt, by geſture and words. The geſture is the lifting up of both hands to heaven; That is to ſay, towards heaven. It was an ancient cuſtome in ſwearing, to lift the right hand to heaven, as if they would call him to be preſent for a witneſſe, whoſe Glory and Majeſty doth ſhine, eſpecially in the heavens: but he here clothed in linnen, by lifting up both his hands, doth ſeriouſly ſhew ſome excellent matter, and doth more pierce, and and affect the minde, with a ſenſe of the higheſt Majeſty.

As often as the name of God is to be uſed, the minde is to be raiſed up, to as great a reverence as may poſſibly be, and how much more of us miſerable men, very duſt and earth, when as the mighty, and holy Angels do ſo prepare, and diſpoſe themſelves, at the very mention of him. O you moſt filthy beaſts, which do in mockry pollute his holy name in your common talke. The ſolemne words are by him that liveth for ever. In all invocation, when the minde is not capable of the divine exceeding greatneſſe, an attention is ſpecially to be faſtned on that part, as I may ſay, which is moſt powerfull to kindle, and ſtir up our preſent faith; Whereas now therefore the times are ſpoken of, he moſt fitly bringeth in God living for ever, who can beſt of all bear witneſſe of the appointed periods of all things, whoſe alone is eternity it ſelfe.

But now, let us come to the matter it ſelf; which ſets down the time two wayes, both by a certain diſtribution, and by a full diſperſion of the holy people. The diſtribution is more generall, and indefinite, which may as well agree to any age; for what age is there, wherein we may not finde a *time, times* and *a half*? But the other member, and when he ſhal have accompliſhed to ſcatter the power of the holy people. All theſe things ſhall be accompliſhed; doth revoke that generality, unto certain bounds, neither doth it permit a wandring into all ages; but makes it proper to one certain: as if he ſhould ſay, All theſe things ſhall have an end, not at every *time, times*, and *half a time*, but at one certain time, when he ſhall make an end of ſcattering the holy people: which plain and perſpicuous ſentence, makes me think that thoſe things can no wayes agree to *Antiochus*.

For although wee grant the time of his afflicting the Church, to fall

fall fitly into this distribution, whereof notwithstanding, we shall see by and by: Had this people also an end of their calamities with *Antiochus*? Did that blessed resurrection, and happy, happen to the Jewes at his death? What scattering from the first beginning of the Nation, is comparable to this, wherof they have had now such miserable experience, these many ages, since their crucifying of Christ? It was not more grievous to be afflicted in their own countrey, then to be scattered through the whole world: to want their countrey, goods, estates and liberties, and to hold their lives at other mens pleasures, whersoever they live: besides, the distribution fitteth not.

* The most learned *Tremelius* doth so render it. After an appointed time, appointed times, and part of time. The words are thus properly: At, or for an appointed time, appointed times and a half. For I think *chesi*, is no where used but for a half, or equall part of another. But before, where the same matter is handled, it is *Ipheleg auiddan*, and the division of time, Chap. 7.25. I confesse it, but because the word *pheleg* was doubtfull, this Prophecy being more plain, as the latter alwaies useth to be, doth by name expresse what part he meant, and speaketh of before, sure halfe; Can we then after this fashion divide the time wherein *Antiochus* afflicted the Iewes? Our writers do refer these things unto that time, wherein the daily sacrifice was taken away by *Antiochus*, and the abominable sacrifices of the wicked Gentiles were substituted, and put in lieu thereof. But his time is far from the account: For this abomination lasted but three yeeres and ten dayes, at the most: The 15. day of the moneth *Chislev*, in the 145. yeer, this impiety began, 1 *Mac.* 1. 57. and in the yeer 148. the 25. day of the same moneth, the abomination was put away, and the temple cleansed, 1 *Mac.* 4.52. therefore if one yeer be a *time*, two yeers, *times*, ten dayes are distant from the half, 172. dayes.

But *Iosephus* doth expresly confirme the assiduity, and continuance of the daily worship, to have been inhabited for three yeeres, and six moneths, *In bello Iudaico, lib.* 1. 11. But the *Maccabean* countrey, that day the Heathen had defiled it, in the same day was it made new again, 1 *Mac.* 4.5. where are then the six moneths of *Iosephus*, if it were restored the same day that it was defiled? Thereunto agreeth the second book of *Mac.* 10. 5. That day the temple was polluted by strangers, on the very same day it was cleansed again. Yea *Iosephus* himself, a more faithfull witnesse elsewhere, contradicted himself.

And

And they offered whole burnt offerings, ſaith he, upon the new altar, and that fell out upon the ſame day, wherein their holy things had been prophaned, three yeers before, *Antiq. lib.* 12. 11. See how exquiſitely he ſpeaketh, ſhewing it alſo to be the ſame day on the yeer, not of the week.

Therefore the true time of this abomination, was preciſely three yeers onely, we made mention lately of ten dayes more, but by them was ſignified the beginning of that wicked enterpriſe revealed; What then came into *Joſephus* minde, to make an addition of ſix moneths more? Surely, as it ſeemeth from the miſ-underſtanding of this Prophecie, which he thought to be refered to *Antiochus*, he would have fitted the time againſt all truth of Hiſtorie.

But you will ſay, though theſe things do not fitly agree to that three yeeres, yet they agree well enough to the terme of two thouſand three hundred daies, which time of raging was appointed before to *Antiochus*, by the Angel, Chap. 8. 14. for if wee allow for a *time* 657 dayes, for *times* 1314. for *half a time*, 328. the ſum will be made up wanting but one day. Truely, this conjecture cometh neerer to the truth, then the former; and ſheweth, what a neer conjunction there is between theſe two enemies, who have the like time of raging allowed unto, yet it wandreth much from the meaning of this Prophecie: for this diſtribution is the very ſame, with that of Ch. 7. 25. and belongeth unto it. But that little horn of the 7. Ch. which is the ſame with this time, is not the ſame with the little horn of the 8. Chapter, which is certainly *Antiochus Epiphanes*, and therefore we ſhall not do well to confound the times, and to give that to one, which is proper to another. Not to ſpeak of the viſion of the 7. Ch. which was at the Sea, but that of the 8. at the river of *Ulai*, & thoſe in the 7*th*. were written in the common tongue of the heatheniſh Kingdome, that the common Prophecy might come abroad unto all.

Theſe in the 8. Chapter, in the proper and mother tongue of the holy people; by both which the Prophet would inſinuate, that firſt prophecy to be more generall, this more particular, and thoſe which follow thence to the end of the book.

To let theſe things paſſe, I ſay: It is moſt certain, that the little horn of the 8. Chapter is of the third great Monarchie, whereof Ch. 7. 17. for it is of the Goate, which is called a Leopard, chap. 7. 6. with his four wings and four Heads, therefore he maketh one Kingdome with the Goat & Leopard. For the horns muſt not be pulled off from the heads, and another manner of Kingdom appointed, of thoſe, and

of

of theſe; wherefore all theſe do belong unto the third Empire and Monarchy, which is of the *Macedonians*. But the little horn of the 7. *chap.* is of the fourth great Monarchy, except we will labour to make them but three only, which the Angel ſaith are four, chap. 7. 17. contrary to the ancient hiſtories, which do acknowledge no ſuch diverſity in the horns, from the beaſt it ſelf, whoſe the horns are, nor obſerve any ſuch thing in *Antiochus*: wherefore a new Kingdome ſhould begin from him. He reckoneth the yeers of his kingdome from *Alexander*, 1 *Mac.* 1. 11. and ſo conſtantly thorow that whole narration. Surely, if a new government was to begin from thence the Spirit had directed his pen to bring the account from his firſt beginning, after the manner of other Kingdoms. Furthermore, the little horn of the eighth *chap* doth come out of one of the four horns of the Goate, but the little horn of the 7. chapter came up among the other ten horns.

Beſides, this horne reigneth till the horns be caſt down, and the ancient of dates did ſit, chap. 7. 9. that is to ſay, till all the Kingdoms of the world be overthrown, and all principality come to Chriſt, as it will ſoone come to paſſe, after this blaſphemous horn be cut off.

But preſently after, *Antiochus* had not the kingdom, at leaſt, that moſt ample one of full glory, whom all nations ſhould ſerve, as it is there, in verſe 14. It were tedious to gather all thoſe things which ſhew a difference. Theſe few may be ſufficient, to the underſtanding and lovers of the truth.

Seeing therefore theſe things cannot agree unto *Antiochus*, we muſt ſeek out ſome other Kingdom, which we ſhall find to be no other then the *Turkiſh*, whither the prophecy hath brought us already, as we have ſhewed. This is that little horn among the ten, coming out of the fourth great Kingdom, to wit, the *Romane*, moſt famous in the *Apocalypſe* with the ten horns, chap. 12. 3, &c. with whoſe iron teeth and nailes of braſſe, all the reſt were devoured and broken in pieces. The time of this little horn was limited before, chap. 7. 25. and is here repeated again, as the *but* and *bound* of that matter, which the Angels demanded. For the man clothed in linnen anſwereth, Then ſhall be the end of theſe wonders, when the blaſphemous Kingdome of the Turkes ſhall come to an end, then God ſhould make an end of ſcattering the holy people, and of powring out his wrath any further upon them.

But what ſhould be the time of this tyranny, is more plainly underſtood by the revelation, where is given him an hour, and a day, and

and a moneth, and a yeer, chap. 9. 15. which ſum cometh to 395. yeers, every day being taken for a yeer, as we have there ſhewed By which entire number granted, we may now underſtand the reaſon of the diviſion, for a *time* is one hundred yeers, *times* 200. yeers, *half a time* 50. which whole ſpace, if we number from the beginning of the Turkiſh power, *anno* 1300. it will end at length at the yeer 1650. but 45. remain ſtill; you wil ſay, The reaſon is, becauſe the *Apoc.* ſetteth down the laſt time of the Turkiſh name, but the Angel here doth ſet down the beginning of his ruine and alteration, which deſtruction we ſhall preſently ſee to be ſet down in his expreſſe numbers, at verſ. 11. and 12. following: as we have formerly heard.

Firſt, the tydings out of the Eaſt ſhall trouble him, then ſome yeers after, his utter ruine ſhall follow, in the land of *Tſebi*. Chap. 11. 44. 45. But the diſtribution uſed in this place, reacheth to the tidings, and no further.

Therefore, ſo is the end of the wonders, when all theſe things ſhall be fulfilled, that is to ſay, when the reſurrection ſhall be, the glory of the Saints ſhall ſhine, the glory of the teachers ſhall be chiefeſt, and all other things brought to perfection, whereby Chriſts Kingdom ſhall have the preheminence over all; Which things, if any man judge to be meant of the internall Kingdom already obtained, he deſtroyeth the prophecie, which is ſpecially converſant in foretelling things which ſhall be accompliſhed, being proper to certain places and times, and not alike common to all alike: whereof what obſervation, or prediction, or admiration can there be, as is of theſe things which in the former verſe are called wonders?

It is to be obſerved, that the ſame diſtribution here in this place uſed, in *Apoc.* 12. 14. are not of the ſame continuance, for that of the *Apocalypſe* is of 42. moneths, this of *Daniel* is onely of 13. and certain dayes.

Verſ. 8. *And I heard, but underſtood not*] Hitherto the conference of the Angels, and the inſtruction belonging unto them. Now he cometh to *Daniel*. The occaſion is his ignorance, and a queſtion the holy man heard, but he underſtood not. A young beginner is not capable of that, which the Schollers of the upper form do eaſily and quickly conceive.

A notable proof of difference, betwixt the heavenly and earthly Schoole. An obſcure declaration ſufficeth them, which our dulneſſe no more perceiveth, then the blind man doth the ſun beames, although it be of the moſt acute, and wittieſt: for who is more acute

then

then *Daniel*? But how, is *Daniel* now ignorant of that which he underſtood before? Had he forgotten it? It was the ſame diviſion, of the ſame Kingdom, in *chap.* 7. and a certain Angel, being asked of the whole matter, made known unto him the interpretation of the the words, *chap.* 7. 16. There the continuance of the tyranny onely was ſignified, by that diſtribution, which was ſufficient to underſtand that viſion.

But now, another thing is demanded, when the end ſhould be. Now continuance of a certain part of any thing, unleſſe we know where the count is to begin, doth leave the minde in doubt, floting, or wavering, with a confuſed notion onely.

This is therefore that which he deſired to know, with the expectation whereof, he might comfort the tediouſneſſe of his preſent griefe. But happily, he is not without all blame, in that he ſo curiouſly enquireth into the times.

Indeed, Chriſt gave his Diſciples a check, for asking ſuch things: *It is not for you*, ſaith he, *to know the times, and ſeaſons, which the Father hath put in his own power*, Acts 1. 7. and how was it, that *Daniel* thought not thus? Surely, if it concerned me to know theſe things, the Angel would have ſpoken plainly, and have fitted his ſpeech to my capacity, but it ſeemeth, he would have me reſt in the certain expectation of things to come to paſſe one day; whereupon, he did uſe ſuch a ſolemn oath, and would have me to ſearch no further, when they ſhall be accompliſhed.

Surely, the Angel, by not granting his requeſt, doth ſeem ſecretly to reprove it: yet not ſo, but ſome ſhould at length underſtand thoſe things, elſe he would not have added ſuch expreſſe bounds of the matter: and that ſaying of Chriſt, is not ſimply and abſolutely to be underſtood, but in part, and in ſome ſenſe. For *Paul* doth define certain times, and all things are moſt accurately delivered to to *John* in the *Revelation*. Therefore, he would not have his Apoſtles too carefull of the times, which did ſo little concern their callings, but above all things, to be diligent in preaching of the Goſpel, wherein conſiſteth the very life of ſalvation.

Verſe 9. *And he ſaid, Go thy way Daniel, for thy words are cloſed up.*] The Angel anſwereth, and ſuit by refuſing to impart that which he demanded; *Go thy way*, ſaith he, and be contented with thoſe many ſecrets, which have been already revealed unto thee: there is a certain meaſure of knowledge for every one, beyond which we may not paſſe. Every man ought to contain himſelf within his bounds,

whatsoever notable, and remarkable thing is to fall out untill the *Messiah* be manifested in the flesh. Thou hast undoubted knowledge, abundantly, cleerly, and exactly: that which from that time shall after come to passe, although thou see the continuall course thereof unto the latter end, marked out, yet, the very moments of time thou must not know, for these words are closed, and sealed up, till the time of the end. Thou must not onely seal unto others, the things delivered before, in obscure terms, as thou conceivest of me, but also, the reason of the times, for things to be done after the coming of Christ, is shut up from thy self: the understanding of them is not to bee found out, before the appointed time is come, and the end draw neer, wherein all things shall be perfected and fulfilled.

This is the sum of the Angels answer, and we see, how men in vain, in all ages, have troubled themselves in the calculation, and account of these things. These dark questions have framed the Labyrinth with intricate windings.

How unapt are we of our selves, to foresee things to come, when we fail so foully here & there, though the light of most certain truth be held out unto us, we are not therefore to stick in mens great names: This knowledge, and search, is not from humane capacity, but from divine revelation, if not extraordinary, yet the minde must be enlightned from above, and specially, at that time when as the consummation and end shall be at hand, and before the doors.

Vers. 10. *Many shall be purified, and made white and tried.*] A generall consolation. *Daniel* might have feared, least that the saints being destitute of so cleer a light, might dash upon so many grievous offences, and at length, fall into many gulfes of destruction. The Angel meets with it, and biddeth him not to be anxious and pensive in that respect. They should sustaine no losse at all, by the obscuritie of those things: for both the holinesse of profession shall be manifest and certain, and the wise shall get understanding.

Both these members are expressely laid down, and illustrated also, by a putting to of the contraries. The ungodlinesse of the wicked, which shall do wickedly, is opposed to the constancie of profession, and ignorance of the ungodly, to the understanding of the wise. As for constancie, it is more profitable to the godly, to live alwayes in expectation of their Lords coming, approching, then to understand the delay thereof for a long season, considering the great infirmities of all; yea, the wise virgins also sleep whilst the bridegroome tarrieth. And when the servant begins to think with himselfe, that his Lord will

will delay his coming, he will fall a ſmiting his fellow ſervants & maidens, and will eat, and drink, and be drunken. Therefore this obſcurity doth bring this commodity with it, to drive away ſecurity, and to make the mind alwaies vigilant & attentive, for it yeeldeth a certain preſent hope; which will not ſuffer them to be filthy or vile, but doth ſpur them on, to go couragiouſly forward, without intermiſſion.

Hence it commeth to paſſe, that no dangers do terrifie the Saints, but they get, and gain ſingular profit by them, according to the manner and greatneſſe of every triall, for they are diſtinguiſhed into a threefold degree, for they are either certain light ones, or more grievous, or very great.

The firſt ſort ſhall make the Saints pure, and clean, as we do purifie things, which have not gotten much filth, either by a ſleight wiping, or rubbing, or ſpunging of them: Or if a garment have drunk in deeper any filth, or ſpot, that it cannot be cleanſed without greater pains, the triall ſhall be nothing elſe, but a certain whiting, indeed, a more troubleſome and ſharp triall, according to the quality of the filth, more deeply ſoakt in, which yet notwithſtanding, ſhall not exceed the bounds of purifying.

But if it be needfull to break veſſels, which are unclean, and very filthy, and to caſt them into the fire, they ſhall be caſt into the furnace, for no other end, but to be melted, and to be made a freſh, new and holy veſſels. Surely, a very great comfort to the godly, whether they be purified, or wiped lightly over, with lighter afflictions, or be whited with ſome ſharper trials, as under the fullers feet, or laſt of all, with the greateſt they be melted in the furnace of the hotteſt fire.

But it muſt be obſerved, although certain words be here repeated, which were uſed formerly, *chap.* 11.35. yet it will not therefore follow, to be the ſame perſecution. Theſe are common effects of every affliction, there are alſo the Paſtors, by name, expreſſed, but this no leſſe concerneth the common people.

But the Wicked ſhall do wickedly.] This is the oppoſite member of the firſt part; as obſcurity ſhall drive away ſecurity from the good, ſo it ſhall increaſe in the wicked: For when they ſhall ſee no feare before their eyes, they will think there is no danger at all: therefore they will looſe the reines to their luſts, give themſelves to pleaſure, and take their eaſe, after a mocking faſhion, demanding, where is the promiſe of his coming? For ſince the Fathers fell aſleep, all things continue as they were, from the beginning of the creation, 2 *Peter* 3. 4. But let no man be moved with their example, ſeeing the Spirit hath foretold the ſame ſo long before.

The ſecond member is, of underſtanding, whereof all the wicked ſhall be void, for they obſerve no events, and thoſe which they ſee with their eyes, they attribute to nothing leſſe, then to divine providence; the God of this world doth ſo blind their eyes, and deprive them of all light of underſtanding, that they ſee not their own deſtruction, before they have plunged themſelves therein into, without all hope of eſcape.

But the elect do otherwiſe, which amidſt the great darkneſſe of worldly things, do alwayes ſee ſome twilight, by the guidance whereof they may walk in ſafety: for they do alwayes draw from the divine oracles, that which may ſerve for their comfort and inſtruction, howſoever to the world they be inextricable, or ſuch as cannot be diſſolved.

This therefore doth the Angel affirme, that ſome ſparks do alwayes ſhine in the wiſe, in the midſt of this darkneſſe, as much as may ſuffice for their ſeverall times, and ages: to ſuch wiſe men I ſay, which do wholly depend upon the will of God, which do not ſuffer the works of God to paſſe away by them without profit, which call to remembrance the things paſt, compare and lay together things preſent, uſe great diligence in ſearching of the Scriptures; To theſe wiſe, which have, ſhall more be given, knowledge ſhall be increaſed, faith ſhall be confirmed, neither ſhall obſcurity hinder them anything, from obtaining that which is needfull, or profitable. It is to be obſerved, that the word *Maſchilim*, when it is oppoſed to the wicked, is not taken for the teachers alone, but for any of the common ſort of beleevers.

Verſ. 11. *And from the time that the dayly ſacrifice ſhall be taken away.*] Hitherto was comfort from the freedome of danger, now there is help of underſtanding afforded, though not unto *Daniel* himſelf, who had anſwer before to be gone, and that the thing was cloſed up, and ſealed, yet ſo as notwithſtanding he ſhould declare and leave it to poſterity; whereby, before the end of dayes, they being better informed by the event of things, might have ſure witneſſe of the admirable truth and wiſdom of God.

Let us drive into this deep and bottomleſſe pit, ſupported by divine aſſiſtance, if happily he will grant us to bring forth to light, that which had hitherto laine hid in the bottom of deep darkneſſe.

There is the more hope of a happy endeavour, and attempt herein, by reaſon of the end now approaching, whereunto the underſtanding of theſe things is promiſed.

Verily,

Verily, I do unwillingly encounter with other mens learned judgements, and I would refrain the very naming of them, but that, as I am perswaded, necessity doth otherwise inforce.

But I hope that good and reasonable men, and lovers of the truth, will not take it amisse, to have those things removed out of the way, which do hinder the right understanding of things, when as themselves also have taken all praise worthy labours, to finde out the truth, and have freely taken away all whatsoever they knew did hinder the same.

There is a two-fold time here laid down, certain, and limited, but neither of them do at all belong to *Antiochus*: For in that the first whereof, in this *verse*, of 1290. dayes is referred to that time wherein *Antiochus Eupator*, the sonne of *Epiphanes*, did by his Letters patents, or Charter, permit and confirm to the *Jewes*, the worship restored by *Judas Maccabeus*, from the time of the desolation, made by his Father *Antiochus*; The calculation or accompt doth not agree: For the true time of the desolation, as we have shewed before in *verse* 7. was just three whole yeers to a nail, or ten dayes more at the uttermost.

To the decree, made by *Antiochus* the sonne, the fifteenth day of the moneth *Xanticus*, 2 *Macc.* 11. 33. (which moneth answereth to *Nisan* of the Hebrews, as *Josephus* in his *Antiq. lib.* 3. *cap.* 10.) there are added other 108. dayes more: for so many fall out between the 25. of *Chisleu*, and the 15. of *Xanticus*. The summe of all these, is only 1213. dayes, which want of the number set down by the Angel, 77. dayes.

But if any will believe *Josephus* his Table, whereof we have spoken in the seventh *verse*, who doth adde of his own six moneths, to the time of the desolation; which whole space of three yeeres and six moneths doth afford 1272. dayes, yet, notwithstanding eighteen dayes are wanting to this summe. But if we joyn 108. dayes to these three yeers and six moneths, the space to the decree of *Antiochus* the Sonne, then there will be 90. dayes over, and too many: so will this space and time no way agree with it self; not to repeat other matters, whereby we have before evinced sufficiently, that the Angel hath nothing to do with *Antiochus* from the 36. *verse* of the former *Chap.*

Calvin, of happy memory, did well see, that this could not be understood of the prophaning of the Temple, which was done by *Antiochus*, therefore doth apply it unto the *Romans*, but will have the number of the dayes to be taken Allegorically, as if the Angel had said,

ſaid, to this effect, although the time of affliction may ſeeme very long, even to 1290. dayes, yet we muſt not deſpair, nor be out of heart, of ſuch a great number, but alwayes to call to minde, although affliction remain a *time*, and *times*, yet there will follow afterward, but *half a time*. But for that, the Angel would have uſed ſome uſuall and ordinary number, it falleth out oftentimes, that ſeven, or ten, or an hundred, or a thouſand, or ſome ſuch round, and common number, is put for an indefinite; but no man will uſe unaccuſtomed particulars in common ſpeech, except he intended ſome juſt and certain ſum.

Beſides that, what myſterie hath ſuch ſentence in it? What needeth that to be ſealed or ſhut from *Daniel*, or any other, which is the common Doctrine of all times? It is well known to all the Saints, that the very longeſt affliction ſhall come to an end at length: neither could *Daniel* be ignorant thereof, if the former diſtribution had meant any ſuch thing; wherefore wee muſt not reſt in any common doctrine, but we muſt finde out ſomething proper and peculiar to times, and places, without which it is no Prophecie.

There are many other interpretations, but not of any moment, and authority, as to hinder the truth at all, and therefore I will let them paſſe.

Now then to diſcover, and declare the matter, according to the meaſure of grace given unto us, in theſe words, the Angel teacheth two things: Firſt, the very decree and ſet time, from whence we are to begin to number and account; afterwards the continuance thereof. That is ſet out by a double note or marke; One is of taking away of daily ſacrifice, the other is of ſetting up of the abominable deſolation.

There is mention made in *Daniel* divers times, of taking away of the daily ſacrifice, *Chap.* 8. 11. and 9. 27. and 11. 31. Now it is out of all controverſie, that all theſe places do belong unto two times only, and to two men, by whom it ſhould be taken away: *Antiochus* and *Chriſt*, whether of theſe doth the Angel ſpeake of? wee have ſhewed before, both by the number of the dayes, and by other arguments alſo, that it cannot be referred to *Antiochus*.

Chriſt therefore is to be underſtood, who by his death hath aboliſhed the ceremoniall Law of ſacrificing; which is alſo made plain by the manner of ſpeaking, where *Antiochus* is ſpoken of, there is alwayes added ſome ſignification of wickedneſſe, of putting down the truth, of ſuppreſſing and contempt of holineſſe, or of ſome ſuch like, for becauſe he by violating the daily ſacrifice, did aboliſh and take

take away the Law ; but when *Christ* is ſpoken of, it is only ſaid abſolutely, He ſhall make the ſacrifice to ceaſe, or take away, as in this place, becauſe he did aboliſh it, not by violating and breaking it, but by fulfilling it. Muſt we then begin to number from his death? not ſo, but the other part of the ſet time is to be added, And to ſet up the abominable deſolation.

It is hard, and hidden indeed, what time theſe words do mean: yet wee muſt labour to fiſh and finde it out, by comparing it with other places.

It would be tedious to repeat all other mens judgements. I will content my ſelf, with the bringing forth mine own, which I leave and commend to the godly and learned, as alſo, all things elſe of mine, to be weighed and examined. *Shickutz*, doth ſignifie Abomination, and execration, or curſing; but it is attributed to divers things, according to the differing reſpect, and ſtate of the time: which *Homonymie*, that is, when divers things are ſignified by one and the ſame word, hath, peradventure, deceived ſome.

Before Chriſt, it was a very abominable and accurſed thing, to take away the legall ceremonies which God himſelf did inſtitute, and deliver to the Fathers, to be religiouſly obſerved; whence *Antiochus* is ſaid to ſet up the deſolating abomination, *Chap.* 11.31. After Chriſt, who brought an end to the legall worſhip, by fulfilling the truth of all ſhadows in himſelf.

It was no leſſe odious and hatefull, to obtrude and thruſt upon God an old worſhip, antiquated and aboliſhed. Whereunto *Esay* ſeemeth to have reference, ſpeaking in the name of the Lord, *He that killeth a bullock, is as if he had ſlain a man, hee that ſacrificeth a ſheep, as if hee cut off a dogs neck, hee that offereth an oblation, as if hee offered ſwines blood, he that burneth incenſe, as if hee bleſt an Idoll; yea, they have choſen their own wayes, and their ſoule delighteth in their abominations*, Chap. 66. 3,4. God indeed, doth worthily deteſt heathenish ſuperſtition; but for men brought up in underſtanding of divine things, to hate and perſecute the truth, and to diſſemble and feigne holineſſe and piety, with an adulterate and counterfeit worſhip, as the *Jewiſh* nation doth ſince they rejected Chriſt, is a moſt loathſome abomination before God. May not that alſo be the meaning of that before, in *Chap.* 9.27. Where after the ſacrifice abrogated by Chriſt, there followeth deſolation upon the wing of abominations? Let us ſee briefly, if you pleaſe, as alſo to bring ſome light and evidence, happily, to a place very difficult and intricate: The words are thus:

And

And he ſhall confirme the covenant with many for one week, and in the midſt of the week, he ſhall cauſe the ſacrifice and oblation to ceaſe, and upon the wing of abominations that maketh deſolate, and untill the conſummation, and that determined, he ſhall poure upon the deſolate, *Chap. 9. 27.*

Having ſhewed in the beginning of the former *verſe*, the *Jews* horrible wickedneſſe, in putting the *Meſſiah* to death; hee declareth afterward, what puniſhments thoſe that are guilty of ſo great wickedneſſe ſhould undergo.

Theſe, ſaith he, are two; The firſt is the deſtruction of the City, and Sanctuary, which he deſcribeth in the reſt of the *verſe*, and hee doth free them from a doubt in the beginning of the next *verſe*. For it might be demanded, what ſhould become of Gods worſhip, the ſacred and holy places being demoliſhed and caſt down. The Angel doth prevent it, and ſheweth, both that Chriſt himſelf, whileſt he lived, ſhould make a new Covenant; and confirm it unto many, and alſo, by his death, ſhould at length put an end unto all legall ceremonies, that there ſhould be no need after that, either of the City *Jeruſalem*, or of the Temple to worſhip God.

The ſecond puniſhment is, of the people, which he diſtinguiſheth by a double condition: Firſt, of the Nation, in ſome ſort, as yet ſtanding and intire; then ſecondly, broken altogether, and troden under foot. The two words, *Meſhomin* and *Shomem*, deſolating, and deſolated, or making, and made deſolate, do ſignifie this difference to us, for that is active of ſome force, yet to their own deſtruction, but this is paſſive, and of no ſtrength, borne only to ſuffer violence of ſtrangers.

But thou wilt ſay, There is no word, or mention of any puniſhment appointed for either. True indeed, for the Angel thought it better, to leave it to be thought of, then to expreſſe it. For when he had recorded before, the death of the Meſſias, What puniſhment could have been ſpoken of, worthy of ſuch a ſin, and villanie? Wherefore, as unable to ſet out the greatneſſe thereof, hee rather ſignifieth the grievouſneſſe and heynouſneſſe of it, by an ecclypſis, or defect of ſpeech, then by an open and plain term.

But as concerning the affaires of the nation yet ſtanding for a time, as intire, the fearfull revenging hand of God, ſet upon the wing of abominations, that maketh deſolate. Which then, and what manner of wing is this? *Wing* is a military word ſignifying ſome troop or band of ſouldiers, ſuch as was the wing of the *Jewiſh* rebels when

they took up arms againſt the *Romans*: for the Angel doth point at this very time, when he ſaith, not ſimply, that God will revenge and puniſh the abomination of the *Iewes*, then being common to all that time, ſince they had rejected Chriſt, and obſtinately retained their aboliſhed ceremonies; but on the *wing* hee ſaith, when rebellion ſhall be added unto abomination, and the people ſhall be muſtered and ranked into *wings*, *bands*, and *troops*: as *Joſephus de bello Iudaico*, *lib.* 4. 5. reporteth it was done, when the zealous (for ſo the conſpirators called themſelves,) whoſe Captains were *Eleazar* and *John*, having gathered together a company of deſperate men, did betake themſelves into the Temple, which they made the tower and refuge, both of the civill inteſtine, as alſo of the forraine war.

Theſe troops of thieves and robbers, although all the people conſpiring together, were of the ſame rank, was certainly this *wing* of abominations, wholly compact of moſt deſperate, cruell, and wicked men, of whom the very *Edomites* were aſhamed, who being called for their aid, after they ſaw the barbarouſneſſe of their fellowes and companions, did forſake them preſently, and conveyed themſelves home againe.

This was the *wing*, making deſolate, with its audacious impudencie and wickedneſſe, and brought ruine upon their own heads, and upon their whole Countrey and Lawes. Many things make for this expoſition.

Firſt, becauſe deſtruction came upon this *wing* after Chriſt was cut off, for that is *gnalcanaph*, as it did fall out, and happen, to the *Iewes* properly, not to the *Romans*. Then again, thoſe things which Chriſt addeth for explication ſake, *Matth.* 24. 15. This *wing* ſhould ſtand in the holy place, even as theſe robbers in the Temple, which they poſſeſſed immediately after they had begun their conſpiracie, and held it to their laſt univerſall ſlaughter.

For, although the whole land of *Judea* was the holy place, in reſpect of other countries, yet Chriſt ſpake to his Diſciples, who by that kinde of ſpeech, did underſtand the Temple, as they were accuſtomed commonly. Which yet is more plain and evident, by *Mark* 13. 14. who ſaith, this abomination ſhould be ſet, where it ought not, which cannot agree to the *Romans*. For Chriſt had now already approved of their rule over the *Iewes*, and had commanded them to give to *Cæſar* thoſe things that were *Cæſars*. Then was it lawfull for them to inforce thoſe mutinous conſpirators to their duties, what ſhould hinder them from beſieging the City, upon

juſt occaſion? when as they made no war againſt them willingly, but drawne thereto againſt their wills, and injuriouſly provoked.

Laſt of all, propoundeth this wing of abominations, ſtanding in the holy place, as a ſigne to flye out of *Iudea*, which any might do in convenient time, whilſt theſe rebels poſſeſſed the Temple, a yeer or two, before the Romane army came thither, and there was then very good cauſe to flie, when they could expect no harder meaſure from a conquering enemie, then the citizens ſuffered of their domeſticall murderers, but after the city was beſieged, it was too late to think of an eſcape by flight. But *Luke*, Chap. 21. 20. maketh mention of an armie beſieging *Ieruſalem*, I confeſſe it, but yet notwithſtanding, there is no leſſe difference between this armie, and that wing, then betweene the *Romanes* and the Iewes, things which differ in the whole ſubjects.

Therefore, there is not a word of abomination, where there is any mention of this army. The one might be well a fit token of the other; ſome part of the time of both exiſting together, which vicinitie, and neerneſſe, happily occaſioned the expoſitours to confound the things themſelves, but they are altogether divers in the Nation, Countrey, and people, to wit, the armie of the *Romanes*, and the abominable wring of the *Iewes*.

The exhortation which followeth after, to flight, we have ſeen out of *Matthew*, from what fountain it properly floweth. All things therefore duly weighed, it ſeemeth to me more probable, and fit, to expound it of the *Iewes*, then of forrain legions.

The other part of puniſhment is upon the nation troden underfoot, ſuch as it ſhould be from that war, never able to raiſe up it ſelf again, He ſhall poure (ſaith he) upon the deſolate, even to the conſummation, and that determined; which words do ſhew, that it ſhall be overwhelmed with continuall miſeries, and be brought almoſt unto nothing, as we know it was, yet it ſhould have this comfort, that there is a time determined, and limited to theſe calamities, for ſo meanes the word, *Nechoretſah*.

Hence therefore, we ſee a twofold deſolation of the place, of the people of *Ieruſalem*, and of the whole Nation. The two former did fall into the ſame time. The third indeed, from that originall, doth yet endure through many generations.

But the Deſolation of abomination, is a differing thing from all theſe, a full aboliſhing of the Ceremoniall worſhip, aſwell in reſpect of uſe, as right, which the appointed daies will not have begun at

the

the deſtruction of *Ieruſalem*: Therefore we muſt ſeek yet further. Nevertheleſſe, ſeeing it is now manifeſt what is abomination: the other word *Shomem*, remaineth to be examined, which Expoſitours doe render diverſly, *Calvin* making aſtonied, *Tremelius* making deſolate.

But for the moſt part, it doth alwaies ſignifie paſſively in this active forme, when it noteth *action*, it is moſtly uſed in *piel*: which difference *Daniel* doth diligently obſerve: for ſpeaking of *Antiochus*, which made deſolation, by ſetting of abomination, he noteth him by abomination, that maketh deſolate, *Meſhomem*: Chap. 11. 31. And again the ſame forme of the word, ſheweth the Authors of the calamitie to come upon them, upon the wing of abominations, *Meſhomim*, making deſolate, as in the place lately expounded, Chap. 9. 27. but where he ſpeakes of the people ſuffering deſolation, he uſeth the word *Shomim*, as there, he ſhall powre upon the deſolate. In which place, both words are uſed, *Meſhomem*, and *Shomem*, as the figure *Antanaclaſis*, doth make the difference more apparent.

Once I finde it to ſignifie actively, as before, in Chap. 8 13. but out of the more frequent uſe of the word, we render it paſſively, to ſet up abomination, made deſolate.

This is the ſum and effect of the whole ſentence, and from the time of the daily ſacrifice taken away by the death of Chriſt; And of ſetting up abomination, made deſolate, that is to ſay, of aboliſhing utterly that impious manner of ſacrificing; for God had determined, that the abrogated uſe of the ceremoniall worſhip, ſhould at length be utterly rooted out, ſo as the leaſt trace thereof ſhould not remain. Wherefore, when as the ſet time doth conſiſt of two parts, the abrogation of lawfull worſhip, and the rooting out of adulterers.

For the firſt, it is agreed upon amongſt all, into what time it fell out, neither can the ſecond be obſcure, and hidden, if we diligently peruſe the hiſtorie. We know, from Chriſt raiſed up from the dead, unto the times of *Veſpaſian*, this abomination did ſtand in the holy place: holy, both by the firſt inſtitution, and alſo by the eſtimation of the common people, without any interpretation.

But he having ſurprized *Ieruſalem*, did burne the Temple, and deface that place, where alone it was lawfull to ſacrifice. Who would not now have thought the abomination to bee made deſolate? but ſoon after, it ſhewed it ſelf again a little, untill *Adrian* waſted the Iewes with a new ſlaughter, and took from them all hope of recove-

ring the holy rubbiſh decayed; For which cauſe they had raiſed a ſharp warre.

Did then the hatred lye buried from this time? after a few yeers it made new broiles again: for wicked *Iulian* having gotten the government, was the author, and furtherer of the reſtoring the abomination, not onely giving them liberty to repair and build the Temple, but alſo by commanding the charges to be ſupplied out of the publike revenews of the common wealth, *Socr. lib.* 3. 20.

Neither went they negligently about the buſineſſe when they had this liberty: The Iewes did diligently follow their opportunity.

All things were in a readineſſe towards the building: but God did ſuddenly befool and make void all their labour, and impious endevours. An exceeding great earthquake did ſhake, and utterly overthrow the old foundations which were yet remaining; or as *Theodoret* reporteth, themſelves caſt it down with their own hands, thinking to build it new from the loweſt foundations, *lib.* 3. 20.

Then fire falling down from heaven, did burn up all their working tooles, and inſtruments, ſo as, will they, nill they, they were conſtrained to deſiſt, and leave off their enterpriſe, and to go home every one into thoſe countries, whence they had run together out of every place on all ſides.

Cyrill of *Ieruſalem* maketh mention of this Prophecy of *Daniel*, when the Iewes did firſt ſet upon the worke, which Chriſt hath alſo laid down in the Goſpels, & ſpake it unto many in private, that now was the time come, that a ſtone ſhould not be left upon a ſtone in the temple; but that ſaying of our Saviour ſhould be fulfilled. Neither was his prediction vain: The earthquake, the very next night, confirmed the very truth thereof.

Now, that I may conclude with the words of *Socrates*: *So therefore was the Temple utterly overthrowne, inſtead of the new building; which was prepared.* But now, that we have ſeen many, and divers overthrowes, which of them ſhall we make the beginning of the account? Aſſuredly the laſt: for a thing is not ſaid to be utterly waſt, and deſolate, before it be ſo caſt down, as it riſeth up no more. As long as it doth a little after revive again; It hath a being after a ſort, though very troubleſome. When after *Iulian*, therefore nothing was attempted, let us acknowledge from that time the abomination utterly made deſolate.

Now then, we have the ſet time of the beginning certain, the laſt open

open overthrow of all the legall worſhip, which came to paſſe in the dayes of *Iulian*, about the yeer 360; For *Onuphrius* doth caſt the firſt of *Conſtantine* into the yeer 304. whereunto if we adde 31. yeers of his reign, and then 24. of his Son *Conſtantinus*, and laſt of all, one, and certain moneths of *Iulian*, we ſhall finde the Apoſtate to have reigned preciſely at the ſaid time. Let this be ſpoken of the Epach, or juſt time of beginning of the account; the ſpace of time followeth, which cannot be concluded in the number of ſo many naturall dayes.

No ſuch thing, as is here foretold, did fall out about that time. And the Prophet uſeth, when naturall dayes are underſtood, to adde, and put to their termes, whereby to know them, as unto evening, morning, 2300. dayes, Chap. 8. 14. which bounds being here wanting, we are not to thinke of any other daies, then before of the weekes, whereof every one did ſignifie a week of yeers: after which account, every day muſt be taken for a yeer. Neither ſo alſo, but alſo the *Iulian* yeers, of which ſort were thoſe ſeventy of weeks; whereof if we put 1290 yeers to the times of *Iulian* the Apoſtate, the foreappointed time will end, and be out at the yeer 1650. exactly, when *a time, times*, and *a halfe time* ſhall bee ended, as before, verſ. 7. Then ſhall *Euphrates* be dried up, that the way of the Kings of the Eaſt may be prepared, *Apoc.* 16. 12. Then the tydings out of the Eaſt ſhall trouble the King of the North, as before, Chap. 11. 44. Then the Bride, which had been baniſhed from the marriage bed, ſo many ages and generations, ſhall at length here return, *Return O Shulamite*, as we have ſhewed upon Cant. 6. 13. Then finally, ſhall that voice ring out *Hallelujah*, for the marriage of the Lamb and his wife, *Apoc.* 19. 4. 7. for theſe things do belong to the ſame time, and theſe are the things which ſhall preſently follow the deſtruction of *Rome*, whoſe laſt deſtinie, or ruine, is now at hand, as we have made plaine and evident in the Revelation.

Verſ. 12. *Bleſſed is he that waiteth and cometh.*] So is the firſt bound and limit, which being known, the ſecond cannot be hard, nor hidden, for this of 1335. dayes, doth adde and put to the former 45. yeers, and doth end at the yeer 1695. The former number did end at the firſt reeling and declining power of the *Turks*, this ſecond, at the defacing, and utter aboliſhing of the ſame: That was perfectly finiſhed, together with *time, times*, and *half*. This ſhall end, together with that ſpace of an *houre*, and *a day*, and *a moneth*, and *a yeere*. Apoc. 9. 15. The tydings before did trouble him

him from the East, but now his universall slaughter shall be in the Land of *Tzeby*, or *Judea*, and before this last limit, is that ample and large promise prefixed: *Blessed are they that wait, and do come unto it.* And then, indeed, shall all the Saints be blessed, who shall have a glorious resurrection, and be raised out of the dust of destruction, and every one of them, shining like the firmament, and starres: for this is the time and limit of that resurrection, of which before, *ver.* 2. 3. and *Apoc.* 26. 12. what shall be wanting to the chiefest felicity on earth, when the Saints shall see new *Ierusalem* comming down from Heaven, themselves inrolled citizens thereof, dogs excluded, and whatsoever is unclean, hunger and thirst to be farre off, all enemies rooted out, and all teares taken away for ever?

When I say, there shall be all these things, and infinitely many other, which the Prophets do prosecute, with admirable pleasantnesse of words. Can it be doubted any longer, but then shall be indeed that golden age, and highest top of holy felicity, and happinesse, which mortall men may expect, yea, or think of, in this earthly and base habitation.

And this word alone doth raise up our minds, rather to hope for those things, which the Prophets have so solemnly spoken of this matter, then to interpret, and expound them, as already past, and fulfilled long ago. For if we look back to the death of *Antiochus Epiphanes*, we have shewed already, that the space and number of dayes, is altogether unlike, and far distant.

The decree, or Edict of *Antiochus* his Sonne, wherein he granted the Jews their own Religion, freely, do not reach to the just account, as we have shewed in verse 11.

Now, if we shall cast the death of *Antiochus* the Father unto the 45. day from that decree, the same difference, of necessity, will yet remaine: but yet, say I, to grant the account, and calculation to be very just, what felicity did follow the death of *Antiochus*, that the Church might so greatly rejoyce therein? except, peradventure, we shall thinke the holy people to be in very great prosperity, while they were oppressed with wars under *Eupator*, 1 *Maccab.* 6. 28. 29. or that they could triumph greatly, when *Demetrius* was devising a sharp, and bitter persecution against them by *Bachides*, *Alcimus*, and *Nicanor*, 1 *Maccab.* 7. 9. 26. especially, in his second expedition, when there came so great trouble, and affliction in *Israel*, upon the Jewes, as like was not since the time, that no Prophet was seene amongst them, 1 *Mac.* 1. 9. 27.

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There is no need to record the ambition of the Priests, the tyranny of the *Romans*, the inhumanity, and incivility of *Herod*, and the Governours, and that which is far greatest of all, the abdication, and rejection of the whole nation, for so many generations, to this day, all which do of necessity carry it, that this full and constant felicity of the godly, which the Angel speakes of in this place, cannot be of those times.

How much more cautelously doth the holy Spirit speake, which calleth all that joy, but a small and little helpe, as before in Chap. 11. 34.

A certaine Godly and learned man, doth thinke these yeares are to be numbred, and to be counted from the overthrow of *Ierusalem* by *Titus* and *Vespasian*, they are of Christ 71. from which beginning, the first account falleth into the yeare 1361. at which time, the School of *Prague* was founded by *Charles* King of *Bohemia*, and did begin to resist, and openly to gainsay the errours and tyranny of Antichrist: The second, endeth in the year 1406. when a more cleer light of the Gospel brake forth, so as the Angell here doth pronounce him blessed, that shall over-live these first seeds of the Gospel, brought into light againe. *Hegesip. lib. de Excid.*

But we have declared already, that *Titus* indeed, did destroy the City, and the Temple, and made a lamentable havock of the people, so as for a time, they were constrained to leave off their Mosaicall worship; yet notwithstanding he brought not the last giving over of sacrificing, which onely the Angel maketh the set time of the beginning.

Besides, the knowledge of the Gospel is a blessed thing for all times and ages: but the Angel doth speak of a certaine speciall felicitie and blessednesse, which shall come unto the godly, besides that inward joy of the Spirit. Otherwise, the noting, and marking out of certaine dayes were in vaine, neither were the promised joy, of so great worth and moment, if the Saints did enjoy it alwayes alike.

I do not, brethren, bring forth their judgements, and refute them any way, or to carpe at them, for I reverence their Godly labours, and do honour their great learning, and knowledge in Christ Jesus: But that no opinions should be any hinderance, and prejudiciall to the truth, which I am sure, they would have as well as I. As if the truth lay hidden in the bowels of a hard flint, and cannot be gotten out, but by much dashing, and many blowes; yet notwithstanding, I am sollicitous, and very scrupulous herein, least, by smiting the stone,

ſtone, and ſeeking the ſparkle, I ſhould at any time let fall any virulent, or venemous ſtroake upon any mans good name, or credit: and, I hope, my Godly brethren will likewiſe take in good part, this rude and diſordered worke; whatſoever it is, looking rather to that which is well and profitably ſpoken, to imbrace it with thankfull minds, then contemning that which is good, for any other defect, or unskilfulneſſe.

Verſ. 13. *But go thou thy way till the end be.*] Hitherto was the common comfort; that which is proper to *Daniel*, is in this laſt verſ; The meaning whereof is this, as if he ſhould ſay: But thou *Daniel* go thy way, and reſt content, that all theſe things ſhall come to paſſe towards or before the end; and although they ſeeme to be long delayed, yet the tedioufneſſe thereof ſhall not be grievous unto thee: for thou in the meane time ſhalt yeeld to nature, and go the way of all fleſh, and being freed from the miſeries of this life, ſhalt quietly reſt, and be partaker of that happineſſe, which thoſe do enjoy which dye in the Lord, and at length alſo, ſhall thy body be raiſed up out of the grave, in that lot and condition, which God ſhall give unto thee, that thou mayeſt be partaker of unſpeakable joy, with all the reſt of the Saints, and ſo raigne with Chriſt for ever.

This meditation ought to put away all trouble from the Prophet, and to beget in us, that moderation and ſteadfaſtneſſe of minde, that although we be tranſported with an eager deſire of this approaching felicity: yet notwithſtanding, if it be the Lords will ſo to have it, we may willingly depart and lay down our earthly Tabernacles.

It is a moſt pleaſant thing indeed, to ſee and behold Chriſt reigning upon earth, but there is no cauſe at all, why the holy ſoules ſhould envie this pleaſure and happineſſe, to their Brethen left here below.

Let us therefore reſt with quiet minds, in the midſt of the tempeſts and dangers of this World, expecting now ſhortly, either in life or in death, that which is, with all votes, and fervent prayers, much to be deſired;

COME LORD IESUS.

FINIS.

A

COMMENTARY

ON THE

CANTICLES

OR THE

SONG of SALOMON.

VVherein the Text is Analiſed, the Native ſignification of the Words Declared, the Allegories Explained, and the Order of times whereunto they relate Obſerved.

By THOMAS BRIGHTMAN.

Unto which is added brief notes out of ſeverall Expoſitors of the *Revelation*, touching the riſing and fall, progreſſe and finall deſtruction, of the Enemies of the Church; with ſome other Obſervances out of divers Writers.

LONDON,
Printed by *John Field*, for *Henry Overton*, in Popes-head-Alley. 1644.

TO THE READER.

THat which the Queen of *Sheba* once affirmed before *Salomon*, is very true; *The Inſtruments of Gods bleſſings are the arguments of his love*: whence it is apparent that God did wonderfully declare his tender love to the Church upon earth, in continually raiſing famous men, who like burning lights in golden Candleſtickes, did ſhine forth to the honour and glory of his Sanctuary. And as no age (ſince the Apoſtles time) hath been ſo glorious for the light of truth, and the abundance of lights as the preſent, ſo I hope (without prejudice to any) our *Brightman* of bleſſed memory, for names ſake, may deſervedly finde a place among thoſe that were moſt famous in this kinde; for truely whilſt he lived he was, as Chriſt ſaid of *John Baptiſt, A burning and a ſhining light*. He was famous in Preaching, and for his converſation making himſelf an example to the Church, by practiſing what he Preached, living according to the rule of his Doctrine. Yea and that which is wonderfull, this light of ours being extinct,

1 King. 10.9

Joh. 5. 35

ſtill ſhines brightly, for what elſe is his *Apocalyps* of the *Apocalyps*, but a *Light ſhining in darke places?* for ſurely ſo myſterious is that parcell of Scripture, that it is not to be interpreted by wit, but by the Spirit of Divination. But our *Brightman* hath made ſuch plaine interpretation thereof, that thou mayeſt eaſily behold the great myſtery of Iniquity of the Beaſt of *Rome*, as alſo Gods great mercy in calling the Jewes. And although many learned men have (to their glory) ſpent their whole time in the interpreting this part of Scripture; yet this our Author hath interpreted this and other moſt difficult places; witneſſe the Song of *Solomon*, and the latter part of the Prophecie of *Daniel*. Concerning the Song of *Solomon*, the Law of the Jewes is very well knowne by which young men under the age of thirty (before which time they did not enter into the Prieſt-hood) were interdicted to reade it, leſt thoſe things which were myſtically ſet forth, ſhould by the ſwaying of their paſsions, be enterpreted in the worſt ſenſe. But our *Brightman* amongſt others that have deſerved well in this alſo, expreſſes every word ſpiritually, whereby thou mayeſt receive Divine and heavenly pleaſures. All things are expounded with great labour, and applyed with great

Judge-

Judgement; inſomuch, that in this new path, you may walk in the foote-ſteps of the Spouſe, Jeſu Chriſt: or as the Jewes call it, enter the *Sanctum Sanctorum.*

The manner of his handling this Scripture, eſpecially in the application, is univerſall; for he held this prophecie to be wonderfully difficult, whence it is no marvell, if ſome doubt whether he did attain to the genuine interpretation of the Song: but ſince the diffiulty of the Allegory hath occaſioned ſuch variance amongſt the Interpreters, that it may almoſt be ſaid; as many men, ſo many mindes: I hope it will not be diſtaſteſull to the Church of Chriſt, that the labours of this her godly ſonne are publiſhed in Print, whereby the Reader may perceive the Authors great knowledge in this myſterie: hee doth acknowledge a marriage beween Chriſt and his Church; but in this he differs from the reſt of the Interpreters, that what they conclude to be always, he reſtrains to certain times. I confeſſe, he that forſakes the ancient opinions of learned and godly men, and propounds to himſelf a new way, in which he walketh all alone, may (in good manners) be thought to erre; but becauſe ſometimes he that readeth underſtandeth that, which the Prophets themſelves which Propheſied it did not know, and becauſe

cauſe our *Brightman*, for his ſingular meekneſſe, humility, and godlineſſe, was thought by them amongſt whom he lived and had to do, to be free from all manner of affectation of Noveltie; as alſo becauſe he is not ſingular in his manner of interpreting: for amongſt the *Hebrewes*, *Aben Ezra* conceives the myſterie from *Abraham* to the Meſſias, to be here ſet forth; And ſome amongſt us from the Meſsias to the Churches freedome under *Conſtantine*: And in this they all agree, that ſome things are particularly to be applied. And laſtly, becauſe our Author doth not deſire credence in any thing, but where it may be grounded upon a ſure foundation, therefore *feare not, try all things, and hold faſt that which is good; The ſpirits of the Prophets are ſubject to the Prophets.*

1 Theſ. 21. 1 Cor. 14. 33.

But admit this Propheticall and particular application doth not pleaſe you; yet to behold the whole condition of the Church from the time of *David*, till time ſhall be no more; and this ſet forth in a ſhort and eaſie table, cannot chooſe but be both profitable and delightfull unto thee.

Reader, I thought good to premiſe theſe things for thy ſake, and for the Authors praiſe; (at which I chiefly aim) much more might be ſpoken, but read the Author, who in the Explication of the firſt verſe, doth by way of Proeme, admirably

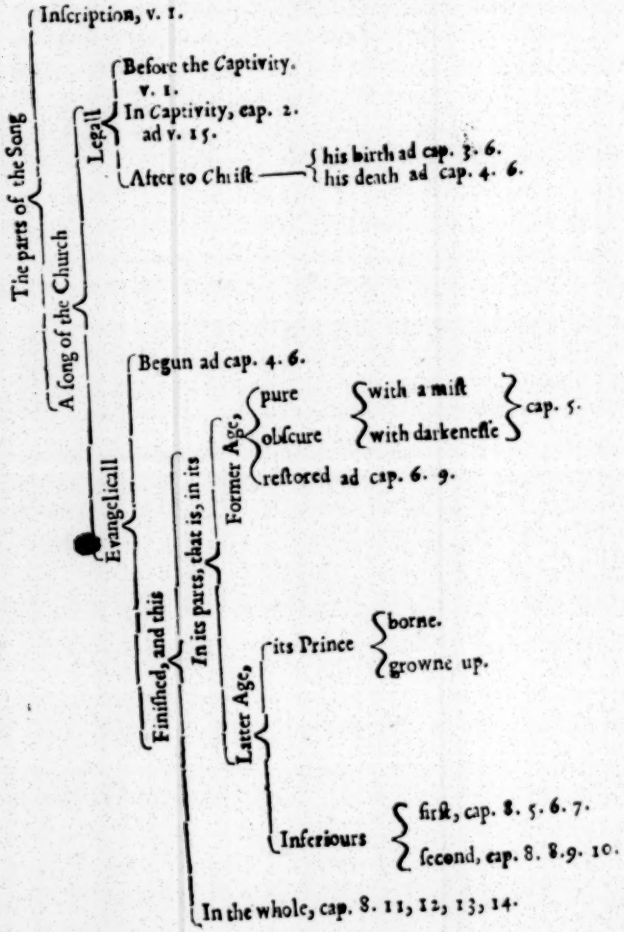
ſet

ſet forth the authority, excellency and uſe of this Song of Songs.

By the way, I pray take this caution, if you once enter the Portall, come not back untill you have ſurveyed the whole building, the curioſity of whoſe ſtructure, ſurpaſſes my expreſsion.

Let God ſo ſhine upon us with the light of his Countenance, that there may alwayes be a *Bright-man* in Britaine, to the ſetting forth of the glory of God in his Sonne Jeſus Chriſt: Farewell.

A Table of the whole book of CANTICLES.



A Propheticall Expoſition of the whole Booke of the CANTICLES.

CHAP. I.

1 LET him kiſſe mee with the kiſſes of his mouth: for thy love is better than wine.

2 Becauſe of the ſavour of thy good oyntments, thy name *is as* an oyntment powred out: therefore the virgins love thee.

3 Draw me, we will run after thee: the king hath brought me into his chambers: we will rejoyce and be glad in thee: we will remember thy love more than wine: the righteous do love thee.

4 I am black, O daughters of Ieruſalem, but comely, as the tents of Kedar, *and* as the curtaines of Salomon.

5 Regard ye me not becauſe I am black: for the ſunne hath looked upon me. The ſons of my mother were angry againſt me: they made me the keeper of the vines: but I kept not mine own vine.

6 Shew me, *O thou* whom my ſoule loveth, where thou feedeſt, where thou lyeſt at noone: for why ſhould I be as ſhe that turneth aſide to the flockes of thy companions?

7 If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flocke, and feed thy kids by the tents of the ſhepherds.

8 I have compared thee, O my love, to the troope of Horſes in the chariots of Pharaoh.

9 Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.

10 We will make thee borders of gold with ſtuds of ſilver.

11 Whiles the king was at his repaſt, my ſpikenard gave the ſmell thereof.

12 My welbeloved *is as* a bundle of myrrhe unto me: he ſhall lye between my breaſts.

13 My welbeloved *is as* a cluſter of camphire unto me, in the vines of Engedi.

14 My love, behold, thou art faire, behold, thou art faire: thine eyes *are like* the doves.

15 My welbeloved, behold, thou art faire and pleaſant: alſo our bed is greene:

16 The beames of our houſe *are* cedars, our rafters *are* of Firre.

A Prayer.

O Mercifull Father in Ieſus Chriſt, I beſeech thee beſtow thy holy Spirit for a guide unto me, to ſearch out theſe thy hidden Myſteries. All the knowledge of thy truth is exceeding delightfull and pleaſant: yea that which ſtands before the door, and offereth it ſelf freely to every one: how delicious then is that which thou haſt layd up in the inward treaſuries, ſhut up with ſo many lockes and bolts, that no mortall man can breake through unto it, but he to whom thou wilt vouchſafe an entrance for thine onely ſons ſake. Be preſent, I beſeech thee, & thou which haſt poured forth fiery tongues in times paſt upon thy ſervants, grant that I may underſtand the language of the Bridegroome and of the Bride, and may declare their ſpeech purely and holily to thy ſervants; to the glory of thy Name, and the edifying of thine Elect, through our Lord and Saviour Ieſus Chriſt. *Amen.*

The Analyſis, or Reſolution.

THe Authority of this Song is declared by the Inſcription. Then he proſecuteth his purpoſe in verſe, which is wholy imployed in deſcribing the condition of the Church, aſwell as it was Legall, from

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the time of David *to the death of Christ, in the* 3. *first* chapters, *and to the* 6. verse *of the* 4. chapter. *As also, as it is Evangelicall unto the second comming of Christ to the end of the book. The Legall Church is set forth in a divers fortune, which for plainnesse sake we divide into* 3 *times. First what it should be till the Captivitie, in the whole first Chapter, and the* 2. *first* verses *of the second. Secondly, what is the Captivity it self, to the* 15. verse *of the same Chapter. And lastly, what is should be afterward to its last abrogation or dissolving, which reacheth to the* 6. verse *of the* 4. chapter. *Before the Captivitie, beginning at his Father* David, *he sheweth what condition that enjoyed under him,* verse 1. 2. *afterwards under himselfe,* vers. 3. *And from thence what it should be under his sonne* Rehoboam, *to the* 9. verse: *under* Abija *and* Asa, vers. 9, 10, 11. *under* Iehosaphat, *vers.* 12. *under* Iehoram, Ahazia, Ioash, Amaziah, Huzijah, Iotham, *and* Ahaz, *verse* 13. *under* Hezechia, verse 14. *under* Manasses *and* Iosias, *verse* 15. *and* 16.

THE EXPOSITION.

Vers. 1. *Let him kisse me with the kisses of his mouth, for thy love is better then Wine.*

THis Propheſie following agreeth well [illegible] that of Saint *Iohn* in the *Revelation.* [illegible] events in the like times. And either of them [illegible] the ſame marke. They differ ſo much in beginnings as [illegible] exceeded *Iohn* in age. They alſo follow ſomewhat, a divers [illegible]er of handling it. *Iohn* ſetteth forth the ſtrifes and battell [illegible] the Church more at large, and exactly painteth out her enemies with a greater caution or heed taking. But this Propheticall Paranymph (or marriage maker) toucheth theſe things more ſparingly, deſirous onely to ſet forth the joyfull events of the Church, he ſcarcely mentioneth at all any accidents, whereby this nuptiall ſong might be diſturbed: or at leaſt ſo ſeaſoning her troubles, that much pleaſure may alwayes appeare in them.

But firſt let us weigh the words, then let us ſee the Application. Kiſſes are ſometimes taken for faire, milde, and pleaſant words, as chidings and brawlings are compared to wounds, as *Salomon* ſaith, *Prov.* 27. 6. *The wounds of a lover are more faithfull then the flattering kiſſes of an enemie.* The Church then deſireth to be inſtructed

with the words of her Bridegroome, which ſhe calleth Kiſſes, as the moſt aſſured pledges of the Bridegroomes love; neither can any thing be compared with this love; therefore ſhe preferreth it before wine, which is chiefely eſteemed among thoſe things which taſte moſt pleaſantly: for the compariſons of this ſong are taken from ſuch things which do chiefely tickle up the ſences: becauſe our infirmity is ſuch, that we commonly feele no greater pleaſure in this life, then in thoſe things which pertaine to theſe inferior ſences. This is the ſum: the company of the faithfull doe chiefely deſire to be altogether over-whelmed in a moſt familiar converſation with Chriſt, and to be moſt plentifully inſtructed with the words of his mouth: which they confirme to be the greateſt pleaſure that can be. Now for the Application. *Solomon* beginneth from the Church of his time, and ſheweth the face of it as it was in the Raigne of his Father *David*, in this and the next verſe. Chriſt then by the mouth of *David* (bearing his Type) kiſſed the Church, inſtructing it with moſt ſweete *Odes*, *Pſalmes* and *Songs*, wherein that time was moſt excellent above all others. *David* is called the ſweete ſinger of *Iſrael* by the Teſtimony of the Spirit, 2 *Sam.* 23. 1. Whereof the booke of *Pſalmes* is a plentifull witneſſe. *Solomon* alſo compoſed 1005. ſongs, but very few of them are recorded in the Sacred Treaſury.

The Prophets, which were many then, and at other times, did chide very often; but not kiſſe: They reproved ſins, they thundred out Judgements, they terrified with threatnings: whereas this ſweet ſinger of *Iſrael*, powred out almoſt nothing but prayers, thankſgivings, promiſes and Exhortations: worthily were theſe the times of kiſſing and imbracing: chiefly, if ye adde all that care and diligence, which hee applied to ordaine the worſhip of God moſt fitly, 1. *Chro.* 23. *&c.* With theſe kiſſes, which even burned with love of the divine word and of all pietie, the people had then no leſſe deſire to be imbraced (if ever at any time.) *David* rejoyced, when they ſaid unto him, *Let us go into the houſe of the Lord.* And ſeeing the readineſſe of the people, preferring the worſhip of God before all Wine, *Pſal.* 122. 1. The King himſelf likewiſe in the ſweetneſſe of ſinging (a figure of the Bridegroom,) with diligence and deſire of Religion, (one of the company of the faithfull) did not he deſire one thing of the Lord, *that he might dvvell in the houſe of the Lord all the dayes of his life? Pſal.* 27. 4. He manifeſtly confirmeth the Law of the mouth of God, to be betteer to him,

him, then many thousands of Gold and silver. And his judgements to be sweeter then hony to his mouth, *Psal.* 119. 72. 103.

Vers. 2. *Because of the savour of thy good ointments, thy name is as an oyntment poured out, Therefore the virgins love thee.*

Here, with an elegant *Periphrasis*, is set forth the consideration of the name of the Bridegroom, from the effects: whose force is weakned by the similitude: For the sence is, *Thy name is an oyntment poured out, very well answering to the smell of thy oyntments. Oyntments* signifie the gifts of the spirit: and the smell of these gifts, is that fruit and sweetnesse, which is received by the *Communication* of them. Now whereas the Church publisheth the oyntments of the Bridegroome, it properly pertaineth unto Christ, which is a most replenished treasury of the infinitnesse of all graces. Yet it is not to be doubted, but here together with Christ, *David* his type may also be beholden, who being replenished with great abundance of most divine graces, breathed out their sweetnesse to Gods people which he governed.

He was a man after Gods own heart, by whose example the Kings following are commended. He was ordained to be the *anointed of the God of Iacob*, 2. *Sam.* 23. 1. *God annointing him with his holy oyl*, *Psal.* 89. 21. Neither was it without cause, that he was three times *anointed.* First privatly by *Samuel*, secondly by his own Tribe, thirdly by all *Israel*: whereas the other Kings were only anoynted but once. Whence that name is worthily given him, *Psal.* 2. 2. *The Kings of the earth stand up, and the rulers take counsell together, against the Lord, and against his anointed.* Wherefore, in these words *Solomon* declareth the happinesse of those times, which had a King so well furnished with all the gifts of the spirit.

The virgins are the citizens of the Church, that people of God, which obeyed his government, who therfore loved his King exceedingly, because they saw him anoynted of God, and enriched with such notable and excellent gifts. The love of the virgins first shewed it self, when *Saul* persecuted *David*, secondly in his two yeers wars with *Ishbosheth*, and thirdly in *Absolons* conspiracie, when the true citizens divinely smelling the *Odour* of the annointed King, could not be terrified by any dangers, from cleaving to him with firme mindes. So short, but lively, is the image of the Church in *Davids* raigne. Notable in kisses: In the figurative *Messias*: In the peoples desire of those kisses, and the love of the virgins in the true Subjects, a most happy Kingdom wherein these four reigned.

Vers. 3. *Draw me, We will run after thee. The King hath brought me into*

into his Chambers: We will reioyce and be glad in thee: We will remember thy love more then Wine: the righteous do love thee.

In this one little verſe, *Solomon* intreateth of the Church during his raigne, whoſe whole condition is divided into ſixe members.

Firſt, the King drawing by his example, and the ſpirit working together in the faithfull. The firſt authority of his raigne began with the publiſhed meeting at *Gibeon*, 2. *Chro.* 1. 2. Of what force was this attraction? There followed moſt calme peace, ſuch abundance of wealth as no where the like: wiſedome almoſt more then mortall. Glory which amazed all other Kings: and (which exceeded all) a beholding next unto God. Theſe were enough to have drawn the moſt unwilling. But the people followed willingly: *We will run* (ſay they) *after thee.*

Secondly here is taught, that the people drawn by the Kings example, do flie with a ſwift courſe: He commanded the meeting at *Gibeon*: they flocked thither in great troopes, 1 *Chro.* 1.13.

Thirdly, the chamber, whereinto the Bride is brought: was that moſt magnificent Temple built by *Solomon.* This houſe is the inner chamber; nay rather the couch and Bed (as it is afterward called) wherein the Bridegroom converſeth with the Bride moſt familiarly: whither *Solomon* brought the Church, when for her ſake he built and adorned it ſo beautifully; and eſpecially by drawing the people into the Temple, on the day wherein he dedicated the houſe, going before them with ſacrifices, prayer and thankſgiving, as 1. *Kings* 8. through the whole chapter.

Fourthly and fiftly is declared, how joyfull all the people were of thoſe things, ſo happily begun and continued for many yeers.

Laſtly he ſaith, *the upright love thee.* But why doth he mention the upright, as though there were any in thoſe times whoſe hearts were not ſincere and ſound? verily he ſeemeth by theſe words to paſſe over privily thoſe bleſſed times to a ſorrowfull falling away. We know how grievouſly *Solomon* fell in the laſt yeers of his reigne, by bringing in ſtrange wives, 1. *King.* 11. His heart was not found towards the Lord, but he followed *Aſhtaroth* and *Milcom*, and built an high place for *Chemoſh* and *Molech.* But did not many of his flattering courtiers run before, whither they ſaw the King ready to decline? But the faithfull and upright in heart, remained firm in the truth, howſoever deſtitute of the Kings authority. Here then we may behold the beginning and middle of his raigne very pleaſant. The King leading, the people following, The Temple built

moſt

moſt magnificently, the great mirth and rejoycing of all men. But the moſt part in the end were defiled, yet the love of the upright was conſtant, though many fell away to Idolatrie.

Verſ. 4. *I am black, but comely (O ye daughters of Jeruſalem) as the Tents of Kedar: as the Curtains of Solomon.*

Having ſpoken before of the flouriſhing eſtate of the Church: now the withering age followeth, which is wholly prophetical, and ſo are all the reſt which follow. Brightneſſe and light are tokens of mirth and gladnes, and are ſo uſed in the Scriptures. Black and darkneſſe are applied to griefe and mourning. And truely there hapned mournfull times preſently after *Solomon*, when his ſon *Rehoboam* by an undiſcreet anſwer, drave ten Tribes from the Church. No marvell then if ſhe mourned in black: a matter ſo full of offence, that it might make the ſtrongeſt to ſtagger, and the weak to fall altogether: wherefore leaſt any ſhould ſplit his ſhip againſt this Rock, the whole rage of that time, is not deſcribed in a word, as before, but in full five verſes. He beginneth at the falling away of the Tribes, where a great alteration hapned, aſwell in the Church as in the Kingdome. The Church affairs are firſt declared briefly in this verſe, afterward ſeverally in the 6, 7. and 8. verſes. The ſtate of the Kingdome in the 9. verſe. As concerning the briefe explication.

The Church confeſſeth her ſelf made brown and black by the leſſe of her children, and much of her former beautie; The two ſimilitudes in the end ſeem to agree with the two diſtinct members in the beginning of the verſe, *I am black as the Tents of Kedar: but comely as the Curtains of Solomon.* The *Kedarens* are *Arabians*, living in hair-cloth Tents, made of Goates hair. *Solinus, chap.* 45. which they carried with them whither they would. *Pliny. lib.* 6. *chap.* 28. But the curtains of *Solomon* were ſuch as did not only exceed the *Kedaren haircloth* by almoſt infinite degrees, but alſo they had a ſetled abode; whence the Jews figuratively uſed them for every part of the houſe, as with *Ieremiah, chap.* 4 20. *Suddenly are my Tents ſpoiled, and my curtains in a moment.* This alſo ſheweth that he wrote this ſong after his repentance: for if he had known theſe things before his fall, A prophet needed not to have been ſent to admoniſh him of renting the Kingdom *from him, and giving it to his ſervant*, 1. *Kings* 11. 11.

Verſ. 5. *Look not upon me becauſe I am black, becauſe the ſunne hath looked upon me: my mothers children were angry with me; They made me the keeper of the vineyards: but mine own vineyard have I not kept.*

In

In this verſe is a ſpeciall deſcription of the two Tribes, as there is of the other, and in the two verſes following. In this verſe in the firſt words, he preventeth the contempt which might be objected; and then ſheweth the cauſes of her calamitie. *Look not upon me* (ſaith ſhe) that is to ſay, behold me not diſdainfully; which words do not only command but alſo foretell in what eſtimation ſhe ſhould be among her own people. The cauſes are three; firſt the principall: *becauſe the Sun hath looked upon me*, that is, heaven hath inflicted this calamity on me, as God hath threatned it before, 1 *Kings* 11.11.30.& 31. And *Rehoboam* regarding not the hand that ſmote him heareth of *Shemaiah*, *Thus ſaith the Lord, this thing is from me*, 1 *Kings* 12. 24. The wrath of God is here very well deſcribed by the heat of the the ſunne.

Secondly, the inſtrumentall cauſe, *My mothers children*, (not only by kindred, but alſo by Religion) being grievouſly offended at me, have broken off their former conjunction with me, and conſulting privately by themſelves, are altogether ſeparated from mine acquaintance. See the Hiſtory, 1 *Kings* 12. 16. *&c.* The third cauſe giveth occaſion to the former cauſes, *They made me the keeper of the vineyards, but mine own vineyard have I not kept*, do you ask the cauſe, why God and her brethren were ſo offended? Thus it was. The chiefe authority deferred to the Tribe of *Iuda*, both by Gods decree, and the conſent of their brethren, was ill adminiſtred by her: The Lords vineyard was committed to her to be kept: For *he deſpiſed the tent of Joſeph, and choſe not the Tribe of Ephraim, but choſe the Tribe of Iuda, even mount Sion whom he loved*, *Pſal.* 78. 67. 68. yet through *Solomons* Idolatry, and defiling Gods worſhip (by the juſt judgement of God) the other Tribes were offended at *Iuda*, and by ſeparating themſelves made the Church deformed and polluted.

Verſ. 6. *Tell me (O thou whom my ſoule loveth) where thou feedeſt, where thou makeſt thy flock to reſt at Noon: for why ſhould I be as one that is vailed by the flocks of thy companions?*

Having ſpoken of the ſtate of Religion in the two Tribes, how, and for what cauſe they were afflicted; Now he ſpeaks of the ſcattered reliques in the other ten. This *verſe* containeth a queſtion of the beloved, and the next, the Lovers anſwer. This hath a petition in the firſt part, and an inquiry in the reſt: The Petition ſheweth the great care of the godly; their minds were inwardly inflamed with his love, though hee were out of their ſight. They ask of him himſelf (but whom ſhould they ask elſe) where hee is whom they

ſeeke

ſeeke. They knew he was alwayes in heaven; but not without cauſe they doubted where he fed and folded his flock on earth. They ſaw their brethren falne away from *Iudah*, yet they knew there was neither God, nor Prieſthood, nor Law in *Iſrael*, 2 *Chr.* 25. 3. The queſtion is, *Why ſhould I be as one that is covered among the flocks of thy companions?* A woman veyled or covered, is taken for a Whore, as *Gen.* 38. 14. Their manner was to cover themſelves: It is alſo much uſed in mourning; as the Leaper was commanded, *Lev.* 13. 45. and *Mich.* 3. 7. It ſignifieth in this place, as if he ſhould ſay, Why ſhould I be like a woman, pining my ſelf with grief and ſorrow, in beholding the wiked Idolatry of the *Iſraelites?* Why ſhould I live among theſe Idolaters? Where I am inforced to hide and cover my ſelf, not daring to ſpeak what I think? It is to be obſerved, that the ſeducers of the people, are called his fellowes: not by a true name, but by reaſon of their ambition, wherby they boaſted to be equall to the high Shepheard, and carryed themſelves as his fellowes. For the ten Tribes had forſaken the true God, and coyned a new Religon at their pleaſure, as yet they had the ſame right which the chief Shepheard had, to make lawes for their flocks, how God ſhould be worſhipped of them. As the *Pope* now boaſteth to be Chriſts fellow, making new Religions, with puniſhment inflicted on thoſe which obſerve them not. Such was the pride of *Ieroboam* and the other *Iſraelites*, who would be fellowes with him, to whom all are ſervants.

Verſ. 7. *If thou know not (O thou faireſt among Women) goe thy way forth by the footſteps of thy flocke, and feed thy Kids beſide the Shepheards Tents.*

This is the anſwer of the Bridegroom, comforting his beloved in her grief; who (whileſt ſhe, which was defiled with ſuch deformity) was adjudged by him to be the faireſt of women, and to excell all other congregations in the world. For although theſe reliques lurked here and there in the Kingdome of *Ieroboam*, yet made they but one Church with the two Tribes. Then he ſhewes her the path where ſhee ſhould go, and with his finger pointeth to the paſtures where he reſted whom ſhe ſought. The flocke are the two Tribes, among whom the Church was more apparant; the Kids are the ſcattered reliques of the *Iſraelites*. When he appointeth them paſture beſides the Shepheards Tents, hee bids them goe into *Iudea*, and worſhip the Lord, after the inſtitution of the true Prieſts.

Verſ. 8. *I have compared thee (O my Love) to my Mare, or to my Troope of horſes in Pharaohs Chariots.*

This comparing of his Love to a *Mare*, may ſeem a groſſe ſimilitude to diſtreſſed Lovers, but to the Counſell of the Spirit moſt ſweet and Divine.

We have ſeen in what caſe Religion was, aſwell among the two Tribes, as among the diſperſed reliques. This one verſe toucheth the Civill ſtate, what can be more ſervile, then to be joyned like a Horſe to a Chariot, to draw therein at the Drivers pleaſure, and againſt thy will to endure the Harneſſe, the Bridle and the Whip? Such was the condition of that Kingdome, by whoſe aid and ſuccour his *Love* was protected. For in the fifth yeer of the reign of *Rehoboam*, when they had a little breathed after their former troubles, *Shiſhak* the king of Egypt made war upon them, having twelve hundred Chariots, and a very great Hoſte. He took many fenced Cities, and had proceeded to the utter waſting of the Land, had not the Lord at the length pitied them, and turned away the rage of his wrath from *Jeruſalem*, ſo that he would not utterly deſtroy it, but only bring it in bondage to the *Egyptians*. As he ſaith by the Prophet *Shemaiah*, 2 *Chron.* 12. 8, 9. *Nevertheleſſe, they ſhall be his ſervants, that they may know my ſervice, and the ſervice of the Kingdomes of the countries.* This *Shiſhak* entring into the City, took away the treaſures of the Houſe of the Lord, and the treaſures of the Kings houſe: he carried away alſo the ſhields of Gold which *Salomon* had made. Behold the Church now like a *Mare* in the Chariots of *Pharaoh*. The drawing *Mare* betokeneth ſervitude: The *Chariot*, that they ſhould be compelled unto it by war. *Pharaoh* (by a common name) the King whom they ſhould ſerve, how brief and plain it is deſcribed? yet, leſt the Saints ſhould faint altogether under the weight of ſuch calamity, their comfort is, that he calleth her his *Mare*, as if he ſhould ſay, although I deliver thee over to *Shiſhak*, yet underſtand, I have a care of thee. I do challenge thee for mine own, and thou ſhalt be ſafe under my protection. Note that hee, whom the holy Scripture calleth *Shiſhak*, is called by prophane Writers *Sesóoſis*: And hee joyned Kings together to draw his *Chariot*, *Diod. ſic lib.* 1. *pag.* 37. *lin.* 23.

Verſ. 9. *Thy cheeks are comely With Turtles, or With rowes of Jewels: Thy neck With chaines of Gold.*

Wee heard in the Analyſis, that this, and the two next verſes, did belong to the Kingdom of *Abijah* and *Aſa*. *Abijah* ruled but a while, and therefore no great variety of matter hapned in his time: therefore that which is common to both, is delivered in the beginning of this

this *verſe*, but that which concerneth the affaires of *Aſa*, is afterwards ſet forth more at large. The *Iewels* like *Turtles*, betoken chaſtity and carefulneſſe: The two *Cheeks* are the moſt conſpicuous parts of the body; theſe were the Tribes of *Iuda* and *Benjamin*, in whom the Church at that time was chiefly known unto men. This chaſtity and carefulneſſe appeared firſt in *Abijah*, who making warre with *Ieroboam*, endeavoured with gentle ſpeech to call back the ten Tribes from their wicked purpoſe, warning them of their falling away from God. *There are with you* (ſaith he) *Golden Calves, which Ieroboam made you for gods; but wee have the Lord our God, whom we have not forſaken; and the Prieſts which miniſter unto the Lord, are the ſonnes of Aaron, and the Levites wait upon their buſineſſe*, 2 Chro. 13. 8. 10, *&c.* for although this integrity was not pure without any pollution, as appeareth, 1 *King.* 15. 3. yet was it Turtle-like chaſtity to that filthy whoredome of the *Iſraelites*: ſo when *Abijah* and the two Tribes were beſet both behind and before, they cried unto to the Lord, Behold the voyce of Turtles, carefull, doubtleſſe, in ſo great a ſtrait, but adorned with holineſſe as with Jewels; the Lord heard them, and ſtroke *Ieroboam*, and all *Iſrael* before *Abijah* and *Iudah*, with a great ſlaughter, 2 *Chron.* 13. 14, 15. So *Aſa* beſet with almoſt infinite hoſts of *Zerah* the *Ethiopian*, called upon the Lord, in the voyce of a Turtle, ſaying, *It is nothing for thee to help, either with many, or with them that have no power; help us, O Lord our God, for we reſt on thee, and in thy name we goe againſt this multitude; O Lord, thou art our God, let not man prevaile againſt thee.* Whereby the enemies were put to flight, and the Church greatly inriched with their ſpoiles, 2 *Chron.* 14. 11. &c.

Verſ. 10. *Wee will make the borders of Gold with ſtuds of Silver.*

The Spirit proceedeth to ſhew the condition of the Church under *Aſa*, that hee might give her yet a more comely ornament, as it is declared by the taking counſell of adorning the *Spouſe*; *Wee will make thee* (ſaith he) *borders of Gold*; that is wont to be better, which is brought to paſſe by the conjoyned ſtudies of many, then that which is done by one alone. Furthermore, Gold is now alſo added, no leſſe excellent in the ſingular workmanſhip, then in the price it ſelf, for it ſhould be chequered with ſilver ſtuds. This did openly foreſhew that conſtrained meeting of the Kingdome by *Aſa*; and that conſultation made by the common conſent of the people, and of all orders in the fifteenth yeer of his reigne, of taking away all abominable gods out of the whole Land of *Iuda* and *Benjamin*; and a penalty

impoſed on him that would not ſeek the Lord, 2 *Chro.* 15.9.10. *&c.*

Now was order taken for adorning the ſpouſe, not by the Kings authority alone, but by the decree of all orders. And that Reformation which was begun, in the beginning of his reigne, was now more fully grown to a ripeneſſe. The ſilver ſtuds were that faithfull executing of the decree, whereby the Kings grand-mother *Maahka* was put from her regency for her horrible idolatry. 2 *Chro.* 15. 16.

Verſ. 11. *Whileſt the King was at his repaſt, my Spikenard gave ſmell thereof.*

Ye have heard before that the gifts of the ſpirit, are ſhadowed by oyntments: and Spikenard (which is chief among oyntments) rightly betokeneth the moſt excellent gifts. Therfore while the King ſate, the ſpouſe as it were opening a Box, perfumed all the neighbourhood, with breathing out moſt holy graces.

But if any ask who the Prophet ſaith ſate at this repaſt? Behold King *Aſa*, compaſſed with a large garland of *Iewes and Iſraelites*, in that aſſembly, where he made borders of gold with ſtuds of ſilver, 2 *Chr.* 15.9,10. A covenant was made: but what mirth of a banquet could be compared with this delight? Furthermore the joy in ſacrificing (which was great at that time) had the holy pleaſure of banqueting conjoyned to it by the Law. As concerning the ſmell of the *Spikenard:* how pleaſant was it to make a covenant among ſo many people, to worſhip the Lord, with all their heart, and with all their minde. Many of *Ephraim, Manaſſes and Simeon*, ſtirred up by the ſweetneſſe of this ſmell, clave to *Aſa*, ſeeing the Lord his God to be with him, &c. As it is ſaid, 2 *Chr.* 15.9. Therfore whatſoever is ſpoken of the Church in the raign of *Aſa*, is contained in theſe 3. little verſes.

Verſ. 12. *My Welbeloved is as a bundle of Myrhe unto me: He ſhall lie between my breaſts.*

Herein are three things ſignified: ſweetneſſe of knowledge by *Myrhe:* Adminiſtration of doctrine by breaſts: and the quiet and continuall uſe thereof by lying or reſting. All which concerne the times of *Iehoſhaphat:* who beſides that care of preſerving the chaſte and pure Religion which he had received of his father, he was alſo excellent in the ſtudy of teaching, ſending governours and Levites, with the book of the Law to all the cities of *Iuda and Benjamin*, that they might teach the people, the will of God, 2 *Chro.* 17.7,8,9. He alſo appointed Judges through all the fenced cities, and in *Ieruſalem*, of the Levites and Prieſts, and elders of the families, for the judgements of the Lord, and for controverſies: which Iudges were as breaſts, yeelding

yeelding the pleaſant knowledge of Gods will. And alſo *Iehoſhaphat* (diligently labouring that each one ſhould perform his duty holily and faithfully) ſhewed a lively image of the Bridegroom, lying between the breaſts of his love, 2 *Chro.* 19. 5,6. *&c.* This reſting was only called a provocation, becauſe that ſince the Kingdom was rent under *Rehoboam*, a grievous darknes covered the Church, howſoever it ſeemed more pleaſant at one time then at another, yet this reſt was quier, becauſe the fear of the Lord fell upon all the kingdoms of the lands that were round about *Iuda*, that they ſhould not fight againſt *Iehoſhaphat*. The Philiſtians alſo brought tribute, and the *Arabians* flocks, 2 *Chro.* 17. 10. 11. the *Moabites* made war againſt them, but were ſoon overcome. After which they returned to their former reſt. 2 *Chro.* 20. 29. 30. pleaſant then was that reſt, which was moleſted by no troubles.

Verſ. 13. *My Welbeloved is as a cluſtre of Camphire unto me, in the vines of Engedi.*

In theſe words is excellently declared what next ſucceeded *Iehoſhaphat*: in the times of *Iehoram*, *Ahazi*, *Ioaſh*, *Amazia*, *Huzzia*, *Iotham and Ahaz*, whereof ſome were apparently wicked, ſome obſcurely godly; he ſtayeth not to remember them all ſeverally (leaſt he ſhould thereby pollute the marriage Feaſt, and cauſe the gueſts to loath the banquet) but briefly binds them up altogether in a bundle. And where he addeth in the end, *in the vines of Hengadi*: he teacheth, that this company ſhould ſpring up in the middeſt of the chiefe Princes, who for their pleaſant and plentifull fruit, may worthily be compared to moſt fruitfull vines. Now the Princes before them, were *Aſa* and *Iehoſaphat*; after, *Hezekiah and Ioſias*, between whom this cluſter of *Camphire*, with their berries, ſprung up among the vines.

Verſ. 14. *My love, behold thou art fair, behold thou art fair: Thine eyes are like the doves.*

The doubling of the words, declared her excellent beauty, eſpecially with the *Hebrews*, who uſe it familiarly for Superlatives. The eyes of Doves are chaſte and ſhamefaced, which wander not hither and thither to ſeek new loves. Such is the chaſtity of the Church, when as contented with one true God, ſhe turneth not her eyes to idols, or any other invented worſhip. Theſe things then undoubtedly pertain to *Hezekiah*, which reſtored true and pure Religion to the Church, caſting out all Idolatry. Then truly the Church did wonderfully ſhine, when by the teſtimony of the ſpirit it ſelf, the like had

not

not been in *Ieruſalem* ſince the dayes of *Solomon*, 2 *Chro.* 30. 26. But were there not dove-like eyes, which when hee conſidered their wanton lookes even towards the *Brazen Serpent*, hee commanded it bee broken, though it had been Gods own ordinance, and an excellent Monument of former memory, 2 *Kings* 18. 4. Loe here excellent chaſtity joyned with like wiſdom.

Verſ. 15. *My Welbeloved, behold thou art fair and pleaſant: Alſo our Bed is green.*

How coherent is this praiſe? which aſwell inſtructeth the minde in knowledge, as it endueth the heart with Religion. It is one thing for us to be thankfull to Chriſt, and another thing for Chriſt to be thankfull to us. He accounts us thankfull by reaſon of election, we feel not him ſweet and pleaſant, before we be called to the knowledge of the truth: and our hearts be kindled with a deſire of godlineſſe. But if any godly one deſire to know the ſtate of the Church after the death of *Hezekias*, the Bride declareth it in commendations of the Bridegroom. She then flouriſheth, when ſhe may freely behold and ſet forth the beauty of her beloved, which verily hapned in the time of *Ioſias*, in whoſe excellent ſanctity the Church ſaw the ſweetneſſe of her beloved, 2 *Chro.* 34. *and* 35. At ſixteene yeers of age he began to ſeek the God of his father *David*, four yeers after, to cleer *Iuda and Ieruſalem* from the high places and the groves: and from carved and molten images, 2 *Chro.* 34. 3. Religion adorneth every age but eſpecially that tender age aſwell for the preſent and unexpected ripenes of it, as for a greater hope therof in time to come.

But the latter part of the verſe, declareth more fully the Hiſtory of *Manaſſes & Ammon. Alſo our bed is green.* The Kings chamber (before) ſignified the Temple. Neither is it to be doubted but (Bed) is here uſed for the ſame, which is wont to be placed in the more inward and privy Chamber, where the godly may injoy Chriſt moſt familiarly. This Bed waxeth green like the meadowes, in the beginning of the ſpring, whoſe beautie the winter had defaced, if they had alwayes kept their greenneſſe, it had been unneceſſary to make mention of it. And if *Ioſias* had ſucceeded next after *Hezekias*, it had been as ſuperfluous to make mention of the Temples flouriſhing, as of green graſſe in ſummer. The words then declare aſwell that winter which miſerably afflicted the Church under *Manaſſes and Ammon*, which ſhook off altogether the flowers of godlineſſe, and expoſed Chriſts Bed to all injuries and tempeſtuous ſtormes, 2 *Chro.* 33. As alſo the pleaſantneſſe of a milder time, under *Ioſias*, who beauti-

beautifully repaired the winters ſpoiles. And the event very well anſwered the propheſie, for the purity of Religion was the firſt care of *Ioſias*, when he was yet a childe: but after in the eighteenth yeer of his reigne he applied his minde to re-edifie the houſe of God, deſirous to leave the Bed green, which he had found grievouſly rent and torne with ſtormes and tempeſt, 2 *Chro.* 34. &c.

Verſ. 16. *The beames of our houſe are of Cedar, our Rafters are of Firre.*

This more fully ſets forth that which was begun before, declared by the green bed, for firſt the graſſe is green which afterward ariſeth into a talk, and forthwith groweth till in the end it come to it's full ripeneſſe. The infancy of *Joſias* was pleaſant, but his riper age yeelded more pleaſant fruit, whereof there was hope, even from his cradle. He ſent *Shaphan*, *Maaſeiah*, & *Joah* to repaire the houſe of the Lord his God. He gathered mony of the Tribes of *Manaſſes* and *Ephraim*, and all the reſt of *Iſrael*, and of all *Juda and Benjamin*, to repaire the common houſe of the Bridegroom & the Bride; Wherein they might mutually delight themſelves; He gate workmen and builders to hew ſtone and timber for beams, and for couples of the houſes which the Kings of *Iuda* had deſtroyed, 2 *Chro.* 34. 8. Worthily was it now foretold that the beames ſhould be of cedar, when the building was ſet forward with ſuch coſt, care and diligence, whereby the firſt beauty of it might in ſome ſort appear, though perhaps it could not fully be reſtored. And hitherto the condition of the Church was tollerable, oftentimes afflicted with many miſeries, but now and then refreſhed again, when religious princes ruled. The following times were more ſubject to calamities; To which deſervedly a new chapter is given, bringing new fortune with it.

CHAP. II.

I Am the roſe of the field, *and* the lillie of the valleyes.

2 Like a lillie among the thornes, ſo *is* my love among the daughters.

3 Like the apple tree among the trees of the forreſt, ſo *is* my welbeloved among the ſons *of men*: under his ſhadow had I delight, and ſate downe: and his fruit *was* ſweet unto my mouth.

4 He

4 He brought me into the wine cellar, and love *was* his banner over me.

5 Stay me with flagons, and comfort me with apples: for I am ſick of love.

6 His left hand *is* under mine head, and his right hand doth embrace me.

7 I charge you, O daughters of Ieruſalem, by the roes and by hindes of the field, that ye ſtir not up, nor waken *my* love untill ſhe pleaſe.

8 *It is* the voice of my welbeloved: behold, he cometh leaping by the mountaines, and skipping by the hills.

9 My welbeloved is like a roe, or a young hart: loe, he ſtandeth behinde our wall, looking forth of the windowes, ſhewing himſelf thorow the grates.

10 My welbeloved ſpake and ſaid unto me, Ariſe my love, my fair one, and come thy way.

11 For behold, winter is paſt: the rain is changed, and is gone away.

12 The flowers appear in the earth: the time of the ſinging of birds is come, and the voice of the turtle is heard in our land.

13 The figtree hath brought forth her young figs: and the vines with *their* ſmall grapes have caſt a ſavour: ariſe my love my fair one, and come away.

14 My dove that art in the holes of the rock, in the ſecret places of the ſtaires, ſhew me thy ſight, let mee hear thy voice: for thy voice is ſweet, and thy ſight comely.

15 Take us the foxes, the little foxes, which deſtroy the vines: for our vines *have* ſmall grapes.

16 My welbeloved *is* mine, and I am his: hee feedeth among the lillies,

17 Vntill the day break, and the ſhadowes flee away: returne, my welbeloved, *and* be like a roe, or a young hart upon the mountaines of Bether.

The

The Analyſis.

THere remain yet other Kings unto the laſt Zedekias, *whoſe times are deſcribed,* verſ. 1. 2. *And ſuch ſhould the Church be untill their carrying away. In the Captivity it ſelf, there ſhould be ſome comfort as well to ſome few left in their Countrey,* verſ. 3. *as to the whole multitude in the enemies countrey, partly, that the Bridegroom ſhould marvellouſly preſerve the Church there,* verſ. 4. 5, 6, 7. *partly that at length hee ſhould deliver thence, whereof there is an appearance more remote,* verſ. 8. 9. *neer at hand,* verſ. 10, 11, 12, 13. *and at length the effecting of it* verſ. 14. *Hitherto the Captivity, the ſtate of the reſtored condition ſhould be divers, which we have divided into two times. One to the birth of Chriſt, the other from thence to his death. The time next after the returne ſhould be ſomewhat troubleſome in the times next following,* verſ. 15. *which after a little while ſhould receive a tollerable reſt,* verſ. 16. & 17. *Then more afflicted in the latter age, ſhewed in the beginning of the Chapter following.*

THE EXPOSITION.

Verſ. 1. *I am the Roſe of the field, and the Lillie of the vallies.*

IN this complaint the Church declareth her calamity, as if ſhee ſhould ſay: I ſmell moſt ſweetly as the Roſe, and am moſt beautifull as the Lillie: yet to the Cropping and trampling on of every one, I lie no leſſe open then the flowers in the valleyes, and thoſe which grow in paſture grounds. My wall is broken downe, my hedge pluckt up by the root, and every one feedeth on my beauty at pleaſure, as the Heards on the graſſe in the fields. Yet I deſpaire not in theſe afflictions, being aſſured, that to my Beloved I am moſt ſweet and pleaſant. And ſo is the Church wont to be, who is never ſo much caſt down, but is now and then lifted up and refreſhed, by thinking on the excellencie which God hath beſtowed on her. Thoſe times which followed the reſtoring of the Temple by *Ioſias*, do teach us that this complaint was juſt. Firſt, *Ioſias* him ſelf, a moſt pleaſant flower of piety, ſweeter then any Roſe, was cropped by *Pharaoh Necco*, and ſlain at *Megiddo*. *Ielioahaz* his ſon when he had raigned onely three monethe, was carried away Captive by the ſame *Pharaoh*, and the

Countrey made tributary. Iehojakim ſerved *Nebuchadnezzar*. Iehojazin alſo after three moneths Raigne was carried into exile with his Courtiers and the Mightier men of the Countrey. But moſt apparantly under *Zedechias*, in whoſe raigne, Ieruſalem was taken and miſerably ſpoiled. The Temple burnt, the houſes puld down, the walles overturned, the City made equall to the ground, and the people (pulled from their Countrey ſeats,) carried Captive into bondage: as free libertie given to the enemie of making havock in the Church, as in the open fields. *The enemy hath ſtretched out his hand,* (*Lamenteth* Ieremy *Chap.* 1. 10) *upon all her pleaſant things, for ſhe hath ſeen, &c.*

Verſ. 2. *Like a Lillie among the thornes, So is my Love among the daughters.*

The Bridegroome anſwereth the former complaint, and teacheth plainly how his beloved is not deſtitute of that comfort which ſhee thought ſhe wanted: If ſhe would truly conſider that. He acknowledgeth her to be a Lilly, naked of her former fences, expoſed to the prey as in the open fields: Yet not void of all ſuccour but as it were, ſo guarded every where with a thick hedge of Briers and Buſhes, that neither the heards of Cattell, nor the wilde beaſts could approach to do her injurie: For the ſimiltude doth not onely ſet forth her excellency, but chiefly her ſuccour and ſafety. That the Church ſhould certainly be preſerved ſafe and ſound, remaining in the midſt of her Enemies, and that ſhee ſhould bee no leſſe defended by her very enemies, then flowers are wont to be among the thornes, who beſet them about with pricking branches. It is manifeſt that the Church made triall of this comfort in thoſe hard times, when her ſafety was maintained by the helpe of them, by whoſe hoſtile hatred ſhee ſeemed, utterly deſtroyed. *Pharaoh* defended her againſt *Nebuchadnezzer*, and *Nebuchadnezzar* againſt *Pharaoh*. Neither of them would root out the Nation, as long as there was hope of faithfull obedience, but ſuppoſed to defend it for himſelf, as a ſound refuge againſt the breaking in of Enemies, with theſe bryers for a time, ſhee put away extream calamity.

Verſe. 3. *Like the Appletree among the trees of the forreſt, ſo is my vvellbeloved among the ſons of men: under his ſhadovv had I delight, and ſate dovvne: and his fruit vvas ſvvete unto my mouth.*

Hitherto the ſtate of the Church, untill they were carried away Captive by *Nebuchadnezzer*. Now the Captivity followeth: whoſe firſt comfort is reſt granted to the miſerable Reliques, which (when the

the reſt were carried away) had leave granted to remain in their own country. This comfort is declared by the ſimilitude of an apple tree, which is but a low tree, neither in length of body or in farre ſpreading of limbs may it compare with many others, yet her fruit excelleth many others in profit and pleaſantneſſe. The ſimilitudes are alwayes fitted to the times and the divers conditions which the Church enjoyeth, This apple tree betokeneth *Gedaliah* whom *Nebuchad-nezzer* made governour over the people which were left in the land, 2 *King.*25. 22. He was low in regard of the tallneſſe of the former Kings, or of thoſe high cedars which flouriſhed in the *Babylonian* mountains, yet in ſhadow he was very pleaſant, and in fruit wholſome, ſo that all the ſcattered Church flocked under his covering, chiefly when he had joyned the Prophet *Ieremy* to him, *Ier.*40. For now were the cedar beams & the firre crafters broken, and no leave granted to remain, no not in the rubbiſh of the city. They dwelt at *Mizpah* in the open fields, or at leaſt under the ſhadow of trees. As alſo the prophet *Micha* foretold, *Chap.*41. 10. *Iohanan* and the other Captains ſo rejoyced in this ſhadow, that they diſcloſed the treaſon of *Iſhmael* deſirous to prevent his wicked purpoſe with juſt puniſhment, *Ier.* 40. 13. 14. *&c.*

Verſ. 4. *He brought me into the Wine-ſeller, and love Was his banner over me.*

Such was the condition of the ſmall company remaining. The other captived multitude were kept in the enemies country 70. yeers: as it is declared in theſe four verſes. *He brought me* (ſaith ſhe) *into the Wine-ſeller*, that is a place under ground, where wine is laid and kept for uſe, as if ſhe ſhould ſay he brought me into a ſorrowfull and dark hole as it were into a cave, and a place under ground, where notwithſtanding I found wine laid up, which was no leſſe appearance of his love towards me, then the enſigne or Banner carried before the ſouldiers is wont to be a ſigne of the captaines preſence.

This wine-ſeller was partly *Babylon*, whither the people were carried away by *Nebuchad-nezzar*: and partly *Egypt*, whither the reſt went of their own accord, when *Gedaliah* was ſlain. *Ier.* 41. Neither did the Church want comfort in theſe miſeries, whoſe priſon was furniſhed with wine. For the word of the Lord, (which is many times compared to wine) was plentifull in this priſon: and the love thereof as conſpicuous, as the Banner carried before the Army in the time of warre, *Ieremiah* ſending letters to thoſe that were carried away began this wine unto them: ſhewing them of the proſperity which God would give them in the land of their captivity.

Chap. 29. But that which is here briefly ſpoken is declared more at large in the verſes following. Here let us conſider the wonderfull mercy of our God, who ſeaſoneth his corrections, towards his Church with ſuch gentleneſſe, that when they thinke themſelves, as it were, overwhelmed and buried in the grave, yet there they finde wine and great plenty of delights.

Verſ. 5. *Stay me with Flagons, and comfort me with apples, for I am ſick of love.*

Theſe words more plainly ſhew that the houſe of wine was no banqueting houſe, but a cellar wherein wines are laid up. For the lover is not wont to languiſh with deſire, where plenty of the thing loved is preſent: and ſuch is that banquet where the Maſter of the Feaſt is abſent. The Bride therefore fainteth, becauſe ſhe findeth not her beloved preſent in this wine-cellar, (for in adverſity God is ſaid to be abſent from us) ſo that ſhe had need to be upholden of her fellowes, leſt ſhe ſhould fall for want of ſtrength, wherein was moſt elegantly declared, what deſire the Church ſhould have towards God during the captivity, and by what meanes ſhe ſhould be ſatisfied untill the full reſtitution. For in that ſhe deſireth Flagons and apples, ſhe ſheweth that theſe were ſufficient helpes for her; Apples are the fruit of a low ſhadowing tree, as before: Flagons are veſſels wherein wine is put, and out of which it is powred to drink; the apples betokened ſome inferiour perſons with power, under whoſe defence the captived people might lurke in ſafety. The Flagons noted the prophets and prieſts, full of ſweet and wholſome doctrine: whereof there ſhould be ſome, which only like Flagons ſhould yeeld the wine of heavenly knowledge to the people, when plenty of hogſheads could not be had in exile and ſuch adverſity. God beſtowed the commodity of both in the captivity, for he wonderfully exalted *Daniel, Hananiah, Miſhael and Hazariah,* who like wholſome apple trees, ſhadowed the afflicted Church with their boughes, and fed and refreſhed the miſerable people with pleaſant fruit. God gate them favour with the *Medians and Perſians* Kings, by whom (being appointed governour of the Provinces,) they procured much reſt to their people, *Dan.* 2. 9. and 2. 48, 49. Theſe were the apples by whom their feeble [illegible] ſupported. The Prophets were the Flagons. *Ezechiel* in [illegible] whom the Lord joyned *Daniel*, who ſupplied both the parts of apple and of the flagon, being advanced to great dignity and excellent in the guift of propheſie; He ſuffered alſo *Jeremy* to be drawn into Egypt that either people might have flagons, o[illegible]

which they might draw the wine of Gods word, both to quench their thirſt, and to ſuccour their fainting ſtrengths decayed.

Verſ. 6. *His left hand is under mine head, and his right hand doth imbrace me.*

By this geſture of imbracing is plainly ſhewed, that God manifeſtly declared at that time how he loved his Church: for he did not only preſerve her by mans aid, but alſo defended her with his own ſtretched out arme from heaven, which we know was done, in the wonderfull deliverance, firſt of the three children out of the fierie furnace, who loved Religion more then life, *Dan.* 3. Then of *Daniel* himſelfe out of the Lions den, *Dan.* 6. For whiles Gods by ſuch wonderfull powerfull power preſerved the trees from all danger, which he had planted for a ſhadow to his Church, he might worthily ſeeme to hold the Church in his hands, and to imbrace her with both his armes.

Verſ. 7. *I charge you, O daughters of Jeruſalem, by the Roes and by the Hindes of the field, that yee ſtirre not up, nor waken my love, until ſhe pleaſe.*

The daughters of *Jeruſalem*, are the citizens of the Church. The Roes and the Hindes, are thoſe nations which held the Church in captivity. The meaning of this verſe is, as if ſhe ſhould have ſaid (for they are the words of the Church, as the learned *Tremelius and Junius* obſerve,) I require of you, ye daughters of *Jeruſalem*, that ye ſwear to me by the Roes and Hindes of the field, that if by your fault, ye drive away my love, from my imbracing; Thoſe Roes and Hindes ſhall revenge it on you with deſerved puniſhment. Not that it is lawfull to ſwear by enemies, or by any other then God, but figuratively by the forme of an oath, ſhe teacheth it ſhould be as certain that the citizens of the Church ſhould avoid all grievous offences, with no leſſe diligent heed (namely, for fear of the enemies among whom they lived) then if a covenant had been undertaken of that matter, and confirmed by an oath, wherefore the hiſtory of this oath is the reſt of the time of the captivitie.

Verſ. 8. *It is the voice of my Welbeloved: behold, he commeth leaping by the mountaines, and skipping by the hills.*

Now after the ſeventy yeers captivity, followeth the delivery; whoſe prepartion a far off is contained in this & the verſe following, conſiſting of a threefold circumſtance: Of the voyce of her beloved. His ſwift coming; and his preſence. *The voyce of my beloved:* Shee falleth into this ſpeech abruptly, as if ſhe had heard the voyce of her beloved

beloved, calling her from a far off, and had been ſmitten with a ſudden joy for the newneſſe of the matter, even that which ſhe chiefly deſired. Now in this whole preparation, King *Cyrus* repreſenteth the perſon of her beloved, whom God had ſtirred up to deliver the Church: Then after a long time, was the voyce of the beloved firſt heard, when the rumor began to be ſpred abroad, that the *Medes* and *Perſians* would make war againſt *Babylon*. The Prophets noted out *Cyrus* by name, many yeers before; that when they ſhould heare him preparing for war, they might not doubt, but it was the voyce it ſelf of the beloved, *Iſay* 44. 28. *Thus ſaith the Lord of* Cyrus, *He is my Shepheard, and ſhall performe all my pleaſure:* and 45. 1, 2, 3. *Thus ſaith the Lord, to his anoynted* Cyrus, *Whoſe right hand I have holden to ſubdue nations, &c. that thou mayeſt know, that I the Lord, Which call thee by thy name, am the God of* Iſrael. But the report was ſpred far and wide, before the Kings brought their hoſts to *Babylon:* Iſay 21. 3. *I was bowed down at the hearing of it, I was diſmaied at the ſeeing of it, my heart panted, &c.* under the perſon of the *Babylonians*. And *Jeremiah* 50. 43. *The King of* Babylon *hath heard the report of them, and his hands waxed feeble, anguiſh took hold of him*. And 51. 29. *As* Babylon *hath cauſed the ſlain of* Iſrael *to fall, ſo at* Babylon *ſhall fall the ſlain of all the earth*. But this voyce ſo fearfull to the *Babylonians*, was moſt pleaſant and acceptable to the oppreſſed and baniſhed Church. Now for the ſwiftneſſe of his comming it is ſaid, *Hee came leaping*, as it were, haſtning over the Mountains on ſtilts, ſo paſſing over the little hils, that hee did not at all touch them. In this manner was the comming of *Cyrus*, ſwift and ſudden. How much buſineſſe he brought to paſſe after he once undertook it; he ſubdued the *Armenians* and *Craſus* the *Lydian*, in a trice; the *Hyrcanians*, *Bactrians*, *Suſians*, *Carians*, *Phrygians*, and *Cappadocians*; he ſcarce touched with the tops of his toes, they ſo readily yeelded to him of their own accord: See *Herodotus*, *Clio*, *Xenophon*, *Cyropæd.*

Verſ. 9. *My Welbeloved is like a Roe, or a young Hart, lo, he ſtandeth behind our Wall, looking forth of the Windows, ſhewing himſelf thorow the grates.*

The firſt part of this verſe declareth the ſwiftneſſe of the coming of *Cyrus*; the later part part deſcribeth his preſence, and that by three circumſtances: *His ſtanding behind the Wall*; *his looking thorow the Window*, and *ſhewing himſelf thorow the grates*; All which ſet forth unto us, the beſieging of *Babylon* by *Cyrus* and *Darius*: for the ſi-

theſe mountains and hils quickly paſt over; the Tents were pitcht at the walls of *Babylon*, there *Cyrus* ſtood a while behind the wall, doubting what to do: his retinue charging him, and nothing proſpering after his deſire; at length, *hee looked forth thorow the lattice of the windows*; that is, hee took crafty counſell, and conſidered ſecretly, how he might gain the City; when turning the river *Euphrates*, he brought his army into the City by the channell ſo privily, that the City was take before any force of battery was felt. Neither ſhould any marvell, that the name of the beloved is given to a heathen King: for what, and ſoever the Church hath, the *beloved* himſelf yeeldeth it, but hee uſeth divers inſtruments, on whom hee beſtoweth his own Name, that all help may be properly underſtood to be of him whoſe name the inſtruments beare.

Verſ. 10. *My welbeloved ſpake, and ſaid unto me, Ariſe my Love, my fair one, and come away.*

Such was the preparation farther off; that which is neerer followeth: Firſt, declared univerſally in this verſe, then ſeverally by parts in the verſes following. This ſweet and pleaſant ſalutation hapned at that time, when *Babylon* was taken, and *Balthazzer* ſlain; the *Medes* and *Perſians* obtaining the Empire. See how the Edict of *Cyrus*, of delivering the people, agreeth with this pleaſant calling, *Ezra* 1. 3. & 4. *Who is there among you of all his people? his God be with him, and let him go up to* Jeruſalem, *which is in* Judah, *and build the houſe of the Lord God of* Iſrael, *(hee is the God) which is in* Jeruſalem. *And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſides the free-will offering for the houſe of God which is at* Jeruſalem. Here the welbeloved boaſteth or glorieth in the beauty of the *Spouſe*, and while he breaketh the bonds of her ſervitude, and giveth her leave to depart, hee maketh proclamation, *Ariſe, and come away*. And verily, though *Ezra*, a moſt learned Prieſt, relateth that matter for the worthineſſe of it, moſt plentifully in the whole Chapter; yet there the thing done is ſcarce more plainly declared, then it is here foretold to be done.

Verſ. 11. *For behold, Winter is paſt, the rain is changed and is gone away.*

The ſeverall explication is manifeſted either in removing the hindring cauſes in this verſe, or by ſetting down the helping cauſes in the two verſes following. *Winter*, or the violent ſtorme is changed. This Winter is twofold, proper, and figurative: properly, it teacheth that

that about the end of Winter the people prepared for their return, ſtirred up thereunto by the Edict of *Cyrus*, which may be confirmed by probable reaſon; for their firſt feaſt after their return, was the Feaſt of *Tabernacles*. To the celebrating of which Feaſt, ſome time paſſed before the people could come together, ſcattered through the fields and Cities, *Ezra* 3. 1. Then after certain yeers *Hezra* himſelf departing from *Babylon*, with a readier or more prepared band, ſpent four Moneths in the journey, *Hezra* 7. 9. whence it is likely that thoſe firſt betook themſelves to the journey in the beginning of the Spring, or not long after. The figurative Winter is the wrath of God, which (of late) fell upon the *Iewes*, like a horrible ſtorm, and ſcattered them hither and thither, like ſtraw or ſtubble. This wrath at length pacified, was changed into a great calme and quietneſſe.

Verſ. 12. *The flowers appeare in the earth, the time of the ſinging of Birds is come, and the voyce of the Turtle is heard in our land.*

This, and the verſe following, ſhew the helping cauſes, which are alſo proper or metaphorical. Proper, the commodity of the time, moſt pleaſant; whereupon hapned the decree and the counſell of returning, and the preparation thereof, whereof was ſpoken in the former verſe. *Metaphoricall*, God was not only mercifull, (as already hath been ſaid) but partly alſo the reconciled will of ſtrangers, partly, the exceeding readineſſe of the *Iewes* themſelves. The nations hearkning to the Edict of *Cyrus*, and God inwardly ſtirring up their hearts, with how great deſire did they further the return, helping them abundantly, and furniſhing them plentifully with gold, and with ſilver, with aid, and with cattell, and with other precious things, *Ezra* 1.6. The *Iewes* delight and pleaſure therein, no doubt was, that it might well be compared with flowers, with ſinging of Birds, and the blooming of trees: Alſo among the *Iewes* were divers orders of men, which ſeem here to be ſignified by the ſeverall ornaments of the Spring, which *Ezra* divideth into three ranks: *The Elders of Families*, *The Prieſts and Levites*, *and the Common People*, Chap. 1. 5. and 2. 70. Here *Salomon* proceedeth by an inverted order, making no reckoning of the dignity, but of the deed, and of the nature of it. I ſuppoſe the common people are the flowers appearing in the earth, which grow confuſedly, here and there, one among another, and prevent the trees themſelves in their haſty ripening. *Well*, expreſſing the headlong ſtudy of the common people, who are wont to run before the induſtry of the Magiſtrate: *The*

ſinging

ſinging Birds and Turtles, are men of the Leviticall Order, which went before the people, ſome with holy ſongs, and ſome with ſacrifices, &c.

Verſ. 13. *The Fig-tree hath brought forth her young figs, and the Vines with their ſmall grapes have caſt a ſavour: Ariſe my love, my fair one, and come away.*

Hitherto the meaner helping cauſes; here we have the mightier, and more principall: As if hee ſhould ſay, not only the Flowers of the graſſe, but alſo the ſhrubs and taller trees, which ſhould guide and governe the people and multitude, ſhould ſet their hands to worke, and bend all their force to bring back the people. *Cyrus* reſtored to them every inſtrument of ſilver and gold, which *Nebuchadnezzar* had taken away. *Zerubbabel*, *Joſhua*, *Nehemiah*, and other excellent men, made themſelves Captains over the people, that by well ordering, they might bring all their deſires to a wiſhed end. So in this preparation here, ſhine as Stars, the Edict of *Cyrus*, the time of the yeere, the office of the Nations, and the divers orders and degrees of the people returning, which are all declared more at large in the firſt and ſecond of *Ezra*; he uſeth the ſame compellation or calling by name, in the end, which hee did before, that hee might ſhew, as it were, with bounded limits, in what ſpace of time, this deſcription of the Spring is included.

Verſ. 14. *My Dove, thou art in the holes of the Rocke, in the ſecret places of the ſtaires, ſhew me thy countenance, let me heare thy voice, for thy voyce is ſweete and thy ſight comely.*

The delivery it ſelfe is declared in this one *verſe*, which that it might appeare and ſinke the deeper in their mindes, he remembreth them of their late Condition by *the holes of the Rocke and the ſecret places of the ſtaires*: that the Church ſhould as well remember to attribute her received ſafety to God, who all this while yeelded her no leſſe refuge from the rage of her enemies, then the high rocks and darke lurking places are wont to be to the Doves. As alſo to put her in minde that ſhe was not in her own habitation, but in a lurking place, fit to keepe her in ſafety in Exile, and not appointed to dwell in. She muſt therefore depart out of that priſon, and make haſte to the Palace, which her beloved had built her. No doubt, they exhorted one another at that time, that they ſhould prefer the promiſe of God in their Country ſeates, before the delights of the place, whereinto they were baniſhed, wherewith many were ſo taken and inſnared, that they altogether neglected a returne. Now whereas

he requireth that she should shew him her countenance, and should cause her voice to be heard; he sheweth them that at length the Church should be seene againe openly, which had long lyen hid from mens sight in darknesse. And that voyce which her lover is so desirous to here, is the voyce of mourning and weeping, whereby the faithful in the time of deliverance, should acknowledge their former offences, whereby they had provoked God, and should earnestly and heartily bewaile them. *When ye shall call upon me* (saith the Lord by *Jeremy*) *that ye may go and pray unto me, then will I heare you: and seeking yee shall finde me, when ye shall search for me with all your heart, Chap.* 29. 12, 13. This is that countenance all overwhelmed with teares, in whose sight God is so much delighted: this is that mournfull and suspicious voyce, then which nothing is to him more sweete or pleasant: for so the second company which *Ezra* brought backe, beginning their progresse with a Proclaimed fast, shewed the same aspect to their lover, causing him to heare a most sweete voyce of the confession of sins, *Ezra* 8. 23.

Vers. 15. *Take us the Foxes, the little Foxes, that spoile the vines: for our Vines have tender Grapes.*

Hitherto of the Captivity, now followeth the restored condition of the Church. And first of that State which it obtained next the returne in this, and the verses following. It appeareth not plainly, whether these be the words of Christ, or the Church, or of both: truely that which is here commanded concernes them both: yet seeing it belongs to his government and authority, to take away all hurtfull things, which may damnifie the Church, they seeme rather to be his. These words teach three things of the Church of that time. First, she hath little Foxes lying in waite. Secondly, those Foxes are to be taken and their deceipts made vaine. Thirdly, the beginnings of the restored Church were so tender, that they might be grievously hurt by the feebleſt enemie. As to the first, The Foxes betoken a crafty, subtile and dissembling enemy: whereunto also the Hebrew word very well agreeth, which signifies to destroy under a shew of friendship. As Usurers use, who seeming to helpe poore men, utterly undoe them with borrowed money. How to the life happened these things. For we know with what craft the Enemies endeavoured to hinder the building of the Temple, craftily offering ayde, and corrupting the Counsellors with rewards, as long as the Kings favoured the Jewes, but when they saw their favours a little to decline, they spared no reproaches, and false accusations, whereby

whereby they might procure hatred to the new returned Jewes: yea to their fraud they added force, endeavouring to hinder the begun work by Armes, *Ezra* 4. 23. Now theſe Enemies are called little Foxes, in regard of the *Syrian*, *Aſſyrian* and *Babylonian* Kings, which afflicted them in former times. Theſe Governours were baſe and obſcure perſons, yet could theſe little wilde beaſts do much in ſuch tender beginnings of the Church, whereby the worke of the houſe of God was hindred, and being begun lay ſtill about 27. yeeres, *Ezra* 4. 24. But at length thoſe little Foxes were taken, when *Darius* confirmed the building, and impoſed a moſt grievous puniſhment on thoſe that by any meanes hindred the worke, *Ezra* 6. 11. Yea there wanted not Foxes, for *Nehemiah* found *Sanballat*, *Tobias*, and the reſt of that crew as troubleſome as the former. Firſt, craftily ſtudying privily to oppreſſe them, *Nehem.* 4 7. But miſſing thereof they attempted violence under colour of conference, having hired the Prieſts, Prophets, and chiefe of the people to deliver them *Nehemiah*. Theſe were Fox-like times, by the Teſtimony of *Tobia* himſelf, who ſaid, *Nehem.* 4. 2. *Although they build, yet if a Fox go up, he ſhall even breake downe their ſtony Wall, &c.*

Verſ. 16. *My Welbeloved is mine and I am his; he feedeth among the Lillies.*

That is to ſay, we reſt quietly in one anothers love. He is contented with me onely, and I with him alone. Her lover hath ſuch care of his flock, that not like other heardſmen, he ſeeketh onely graſſie Paſtures for his ſheepe, but alſo the delights of gardens for them. Then at length thoſe Fox-like times received a reaſonable happie condition, the holy Ceremonies were uſed, and all wicked ſuperſtitions were valiantly and conſtantly refuſed, to the which while the Church applyed her ſtudy, ſhe ſhewed her ſelfe to depend wholly on the love of her onely Lover. Before the Jewes were baniſhed to *Babylon*, they were wont to follow ſtrange gods, wherefore they were ſo grievouſly and often reprehended by the Prophets, and which brought upon them almoſt utter deſtruction, and ſo long Captivity. In all which time they ſeemed no leſſe to have forſaked God, then God himſelfe to have forſaken their ſervices. But now at length called backe to their Country ſeates, they would preſerve chaſte piety with a more firme purpoſe, conſtant will and deſire. Neither would they ever hereafter depart from Gods holy Religion, even with the hazard of their lives, which came to paſſe accordingly, for we read of no troubles afterward in the Church untill

the time of *Alexander* the great. Wherefore theſe 2. verſes comprehend the hiſtory of about two hundred yeares, namely from the reſtoring of the Church by *Cyrus* to *Alexander* the great, that is, during the whole Monarchie of the *Perſians*, as appeareth by *Ezra* and *Nehemiah*.

Verſ. 17. *Vntill the day breake, and the ſhadowes fly away, turne my beloved and be thou like a Roe or young Hart upon the mountaines of Bether.*

The 2. former verſes ſhewed the condition of the Church next after their returne: this *verſe* intreateth of times a little farther off, yet with a continued order joyned with the former. Herein firſt he ſetteth down certaine bounds in the beginning of the verſe, and then delivereth the ſum of it in the reſt. The bounds define that ſpace in the compaſſe whereof this conſideration is contained: namely *untill the day breake, &c.* Which words ſignifie that moſt renowned day of Chriſts death: as it ſhall after appear: whoſe morning and mid-day are here moſt elegantly declared by adjuncts. All agree, that the aire or winde is uſually more troubleſome in the morning and evening then in the reſt of the day, as alſo *Ariſtotle* teacheth in his Problemes. But why is this day deſcribed unto us, by the troubleſome windy morning, and the vaniſhing ſhadowes? Becauſe it was chiefely to be noted in both theſe proprieties. The morning blew turbulently, for ſtraightway in the morning, the high-Prieſts with the Elders and Scribes, held a Councell and delivered Ieſus to *Pilate*, *Mark* 15. 1. but at the 6. houre that is to ſay, noone it ſelfe, the ſhadowes flew away overwhelmed with darkneſſe in a ſtrange manner, ſo that the Iewes ſaw not yet an end put to their old ſhadowes, *Mark* 15. 33. But then eſpecially they vaniſhed, when the third houre after, at the death of the *Meſſias*, the vaile of the Temple rent in two parts, and the hand-writing of the Law (as well of all the Ceremonies as that which was againſt us) was altogether cut off. This is that day ſo famous in the Scripture, and ſo exactly defined, *Dan.* 9. 24. 25. Of this Chriſt himſelfe maketh often mention, *Ioh.* 7. 30. and 8. 20. and 13. 1. The time is here ſet forth of the condition of the ancient Church from *Alexander* the great to the death of Chriſt. So was that time limited. Now if ye ſeeke what the whole ſtate of the Church was during all that ſpace; The ſwift returne of her love, *like a Roe on the mountaines of Bether*, ſheweth it us. The Mountaines of *Bether* are in *Gilead* beyond Iordan, whence they take their name: for they are divided from the reſt of *Iudea*

by

by the River *Iordan*. And that whole Tract is called *Bithron*, 2 *Sam.* 2. 29. as *Tremelius* and *Iunius* do obſerve. This ſimilitude teacheth that her beloved ſeemed ſometimes to withdraw himſelfe, yet no farther then the neighbour mountaines of *Bether*, ſeated in the borders of the holy land, whence he could quickly come to her ayde, like a Roe or a young Hinde. *Ptolemeus Lagi* grievouſly afflicted *Iudea*, but it laſted not long. Nor was there any violence done to Religion. Afterwards *Antiochus* the great, ſtrove with the *Ptolemees*, *Eupator* and *Epiphanes* with doubtfull fortune of the warres, ſo that the Iewes were ſometimes conſtrained to change their Maſters, yet they alwaies proſpered without great danger of periſhing. Her beloved was not alwayes ready to helpe her, theſe firſt 137. yeeres, but he ſuffered her not long to complaine, running, ready to helpe her, from the bordering Mountaines as need required.

Chap. III.

IN my bed by night I ſought him that my ſoul loved: I ſought him, but I found him not.

2 I will riſe *therefore* now, and go about in the city by the ſtreets, and by the open places, *and* will ſeeke him that my ſoul loveth: I ſought him, but I found him not.

3 The watchmen that went about the city, found me: *to whom I ſaid*, Have you ſeene him, whom my ſoul loveth?

4 When I had paſt a little from them, then I found him whom my ſoul loved: I took hold on him and left him not, till I had brought him unto my mothers houſe, into the chamber of her that conceived me.

5 I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the field, that ye ſtir not up, nor waken *my* love untill ſhe pleaſe.

6 Who is ſhe that commeth up out of the wilderneſſe like pillars of ſmoake perfumed with myrrhe and incenſe, *and* with all the ſpices of the merchant?

7 Behold his bed, which is Solomons: threeſcore ſtron-

ſtrong men *are* round about it, of the valiant men of Iſrael.

8 They all handle the ſword, *and are* expert in war, every one *hath* his ſword upon his thigh for the feare by night.

9 King Solomon made himſelfe a palace of the trees of Lebanon.

10 He made the pillars thereof of ſilver, *and* the pavement thereof of gold, the hangings thereof of purple, whoſe mids *was* paved with the love of the daughters of Ieruſalem.

11 Come forth ye daughters of Zion, and behold the king Solomon, with the crown, wherewith his mother crowned him in the day of his marriage, and in the day of the gladneſſe of his heart.

The Analyſis.

HItherto hath beene ſpoken of that milder time of the Church after the return from the Captivitie, both of the time neere and farther off. Now ſhall be ſhewed a more troubleſome time by the abſence of her beloved, which in vaine ſhe ſeeketh in her bed, verſe 1. *in the Citie,* verſe 2. *or among the Watchmen of the Citie,* verſe 3. *but at length ſhe findes and holds him,* verſe 4. *and* 5.

And thus far to the birth of Chriſt. The reſt of the time unto his death is as it were an overſeeing of the marriage, whoſe preparing is in reſpect of the Bride, verſe 6. *in reſpect of the beloved and his bed,* verſe 7. 8. *His Litter,* verſe 9. 10. *The ſolemnity of the Marriage which giveth us a King Crowned,* verſe 11. *And his love very comely, &c.* Chap. 4. 1, 2, 3, *to the* 7.

THE EXPOSITION.

Verſ. 1. *By night on my Bed I ſought him whom my ſoule loveth: I ſought him, but I found him not.*

OF all the ſpace of time untill the break of the day (that is to ſay, that day wherein Chriſt died) worthy of memory is that night, which the Spouſe now ſpeaketh of. The weaker ſort might be afraid, leſt Chriſt had altogether forſaken them, now they could not finde him to helpe them, whom yet they hoped to be neere at hand

hand in the bordering mountaines, as is generally ſhewed in the laſt verſe of the former Chapter. This calamity is declared in ſeeking her beloved, which is firſt begun in her bed, in this *verſe*. Now her bed is the Temple, as before *Chap.* 1. 16. *Our bed is greene.* This ſearch was made in the night, namely when the true worſhip of God was much obſcured, and altogether over-whelmed with night-like darkneſſe. The Church therefore complaineth it was ſuch a time, wherein true Religion was trodden down, ſo that Chriſt whom the faithfull thirſted for, was no where to be found in his true worſhip. Theſe things then belong to that deſolation which *Antiochus Epiphanes* brought upon them, who robbed the Temple, forbad Sacrifices, offered Swines fleſh in the Temple, conſtrained them to worſhip ſtrange gods, compelled them to leave circumciſing their children, burned their holy Bookes, and left no manner of wickedneſſe unattempted. This wofull ſpectacle *Daniel* did manifeſtly declare almoſt 300. yeeres before, *Chap.* 8. 9, 10, *&c.* and 11. 28, 29, *&c.* And it is ſaid to be done, 1 *Maccab.* 1. from the 23. *verſe*, to the end of the Chapter. The Temple was not caſt down as by *Nebuchadnezzar*, but wofully deformed and ſhut up from the true worſhippers, whence ſhe ſaith, *She ſought him in the Bed, but found him not.* The Bed remained empty and Chriſt was gone.

Verſ. 2. I *will riſe now, and go about the Citie, in the ſtreets and in the broad wayes:* I *will ſeek him whom my ſoul loveth,* I *ſought him but* I *found him not.*

The ſecond ſearch which ſheweth that Chriſt was not only abſent from the Temple, but likewiſe was not to be found in the holy city. If every corner were ſought never ſo diligently, there could bee found no footſtep of piety. The cruelty of *Antiochus* wrought this effect, who, after he had ſacked the city, burnt it with fire, overthrew the houſes and walls, carried away the women and children captives, guarded the upper city with murtherers, put the citizens to flight, and made the city an habitation of ſtrangers, &c. 1 *Maccab.* 1. 33. 34. 35. *and* 40. No marvell if among the dregs of ſuch moſt deſperately wicked men, her beloved could not be found. But what could be more elegantly ſpoken to foreſhew this deſolation of the city?

Verſ. 3. *The watchmen that go about the city found me, to whom* I *ſaid: Saw ye him whom my ſoul loveth?*

She ſeeking the city in vaine, lighteth on the watchmen of whom ſhe enquireth of her beloved, ſaying, *Have ye ſeen him whom my ſoul loveth?*

loveth? She ſtayes not till they examine her, but begins to queſtion them; The watchmen & keepers of the city, are the holy Prieſts who (as much as they may) hold faſt & keep the truth in theſe dark times. And are ſaid to have found the Church wavering, being driven from her ſeates. The chief of theſe were *Mattathias* the father of the *Maccabees* and his ſons; who valiantly anſwered the Kings ſervant, requiring them to ſacrifice, *If all Nations fell away from the worſhip of their elders: yet he and his children and brethren would walk in the Covenant of their elders, and not tranſgreſſe their worſhip to the right hand or to the left.* 1. *Macca.* 2. 19. 20. Such faithfull men then found the Church, which yet gave her no anſwer, they were ſo aſtoniſhed as their ſilence here declareth.

Verſ. 4. *It was but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him and would not let him go, until I had brought him into my mothers houſe, and into the chamber of her that conceived me.*

Now ſhe departeth from the high prieſts and governours of the city, getting no comfort of them at that time, ſuffering with the reſt a common deſtruction. But going a little from them, ſhe chanceth on him whom ſhe ſhould have: whereby is taught that the Church did not long lie in theſe miſeries, but was in ſhort time delivered from thoſe chaſtiſements. Neither was this comfort vain, but at length fully ſhewed by *Iudas Maccabeus*, 1. *Mach.* 4. 47. In the 142. yeer of the reigne of the Greekes, *Antiochus* began to afflict *Iudea*. In the three and forty yeer he ſpoiled the Temple. After two whole yeers he took away the daily ſacrifice and all divine worſhip for the time, 1. *Maca.* 1. 21. 30. 47. In the eight and fortieth yeer the nineth moneth, were the holy houſes purged and divine worſhip reſtored again, 1. *Mach.* 4. 52. 53. &c. Now was her beloved found and brought into the houſe of her mother. For we have him preſent with us, as long as we keep his publike worſhip, or as often as we recover it being loſt: wherein he hath promiſed to ſhew himſelfe to his. Theſe darkneſſes for the time they laſted were very black, but not long. After 2300 dayes (limited by the Angel, *Dan.* 8. 14.) *The ſanctuarie ſhall be purged.* Wherefore her beloved delayed not long to aid her, but came ſwiftly from the *mountains of Bether*; whom the faithfull doubted to be farther off.

So theſe few verſes are an Epitome of the whole hiſtory of the *Maccabees*: and thoſe books a juſt commentary of this place. Now that ſhe would not let her beloved go till ſhe had brought him into her

her mothers chamber, thereby is signified (this darknes driven away) divine worship should be no more interrupted, untill Christ came in the flesh. The Church is said to bring Christ into this chamber, because he descended into it and took our nature upon him for her sake, for he is said to do any thing, for whose cause it is done. Then from the time of the *Maccabees* to the comming of the *Messias*, the course of Religion was constant, which no common calamitie interrupted. Not, but those times were most corrupt.

But in the middest thereof, was free leave to worship God rightly, whereby the Church might nourish her faith, and might cherish her self, with the sweet familiar acquaintance of Christ.

V. 5. *I charge you, O ye daughters, of Ierusalem, by the Roes and by the hindes of the field, that you stir not up, nor awake my love till she please.*

This verse sheweth that there should be no great trouble in the Church from the time of the *Maccabees*, till the birth of Christ as was said in the end of the former verse. Now there should be silence and a tolerable rest, whereby the Saints might be defended (in their true studies) from fear of their enemies which are here noted by *Roes and hindes* of the field. For though they were come home, out of the enemies land and setled in their own proper seats: yet they found at home, all places full of enemies. Now the Romanes oppressed them, and *Herods* tyranny bridled them. These wilde *Roes* caused Gods people to worship him more diligently, and to be the more carefull, lest with any noise of apparant impiety (which only disturbeth our beloved from his rest) she should lose the enjoying of him howsoever.

V. 6. *Who is this that cometh out of the Wildernes like pillars of smoak, perfumed with myrrhe & frankincense with all powders of the merchant.*

Hitherto hath been shewed, the condition of the Church before the birth of Christ; Now what it should be while he lived on the earth. This description containeth a prophesie, especially of things done from the conception of Christ untill thirty yeers of his age: when the beautie of the Church should cause admiration in the beholders. Who is this? (say they) which seem to be the words of the legall Church, wondring at the excellent smell of the new smoke stirred up. For at this time, the Church in outward form was twofold. The legall continued yet, and the *Evangelicall* was new begun. Her threefold propriety was, her admirable coming out of the desart; her smokie enlarging and increase; and lastly her sweet smell. She came first out of the desart, by the message of the Angel to the virgine *Mary* living then in *Nazareth* of *Galilee*: a solitary place in

reſpect of others more frequented. And divinely revealed to *Elizabeth* in the mountaines of *Iudea*: as ſhe teſtified when *Mary* came to ſee her. This report is compared to pillars of ſmoke, for as ſmoke goeth before the flame, breaking forth and ariſing up like branched pillars, yet quickly avoideth and vaniſheth in the air, how thick ſoever it were: So ſhall we finde this report and mens expectation thereof altogether like unto it. As by the propheſie of *Zacharie of raiſing up a horne of Salvation in the houſe of David.* Confirmed by miracles, aſwell of a Son born unto him in his old age, as of his ſpeech reſtored after ten moneths. What feare came upon all the inhabitants of the hill country? *Luke* 1. 65. 68. 69. *&c.* This ſmoke ariſing in the wilderneſſe, how pleaſantly ſmelt it, to all the godly waiting for the conſolation of *Iſrael*, yet foulded up in ſuch thick obſcuritie that men could not ſee the greateſt part of it, whither the thing ſo much deſired would tend. But afterward by the former when the ſhepherds and the wiſe men came ſeeking for the new borne King, all *Jeruſalem* was troubled *Luke* 2. 18. *Mat.* 2. 3. Then the branched ſmoke flew upward, breaking forth with ſuch force, by reaſon of the increaſed heate, that it aſcended like a Pillar, yet this ſmoke quickly vaniſhed. Not that the Church ever failed, but becauſe this rumour ceaſing, there was ſo deep a ſilence from that time untill the baptiſme of *Iohn*, as if all theſe things had vaniſhed into ſmoke. But who can declare how ſweet this rumour was to all the godly thirſting for the *Meſſias*? *Simeon* taking the childe in his Armes and praiſing God very joyfully, deſired to die, having obtained that which was moſt to be deſired in this life, *Luke* 2. 29. And truly all *Myrrhe*, *Frankincenſe*, and all manner of perſumes are unſavory in reſpect of this ſweetneſſe. Thoſe things which hapned about the birth of Chriſt, could not more ſignificantly and briefly be declared.

Verſ. 7. *Behold his bed which is Salomons: threeſcore valiant men are about it, of the valiant of Iſrael.*

Here is deſcribed the proviſion of her beloved before the marriage, which is twofold. *A bed, and a Chariot.* Of the bed is entreated in this verſe and the next. *His bed* (ſaith ſhe, namely her beloveds) wherein he lay himſelf alone. *Not a common bed*, ſuch as before, (*Our Bed*) *Chap.* 1. 16. As alſo ſpeaking of her own bed, *Chap.* 3. 1. Wherein her beloved was not found. This bed reſembles that of *Solomons*, for it was waited on with as ſtrong a guard, as we ſhall ſee in the verſe following.

Verſ. 8. *They all hold ſwords, being expert in War: every man hath his ſword upon his thigh, becauſe of fear in the night.*

Here

Here the guard is described, to whom the watch and a custody of this bed is committed. Their number and nature was expressed in the former verse. Now their readinesse, skill and diligence is shewed, together with the end of their watching in these words. First, they are called sword-men, ready and strong-men, whose vertue feareth no danger. Secondly, they are expert in war; that is to say, old, hardy, skilfull souldiers: *every one* hath his sword. Beds are appointed for rest and sleep, whereby a man for the time is deprived of his strength, and all power to defend himself; wherefore Kings and Princes, (to sleep the more safely) ordained watch-men, such as *Salomon* is here said to have had. Which teacheth, that this beloved, all the time that he gave himself to rest, was fenced with such a guard, as could keep him safe from all feare in the night; that is, from all secret deceipts which the wicked could invent. This time of rest, was the whole infancie of Christ, which maketh a man no lesse able to avoyd dangers then the deepest sleep that is. *Herod* making use of this night, endeavoured (most wickedly) his destruction: But the Angel (*one of the mighties of* Israel) warning *Joseph* to flie with the childe into *Egypt*, delivered him from the jawes of *Herod*, and the cruell slaughter of the *Bethlehemites*. Truly this bed was better guarded then *Salomons*.

Vers. 9. *King* Salomon *made himself a Chariot of the wood of* Lebanon.

Such was the bed: Now followeth a description of the Chariot in this and the next verse. The bed was enough to shew, what did belong to private use; but by this Chariot is declared with what Majesty he would shew himself to the multitude. The King made this Chariot for himself alone, although the dignity thereof belongeth to the Spouse also. The generall matter of it, is wood of *Lebanon*, whereof likewise the Temple was built, 1 *King.* 5. 6. Other things that concern the beauty of it, are mentioned in the verse following where yee shall see the application of the Prophecie.

Vers. 10. *He made the Pillars thereof of silver, the bottome thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of* Jerusalem.

Such was *Salomons* stately Chariot, wherein hee was wont to be carried in publique, whose beautifull and glorious structure is here declared, to expresse that high and incomprehensible excellencie of Christs humane nature; for this was that triumphall Chariot which he built for himself of the wood of *Lebanon*, conceived in the womb

of *Mary* of *Nazareth* of *Galile*, at the foot of *Lebanon*, that rightly the matter may be ſaid to be taken from thence, whence his humanity was built up or framed, yet he made this Chariot for himſelf, not begotten by the company of man, but by vertue of the moſt High overſhadowing the Virgin. Whoſe pillars were ſilver, the ſeats were gold, the coverings purple; all the frame from head to foot, moſt pure, moſt precious, moſt divine, and within the ground and pavement, and that which was (as it were) the foundation to all the reſt of the frame, was wholly love of the daughters of *Ieruſalem*: he had them drawne with the needle, or rather ingraven in his heart and bowels; ſeeing for his elects ſake only, he made him this Chariot of humanity, wherein he would openly be carried in the ſight of the world for men to behold him.

Verſ. 11. *Go forth, O yee daughters of* Sion, *and behold King* Salomon *with the Crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſſe of his heart.*

It ſeemeth here, it was the cuſtome for parents at ſuch a ſolemnity, to beſtow ſome ſingular ornament upon their children; and that *Bathſheba* beſtowed this Crown on *Salomon*, when he married *Pharaohs* daughter, (though the Scripture ſpeak not of it) for *David* was dead before; But it ſhall better appeare in the new *Salomon* then in the Type: For the Crown which the daughters of *Sion* are commanded to behold, is that great glory which the Father gave the Sonne, entring into his office, teſtifying from heaven, This was that his *beloved Sonne, in whom he was well pleaſed.* And likewiſe annoynting him above his fellowes by the Spirit; himſelf deſcending in a viſible ſhape, and reſting on him, *Matth.* 3. 16, 17. The Church (whoſe husband he is, and by ſome reaſon her ſonne, as we have ſeen before) put this Crown on his head, by acknowledging him to be King and Head of the Church. The Sonne of God, the Lambe which took away the ſins of the world; the *Meſſias* himſelf, who had all power in heaven and in earth; and whom the faithfull ſought, and obtained of him, to be diſpoſſeſſed of devils, healed of diſeaſes, and a remedy in all their troubles. It was manifeſt what opinion they held of him, and of what incomprehenſible Majeſty indeed he was. All the time from the beginning of his office, untill his paſſion, was the day of his eſpouſalls or marriage, as he hath taught himſelf, calling his Diſciples the children of the wedding chamber, and himſelf the Bridegroome, *Matth.* 9. 15. and by the Parable of a certain King, which made *a Marriage for his ſon*, Mat. 22. 2, &c. This was the day

day of the gladneſſe of his heart, when with a ready and willing minde he earneſtly indeavoured to effect all thoſe things which belong to our ſalvation; that hee preferred the care thereof before meat, and all other neceſſaries of his life, *John* 4. 32. The daughters of *Jeruſalem* ſhould not be moved with this glory, but only the daughters of *Sion*, the Citizens and free Denizens of the City of the heavenly *Ieruſalem*; theſe moved with the divine beauty and excellencie of this King and Crown, ſhould flock unto him every where by heaps, making the hypocrites afraid, leſt all men ſhould believe in him, *John* 11. 48.

CHAP. IIII.

1 BEhold, thou art fair my love: behold, thou art fair: thine eyes *are like* the doves: among thy locks thine hair is like the flock of goats, which look down from the mountain of Gilead.

2 Thy teeth *are* like a flock of *ſheep* in good order, which go up from the waſhing: which every one bring out twins, and none is barren among them.

3. Thy lips are like a thread of skarlet, and thy talke is comely: thy temples *are* within thy locks as a piece of a pomegranate.

4 Thy neck is as the tower of David, built for defence: a thouſand ſhields hang therein, *and* all the targets of the ſtrong men.

5 Thy two breaſts *are* as two young roes that are twins, feeding among the lillies.

6 Untill the day break, and the ſhadowes flee away, I will go into the mountain of myrrhe, and to the mountain of incenſe.

7 Thou art all fair, my love, and there is no ſpot in thee.

8 Come with me from Lebanon, *my* ſpouſe, *even* with me from Lebanon, *and* look from the top of Amanah, from the top of Shenir and Hermon, from the dens of the lions, *and* from the mountains of the leopards.

9 My

9 My ſiſter, *my* ſpouſe, thou haſt wounded mine heart, thou haſt wounded mine heart with one of thine eyes, *and* with a chain of thy neck.

10 My ſiſter, *my* ſpouſe, how fair is thy love! how much better is thy love then wine, and the ſavour of thine oyntments then all ſpices!

11 Thy lips, *my* ſpouſe, drop *as* honey combs: honey and milk are under thy tongue, and the ſavour of thy garments *is* as the ſavour of Lebanon.

12 My ſiſter, *my* ſpouſe *is as* a garden incloſed, as a ſpring ſhut up, *and* a fountain ſealed up.

13 Thy plants *are as* an orchard of pomegranates, with ſweet fruits, *as* camphire, ſpikenard.

14 *Even* Spikenard, and ſaffron, calamus, and cinamon, with all the trees of incenſe, myrrhe, and aloes, with all the chief ſpices.

15 O fountaine of the gardens, O well of living waters and the ſprings of Lebanon.

16 Ariſe, O North, and come, O South, *and* blow on my garden, that the ſpices thereof may flow out: let my welbeloved come to his garden, and eat his pleaſant fruit.

The Reſolution.

WEe *ſaw in the end of the former* Chapter, *how the Bridegroome was adorned in the ſolemnization of his marriage. Now the beauty of the Spouſe is ſhewed by her* Eyes, Teeth, Lips, Temples, Neck, Breaſts, *verſ.* 1. 2, 3, 4, 5. *The praiſe whereof at length is ſtayed by paſſing to a greater perfection,* Verſ. 6. *And hitherto of the legall Church and the Euangelicall: the beginning of one joyned to the end of the other. Now of the Euangelicall Church, full and perfect, what a one it ſhould be after our redemption, by the death of Chriſt and his reſurrection. Of this Church, in the reſt of the* Canticles, *is a double deſcription; divided and conjoyned. The firſt conſidereth the peculiar and different Churches which ſhould be upon earth, till the ſecond coming of Chriſt; which, for the more plainneſſe, we call them ſiſters: the one elder, the reſt younger ſiſters: Wee call her elder and firſt begotten,*

which

which was conceived and brought forth in the Diſciples, whom Chriſt collected, which forthwith after his reſurrection, increaſed wonderfully, and is yet growing inour this time: The younger ſhall ſpring up in the laſt age of the world, which we yet expect. The eldeſt is deſcribed in a diverſe fortune, flouriſhing, decayed, and reſtored: Flouriſhing, *V.* 7. 8. 9, 10, 11. Decayed, *partly inclining to ruine, in the reſt of this* Chapter; *partly lying dead, in the whole fifth* Chapter: *and* reſtored *at length, in the beginning of the ſixth.*

THE EXPOSITION.

Verſ. 1. *Behold, thou art fair my Love, behold, thou art fair: thou haſt Doves eyes within thy lockes, thy hair is as a flock of Goates that appear from Mount Gilead.*

IN the laſt verſe of the former Chapter was taught how the ſolemnity of the Marriage began. Now the Bridegroome in his own words ſheweth how the Bride was adorned. All which is but to let us ſee the ſtate and condition of the Church which Chriſt himſelf choſe preſent here in earth: whoſe firſt ariſing was like a pillar of ſmoak; but after he began his office, he came forth in a moſt divine glorious ſhew, as ſliding from heaven. She is firſt commended for her eyes; by the ſight wherof, is often underſtood *Judgement*, and *Underſtanding*: for the which ſhe was commended by Chriſt himſelf, who publiſhed thoſe eyes bleſſed that ſaw the things which the Bride then ſaw, *Luke* 10. 23. He alſo gave thanks to his Father, that hee had hid theſe things from the wiſe and prudent, and revealed them to Babes, *Luke* 10. 21. Her eyes were *Doves eyes*, that is, chaſte and ſhamefaſt, looking only on her own Husband, as appeared by the words of *Peter* himſelf (when others fell away) declared he knew not whither elſe to go, *John* 6. 68. yet though theſe eyes were cleer, they were within her locks, that is, they were ſo covered with haire, that the brightneſſe thereof was ſomewhat hindred: the multitude of the faithfull being contemned and deſpiſed. This Dove-like chaſtity of the *Bride* was ſo covered, that ſhe ſeemed a diſorderly company to the proud Phariſes: *Do any of the Elders, or of the Phariſes believe on him? but this common people which know not the Law are accurſed*, Joh. 7. 48, 49. Yet this light was not ſo ſharp at firſt, but grew by degrees, it was alwayes pure and true, but ſmall in the beginning: They were ignorant of the death of Chriſt, much more of his reſurrection; his doctrine alſo was oftentimes little underſtood: *Are yee not without underſtanding?* Mat. 15. 16. Neither doth

he

he upbraid them only that once with ignorance and dulneſſe, their haire ſcatteringly and diſorderly hanging, hindred their ſight. Her ſecond praiſe is of the haire it ſelf, that ſhe might not be thought deformed by it. Now this haire betokeneth the whole multitude of the faithfull of thoſe times, fitly ſet forth by their number: her compariſon to a flock of goates, may be underſtood (if I be not deceived) partly of that which goeth before, and partly of that which followeth.

Before, the godly *Iſraelites* ſcattered through the ten tribes are called Goates. *Chap.* 1. 8. Whoſe flocks are ſaid to be leſſe and thinner, becauſe they ſcatter themſelves and keep not together as ſheep do. As *Varro* ſaith in his ſecond book of husbandry. Chriſt indeed had many hearers, but few amongſt them which truely believed: of many called few were choſen. The head whereon the faithfull depend is Chriſt, which was thought then to be with as great danger, as the Goates hang on the ſides of *Mount Gilead*, or any other ſteep hill or rock. *If any did confeſſe him to be Chriſt, he ſhould be caſt out of the Synagogue*, *Iohn* 9.22. Therefore *Nicodemus* durſt not be ſeen in this mountain of *Gilead* in the day time. Such was the condition of the Church at that time, her pietie quick of underſtanding and chaſte, but covered with hair, and hid from the world, not having yet obtained ripeneſſe, it was yet thinne and reproachfull, not daring to joyn together without great danger.

Verſ. 2. *Thy teeth are like a flocke of ſheep that are even ſhorne, Which come up from the waſhing: whereof every one bear twinnes and none is barren amongſt them.*

Theſe teeth (compared to a flock of ſheep) are the diſciples of Chriſt, whom he appointed as faithfull and wiſe diſpoſers to give every one of his houſhold their allowance in due ſeaſon, *Luk.* 12. 41. They muſt alſo be ſtrong and of a kinde of bonie nature, to whom the care was committed of preparing, and as it were, chewing meat for others the better to digeſt it. Theſe ſheep are even, like the cherubins, 1. *King.* 6. 25. If it be asked why Chriſt ſent his twelve Apoſtles two and two to preach, inſtructed all with like power, of teaching, of working miracles, &c. *Mark* 6.7. It was becauſe he would truly ſet before us the two golden cherubims juſt of the ſame length, breadth and largeneſſe of every part equally. So that *Peter* was not more excellent then the reſt, but there was one commune adminiſtration, one authority, one juriſdiction; And the ſame meaſure had the 70. Diſciples, afterwards, both among themſelves and

among

among the twelve, whom he also sent out two and two, with the very same Laws and commandments which the former had, *Luk.* 10. 1. The disciples came up from the washing instructed by baptisme: cleansed from all filthines of sin by faith in Christ. Lastly, their fruitfulnesse is declared by *every one bearing twinnes and none barren among them.* This belongeth to the fruit which followed their preaching: for the disciples having performed their message, returned with joy, because the devils were subject to them by that name which they declared. But Christ sheweth them of a larger fruit, which they durst not hope for. I saw (saith he) *Satan as it were lightning falling down from heaven.* As if by some violence (at the voice of the Gospel) he had been driven out of his Kingdom, *Luke* 10. 18.

Vers. 3. *Thy lips are like a thread of scarlet, and thy speech is comely: Thy temples are like a peece of a Pomegranate within thy locks.*

The lips figuratively do signifie speech, whose praise is twofold: slendernes and colour. As small as a thread & as red as scarlet, which two, shew the doctrine of those times. As in form it was most pure, sincere and most divine, & therfore compared to a small silk thread: So the matter in a speciall manner setting forth his death is compared to scarlet. Who would not kisse and reverence those lips, which spake not of the earth, but of heaven from whence they came? *John* 3. 31. 32. Blessed were those times which sounded with the voice of God himself: when all his words were dipped in scarlet, and all his doctrine as it were coloured with blood, by often mentioning of his sufferings, *Mat.* 16. 21. *&c.* But these (you will say) are the lips of Christ himself and not of the Church. He is the head of this body, and therefore the Church then spake with his lips. *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me, Luke* 10. 16. And thy speech is comely. This some translate, Thy solitarines is to be desired, for the word in the originall signifieth both, which word it seemeth the wise *Salomon* useth advisedly to signifie both, for though his words seemed harsh to the Scribes & Pharisees, ascoming out of a desert, stopping their ears at his words, like the deafe adder, as it was foretold, *Psa.* 58. 5. *&c.* yet their servants confessed, *that never man spake like him. John* 7. 46. No marvell then though the godly hearers were so taken with his words that they oftentimes forgat to provide things necessary for themselves, *Mark* 6. 36. Hitherto of the speech, now followeth of the *Temples like a piece of a Pomegranate within her Locks.* The Temples are that part of the head which extendeth it self from ei-

ther part of the forehead, between the eyes and the ears, even to the crown of the head, and being next unto the head and placed above the eyes, teeth and lips, they seem to signifie those which are appointed to be Ecclesiasticall governours in the Church, which should refresh the flock with sweet and pleasant juice, distilling from them with a fragrant smell like a piece of a *Pomgranate*. Notwithstanding, the Church in those dayes lived contemptuously in the sight of the world, and, as it were, hid and covered, as the temples are with locks of haire.

Vers. 4. *Thy neck is like the tower of* David, *built for an Armory, whereon there hang a thousand Bucklers, all shields of mighty men.*

So were the lips and the temples: Now the neck is compared to the tower of *David*. This tower seems to be that in *Nehemiah*, Chap. 3. 19,25,26. which is called, *The Armory of the corner*: The neck is that bond wherewith the head is joyned to the body. Now that bond whereby Christ is joyned to the Church, is partly of the Spirit, partly of the Humanity received, *Ephes.* 2. 21, 22. and 4. 16. and 5. 30. The spirituall is common to all things. The other then first began, when putting on our nature he lived here on earth, which seemeth best to agree with the *Metaphor* in this place. The beauty of this neck is set forth as well in regard of the end, as of the use. The end, that it should be as a tower, built to hang swords in, that kinde of weapons wherewith enemies are beaten and vanquished. The use, that it might be an Armory for all mighty men. As concerning the first, He therefore took our humanity, that the world, the law, sinne, the devill, hell, and all the crue that fight against our salvation might be overcome and conquered. *Be of good cheer* (saith Christ) *I have overcome the World*, Joh. 16. 33. The devill was foyled in many combates, while the only begotten lived in our frailty, he brought many large spoyles into this Armory, immortall publishers of his divine vertue: But this true *Sampson*, by his death overcame his enemies, he consecrated the sword of *Goliah* to the Lord, and overspread and covered this whole Tower with spoyles. In this triumphant Chariot he spoyled principalities and powers, &c. *Col.* 2. 14. 15. These were the chains and collars wherewith the neck of the Church was adorned in those dayes. The use of this Tower is that, *here should hang a thousand Bucklers, and all Shields of the mighty*. These Armes are of that kinde wherewith every one is covered and defended. All the ancient mighty ones, which from the beginning of the world have triumphed over sinne and death, have been abundantly

dantly supplyed with weapons out of this Armoury, which was only faith in Christ, as it is plain, *Hebr.* 11. through the whole *Chap.*

Vers. 5. *Thy two breasts are like two young Roes, that are twins which feed among the Lillies.*

These two breasts are the Apostles and Disciples which Christ sent before him into every City and place whither he himself would come. They were of a low condition and simple at first, like young Roes new yeaned, called from their nets to the office of teaching: They were twins sent forth two and two, all alike in disposition and manners, many in persons, one in doctrine: see before, *verse* 2. They spread abroad the knowledge of salvation through the whole Countrey as swiftly as the Roes are wont to run over the hills. It was but a little time that they spent in their legacie, yet left they nothing undone which was given them in command. If you ask how these breasts were supplyed with milk, which they should yeeld to others, *The young Roes feed among the Lillies.* In the company of the Elect, which smell most sweetly and pleasantly in Christ, (for such are the Lillies afterward, *Chap.* 6. 1.) they drew abundantly which they taught to others: These things shall suffice to declare the conditions of those times.

Vers. 6. *Untill the day break, and the shadowes flie away: I will get me to the mountain of myrrhe, and to the hill of frankincense.*

Here is the same time repeated which was spoken of, *Chap.* 2. 17. The *Jewes* interpret this *mountain of myrrhe*, the *mountain of Moriah*, where *Isaac* was bound to be sacrificed, *Gen.* 22. 2. and whereon the Temple was built in the place that *David* had prepared in the threshing floore of *Ornan* the *Jebusite*, 2 *Chron.* 3. 1. Also in these few words is comprehended that whole History from *Mat.* 16. 21. unto the end of that Gospel. Neither are these words (*I will get me*) without *Emphasis*: for thereby is shewed, that Christ ascended into this mountain of his own accord, not drawn thither by force of enemies, nor compelled by perswasion of friends, for they rather exhorted him to favour himself, *Mat.* 16. 22. and were moved with great grief at the mentioning of his death, *John* 16. 6. This *Hill of Frankincense* was *Mount Golgotha*, whereon that only sacrifice was offered to God the Father by Christ the Sonne, whereby hee is reconciled to the Elect for ever, *Mark* 15. 22. Here was the sword of that triumphant Emperor hung about the necke of the Church, wherewithall our deadly enemies were slain at once. Now we see how this skilfull craftsman hath painted out the state of the Church

ſo long after his time, with more then mortall wit, deſcribing the ornaments of her flouriſhing eſtate, comforting the calamities of her afflicted eſtate, and ſweetly rejoycing at the felicity of her eſtate reſtored. With how divine words hath he comprehended the birth, infancy, office and death of Chriſt? Here is the laſt end of the old Church, and the beginning of the new: For the death of Chriſt brought that midday, wherein the old ſhadowes utterly vaniſhed, never to returne again.

Verſe 7. *Thou art all faire my love, there is no ſpot in thee.*

So far of the Legall Church. Now of the Chriſtian Church only as it was at Chriſts reſurrection, (*A.D.* 34.) & from thence hath increaſed unto this day, the flouriſhing condition whereof is declared in theſe five next verſes: for Chriſt departing into the hill of Frankincenſe by his death and buriall, was not long abſent, but roſe early the third day by power of the Spirit, and returned to his own, with whom he converſed 40. dayes, ſhewing them all things which belong to the Kingdome of God; making and acknowledging the Church by his inſtructions: ſound, perfect and abſolute. She was never all faire till now, ſhe was many times before commended for her beauty, and by the divine mercy, wherein the Father beholdeth her in the Son, ſhe is alwaies glorious, *Epheſ.* 5. 26. 27. *Sanctified and cleanſed with the waſhing of water, by the Word.* But now ſhe was in her moſt pure and flouriſhing eſtate, *Not having ſpot or wrinckle, or any ſuch thing, but holy and unblameable.* Now ſhe obeyed Chriſt onely, adding nothing of her owne, neither changing or omitting any of thoſe things which he required to be done and obſerved. This perfection laſted the firſt 300. yeeres: though ſomewhat declining towards the end, yet tolerable all that ſpace, without any great ſpot of deformity.

Verſe 8. *Come with me from Lebanon (my Spouſe) with me from Lebanon, looke from the top of Amana, from the top of Shenir and Hermon: from the Lions Dens, from the mountaines of the Leopards.*

The meaning of this verſe will be the better underſtood if we firſt run over the words. *Lebanon* is a famous hill on the North borders of the Land of *Iſrael*. *Amanus* far more Northerly, toward the Weſt of *Syria*, being a parcell of the *Mount Taurus*, and ſtretching to the River *Iſſicus*, from whence one may behold *Syria*, *Meſopotamia*, *Cilicia*, and all the leſſer *Aſia*. *Shenir* and *Hermon* are two hills on the Eaſt ſide, *Deut.* 3. 9. Theſe hills are called *Lyons dens* and *mountains of Leopards*, not ſo much becauſe wilde beaſts did live in them, but rather men of fierce and cruel diſpoſitions, Heathen Idolaters,

laters, void of all knowledge and fear of God. This inviting then, whereby the Bridegroome ſoliciteth his ſpouſe to look down upon him from theſe mountains, teacheth the propagation of the goſpel after Chriſts reſurrection, whereby the fierce and cruell nations ſhould be admitted into the Church of God. *Now the Woolf ſhould dwell with the Lamb &c. Iſa.* 11. 6. The Church was before ſhut up in the narrow bounds of *Judea*; The doctors were breaſts indeed, but they yeelded milk only to the *Iſraelites*, they were dry to ſtrangers. Now the Iewes & Gentiles ſhould draw together of the ſame fountain, ſo that by Chriſt *both had an acceſſe by one Spirit unto the Father*, *Eph.* 2. 18. Chriſt led his ſpouſe as it were by the hand from *Lebanon* and the other mountains, when the brethren diſperſed by perſecution, preached Chriſt firſt to the Grecians, *Act.* 8. 1. *and* 11, 20. At that time he was preached to the *Samaritans*, the *Eunuch* was baptized and *Peter* warned by a viſion to call nothing common or unclean, *Act.* 10. 15. This joyfull meſſage went all the world over, but the firſt report of it flew towards the north and Eaſt, *Philip* (the Spirit commanding him) went neer unto *Gaza*, but ſtraightwayes returned from thence to *Azotus*, *Acts* 8.

Verſ. 9. *Thou haſt raviſhed my heart (my ſiſter, my ſpouſe) thou haſt raviſhed my heart, With one of thine eyes, With one chaine of thy neck.*

This eye and chaine are the Church of *Antioch* encloſed with the *mountains Amana and Libanon*: who by the labour and diligence of *Paul* and *Barnabas*, and the working of the Spirit, the Bridegroom was with good cauſe raviſhed with this eye which ſhined with ſo great light, yet the beautie thereof chiefly glittered, when ſome contending to have the Law joyned with Chriſt, this Church withſtood them, and by *Barnabas* and *Paul* in the Synod of the Apoſtles at *Ieruſalem*, maintained faith only in Chriſt ſufficient to ſalvation, *Act.* 15. And then was the chaine hung about her neck, when ſhe was firſt called a Chriſtian, *Act.* 11. 26. The humanitie of Chriſt was before the neck of the Church, now the name of Chriſt is the chaine of that neck. And being a Gentile, yet is now a ſiſter to the Jewiſh Church. And to ſhew that ſhe is as deer to him as the Jewiſh, He calleth her alſo his ſpouſe.

Verſ. 10. *How fair is thy love (my ſiſter, my ſpouſe,) how much better is thy love then Wine and the ſmell of thine oyntments then all ſpices.*

Love is taken figuratively for the effects whereby it is ſhewed. Oyntments are gifts of grace, which the Father beſtoweth on the

Church

Church for the Sons ſake, he acknowledged her love before this time, yet now (in the ſpace remaining of the flouriſhing Church) in this and the next verſe, ſhe ſheweth moſt apparent arguments of higheſt and moſt unfained love. For love that cannot be withdrawn by adverſity is ever moſt precious and pleaſant. But no times yeelded more matter of triall of conſtancy, then thoſe (*An. D. 60. &c.*) of *Nero, Domitian, Trajane* and the other Romane tyrants, who left nothing unattempted that either hatred of the truth might yeeld them, or power might perform, whereby the Chriſtian name might be altogether extinct. But it was wonderfull, how the tyrants were wearied with killing, and the Chriſtians incouraged in dying. So that it was no marvell, if (theſe boxes being broken) the ſmell of the oyntments moſt pleaſantly ſpread it ſelf farre and wide. The ten books of *Euſebius* his Eccleſiaſticall hiſtory are full Commentaries of this and the next verſe.

Verſ. 11. *Thy lips (O my ſpouſe) drop as the honycomb: Hony and milke are under thy tongue: and the ſmell of thy garments is like the ſmell of Lebanon.*

The honycomb of the lips is ſweetneſſe of ſpeech. Hony and milk, pleaſantnes of Doctrine; milk is chief among thoſe things that nouriſh, and hony in the faculty of preſerving. The garments are chiefly the covering of Chriſts righteouſnes, with which only the nakednes of the Saints is covered, that they dare appear in the ſight of God; the hem of which garment is outward honeſty and ſoundnes of manners and diſcipline. The *mount Lebanon* reaching many miles, ſet full of cedars and other ſweet ſmelling trees, yeelded ſuch a ſtrong fragrant ſmell, that no ill ſavour whatſoever could take away the ſweet perfume thereof. So in this Church faith imbracing the righteouſneſſe of Chriſt, and holines of life, breathed forth ſuch a ſweet ſmell, that he which would endeavour to quench that, ſhould be leſſe able to do it then to exceed all the odoriferious perfumes of *Lebanon* joyned together by a greater ſmell. Wherfore that we may ſee the application: firſt we know that the Greek eloquence now chiefly attended on the truth, for God raiſed up *Dionyſius* the *Areopagite*, *Quadratus*, *Ariſtides* the *Athenian*, *Dionyſius* of *Corinth*, *Melito*, *Apollinarius*, *Polycarpus*, and many other eloquent men, by whoſe pleaſant Orations the Lips of the Spouſe dropt like a Hony-comb, and her tongue flowed with profitable ſpeech as with a moſt pleaſant fountain of milk. Then concerning the ſmell of her garments; no times were ever more fruitfull of Hereticks, which laboured with their filthy comments,

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to take away the moſt divine favour of truth, and bring it to nothing. But this ſweetnes of *Lebanon* could not be overcome. But the ſmell of her garments was afterward weakned, therefore no marvell if filthy errours prevailed. The holines of the Church was teſtified as well by enemies (ſuch as was *Plinie* the ſecond, in *Euſebius lib* 3. *chap.* 33.) as by friends, *Juſtin*, *Tertullian*, and *Cyprian*, which marvelloufly ſet forth the ſweetneſſe of her garments. This dignity continued in ſome meaſure, untill the time of *Dioclefian* the Emperour. Indeed the truth and regard of manners and honeſty by little and little began to decay, pride privily creeping in; yet the ſmell of the garments for the firſt 300. yeeres remained ſound and uncorrupted, without any notable change as the Spirit foretold it.

Verſ. 12. *A Garden incloſed is my ſiſter, my Spouſe, a ſpring ſhut up, a fountain ſealed.*

Ye have heard how the Church in her flourifhing eſtate was all fair: Now followeth her declining Condition, and firſt how ſhe ran to ruine, threatning a fall, before ſhe fell away altogether. In this verſe is propounded her double eſtate, one in reſpect of ſtrangers, the other in regard of her own houſhold. As to ſtrangers, it is *a garden incloſed*: To her own, *A ſpring ſhut up, a fountain ſealed*. The Church is often compared to a Vine, her ſafety (wherewith God vouchſafeth to defend her from the rage of her enemies) to a Wall, a Hedge or Incloſure, as *Pſal.* 80. 8. 12. and *Iſay* 5. 1, 2. But now the Church was void of ſuch defence for three hundred yeers. Fortified by no power of Princes, or authority of Magiſtrates, or any Ordinance of Lawes. Yet at length God ſtirred up *Conſtantine* the Great, who fenced this Garden with a wall, rooting out the Tyrants, and reſtraining all hoſtility that might diſturbe the peace, and quietneſſe of the Church. And not onely freed her from the power of her enemies, but confirmed her liberty by Lawes and Ordinances, and alſo advanced her to great honour and dignity, *Euſeb. lib.* 2. Now the Garden was incloſed and fenced from the invaſion of all her enemies. But what was ſhe then in reſpect of her own houſhold? *A ſpring ſhut up, a fountain ſealed.* From common Theeves, we defend our fortunes with walles and houſes; from private theeves, which live with us in the ſame houſes, we keep our goods in Cheſts with lockes. Therefore the fountain ſealed ſheweth, that all had not leave to draw and to drinke, which lived within the incloſure of the Garden: for ſeeing the fountain and ſpring yeeldeth lively juice to hearbes and trees, many which had

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room appointed them in the Garden wanted this wholeſome watering of true life. Which altogether agreeth with that in the *Revelation*, *Chapter* 7. 2, 3. and 11. 2, &c. and 12. 6. The fountain was ſealed to many given over into a reprobate ſenſe to imbrace *Arianiſme*, and others given wholly to ſuperſtitions newly ſprung up, wherewith miſerable men were ſo blinded, that they had no more power to come to this ſpring of ſalvation, then if they had bin ſhut out with barres and bolts. Now was the glory of the Church much diminiſhed, which of late was all faire.

Verſ. 13. *Thy plants are an Orchard of Pomegranats With pleaſant fruits, Camphire with Spiknard.*

Verſ. 14. *Spikenard and Saffron, Calamus and Cynamon, With all trees of Frankincenſe, Myrrhe and Aloes, With all the chiefe Spices.*

This deſcription is according to the proprieties which are wont to be ſeen in a pleaſant Garden or Orchard. Firſt well fenced, and after ſet with choice trees, then watered plentifully with ſweete water, fourthly placed in a freſh ayre, and laſtly, fruitfull and profitable. In the former verſe we have the fencing: Now behold the planting which conſiſts of two ſorts of Trees: ſome for fruit, ſome only for pleaſure. The one plainly ſhewed in the firſt words, *an Orchard of Pome-granates*, the other in the words following, *With pleaſant fruits*. As there are two ſorts of Trees: ſo are there two orders of the Members in the Church, one publike, the other private. The *Pomegranates* ſignifie thoſe which labour in the word and doctrine, or in the politike government of the Church. The pleaſant fruits are the Chriſtian Congregations, ready to obey their Governours, which though they are not to be compared to the fruit Trees, yet by reaſon of their obedience and conſent, they much adorne this Orchard. Of theſe pleaſant fruits there are two ſorts, ſome more common, as *Camphire*, or *Cypres*, and *Spikenard*, ſome more ſcarce, as *Spiknard* and *Saffron*, &c. *Verſ.* 14. The more vulgar ſhew the unlike meaſure of gifts, wherein all are not the eye, nor all the eare, as the Apoſtle ſpeaketh: but indued with great variety of graces profitable to the perfecting of the body of Chriſt, 1. *Cor.* 12. 4. 5, &c. The more ſcarce are of three ſorts (for the divers degrees of private men) Hearbs, Shrubs and Trees, all of ſweete and pleaſant perfumes: which ſheweth that the Chriſtians incloſed within the compaſſe of this fenced Garden abounded in graces, aſwell the loweſt and the midlemoſt as the higheſt, every one in their ſeverall degrees. The ornaments which *Conſtantine* beſtowed upon the Church, as

Riches,

Riches, Honour, Immunities, magnificent buildings, of Temples, and the like were meere delights, like an Orchard ſet with *Pomegranate* plants. The trees and fruits here mentioned ſeem to ſignifie thoſe countries where they grew, to bee firſt incloſed within this Fence. As by *Pomegranates Carthage* and other places in *Africa*; *Camphire* and *Spikenard* our *European* Nations. Neither was it raſhly done to reckon theſe in the firſt place, for *Europe* was then the chiefe part of this garden, moſt famous for the multitude of the faithfull and purity of the truth.

Verſ. 15. *A fountain of Gardens, a Well of living Waters and ſtreames from Lebanon.*

To the fencing and planting is added watering, without which the beauty of the garden would ſoon decay. The fountain is commended, becauſe it is of Gardens, becauſe it is *a Well of living Waters, and which flow from Lebanon.* Hee ſpeaketh now of many gardens, becauſe the garden is common, that is to ſay, one Church divided into many particular Congregations and Pariſhes, like beds or borders in a Garden. Now alſo it is called a Well, which of late was but a Fountain and ſpring, becauſe it is digged deep againſt the heat of the Sun, for drying it up. Living waters, which flow continually and never faile: whoſe Spring the Church hath never wanted. Nay the Head it ſelfe of the fountain whence we all draw, and thoſe moſt pure Conduite-pipes (the Apoſtles) which received the water flowing from the firſt Fountain, lived not long before. Now is mention firſt made of Living waters in regard of the Councell of *Nice*, of ſo many learned and Religious men out of all parts of the earth. By whom the rivers of living waters runne into each part of the Church, much dried up with the Arrian heate. *Conſtantine* himſelfe was that *Lebanon* from whence theſe waters did flowe. He called the Councell, maintained it at his owne coſt, and confirmed it by his authority.

Verſ. 16. *Awake, O North-Wind, and come thou South, blow upon my Garden, that the ſpices thereof may flow out. Let my beloved come into his Garden, and eat his pleaſant fruit.*

The firſt member of this verſe ſeemeth to be the words of the Bridegroome: for the Lord of the *Garden* ſpeaketh, ſaying, *Blow upon my Garden*: But the *Bride* is the Garden her ſelf, and not the Miſtreſſe of it: for inviting him into the Garden, ſhe truly and modeſtly confeſſeth it to be his, not hers; *Let my beloved* (ſaith he) *come into his Garden, &c.* Here is the temperature of the ayre added to the

watering. Neither doth the Bridegroome intreat that a ſupply ſhould be made from any but himſelf of that which ſhould be fit for the garden; but to ſhew what ayre the Garden ſhould uſe at thoſe times. By the *North* and the *South*, are meant *Europe* and *Africk*, who ſtoutly defended the truth in thoſe times, againſt the *Arrian* hereſie. Laſtly, of the fruit whereunto he is invited: for it is no idle invitation, only for faſhions ſake, but for great uſe, to expreſſe the condition of thoſe times. *Let my love* (ſaith ſhe) *come into his Garden, and eat his pleaſant fruit*; which words, no doubt, are of the Spouſe, giving the Garden to her beloved, not challenging it to her ſelf, as is ſaid before: for without doubt, ſhe perceived that her beloved had withdrawne himſelf, otherwiſe, had the invitation been in vain. There was an excellent outward ſhew, but within, all things were defiled with Moſſe and Ruſt; Envie, Brawlings, Contentions Ambition and Hereſies, had almoſt aboliſhed true pietie: ſo that the Church neceſſarily (leaving the multitude, who preferred a bare name only) lurked, as it were in darkneſſe, with a few Citizens. This ſolitarineſſe happened when the fountain was ſealed, as is ſaid at the 12. *verſe*: for then many more were within the bounds of the Church, then had leave to drink of the Fountain. Then was the Dragon thruſt out of heaven, and the woman fled into the Deſart, as we have ſhewed in the *Revelation*. The meaning is, the Church much flouriſhing outwardly, Chriſt left her, void of true piety, as more plainly will appear by his anſwer in the next *verſe*.

Verſ. 17. *I am come into my Garden, my Siſter, my Spouſe, I have gathered my myrrhe with my ſpice: I have eaten my hony-comb with my hony; I have drunke my wine with my milke. Eat, O friends, drink, yea, drink abundantly, O beloved:* Or, *and be drunken with loves.*

They commonly expound it, as if (yeelding to her ſequeſt) hee ſhould ſay, Thou doeſt intreat mee to come into the garden, Loe, I come, thou haſt thy deſire. But the Hiſtory directeth us to another expoſition, as if he ſhould ſay, whereas thou deſireſt that I ſhould come into the Garden, to what end ſhould I come? my harveſt and my vintage, and time of delights are paſt: I was there long ſince, and gathered my *myrrhe with my ſpice, &c.* I have laid up as much as I pleaſed, now nothing remaineth wherein I ſhould take pleaſure. Thus ſaith the Bridegroome. This harveſt and vintage were preſently at the fencing of the garden, as ſoone as *Conſtantine* obtained the Empire: for then the fruit (getting heat of the Sunne) was quickly ripe; And the good Husbandman loſt no opportunity, but gathered infinite ſtore of all kinde of fruits while the time ſerved.

ved. But after he departed from the Garden, he returned no more, till a thousand two hundred and threescore dayes were ended, *Rev.* 11. 3. For the Bridegroome must be so long absent, as the Bride hid her self. Therefore these words teach no short and swift return into the garden, but yeeld a reason why he was not in a long space to be expected. The second part of the answer belongeth to his fellowes or friends. *Eate* (saith he) *O friends, and be drunken with loves.* This word *be drunken*, is sometimes in Scripture taken for drinke abundantly, *Gen.* 43. 34. or sufficiently, but most commonly (in the worser part) for overmuch drinke, depriving the senses: These words very well expresse the state of those times, declaring those which boasted to be the Bridegroomes friends, to be puffed up with too much prosperity, most basely abusing it; giving themselves wholly to the throat and the belly, as if they were out of their wits. So that whatsoever the godly Emperor gave for the comelinesse and commodity of the Church, they changed all to her shame and destruction. It is most pleasant to consider how expressly the Holy Ghost long before painted out these things, which at length should happen in the Church, the like whereof we see still continueth. And hitherto of the Church inclining to fall, it ceased to flourish, when the Bridegroome first departed the garden, and as soone as *Constantine* came to the Empire: As long as hee lived she was in great glory, but presently after followed the darknesse.

CHAP. V.

I Am come into my garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honey combe with mine honey, I dranke my wine with my milke: eate O friends, drink, and make you merry, O welbeloved.

1 I sleepe, but mine heart waketh: *it is* the voyce of my welbeloved that knocketh, *saying*, Open unto me, my sister, my love, my dove, my undefiled: for mine head is full of dew, and my lockes with the drops of the night.

2 I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

3 My welbeloved put in his hand by the hole *of the doore*, and mine heart was affectioned toward him.

4 I roſe up to open to my welbeloved, and mine hands did drop down myrrhe, and my fingers pure myrrhe upon the handles of the bar.

5 I opened to my welbeloved: but my welbeloved was gone and paſt: mine heart was gone when he did ſpeake. I ſought him, but I could not finde him: I called him, but he anſwered me not.

6 The watchmen that went about the City, found me: they ſmote me *and* wounded me: the watchmen of the wals tooke away my vaile from me.

7 I charge you, O daughters of Jeruſalem, if you finde my welbeloved, that you tell him that I am ſick of love.

8 O thou the faireſt among women, what is thy welbeloved more then *other* welbeloved? what is thy welbeloved more then *another* lover, that thou doſt ſo charge us?

9 My welbeloved is white and ruddie, the chiefeſt of ten thouſand.

10 His head *is as* fine gold, his lockes curled, *and* black as a raven.

11 His eyes *are* like doves upon the rivers of the waters, which are waſht with milke, *and* remaine by the full *veſſels*.

12 His cheekes *are* as a bed of ſpices, *and as* ſweete flowers: *and* his lips *like* lilies dropping downe pure myrrhe.

13 His hands *as* rings of gold ſet with the chryſolite: his belly like white yvory covered with ſaphirs.

14 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance as Lebanon, excellent as the cedars.

15 His mouth *is as* ſweete things, and he is wholly delectable: this is my welbeloved, and this is my lover, O daugh-

daughters of Jeruſalem.

16 O the faireſt among women, whither is thy welbeloved gone? whither is thy welbeloved turned aſide, that we may ſeeke him with thee?

The Reſolution.

HItherto of the Church declining and running to ruine. Now lying proſtrate ſhe is doubly deſcribed: Firſt how ſhe neglected her beloved calling her, verſ. 1. 2. 3. *Then how ſhe ſought him in vaine being gone: the fruit thereof is ſhewed, both how ſhe was uſed of the Watchmen,* verſ. 4. 5. 6. *and how of the daughters of Jeruſalem, Who kindled with her marvellous praiſes of him, promiſe their fellow labour to ſeeke him: in the reſt of the Chapter.*

THE EXPOSITION.

Verſe 1. *I ſleep, but my heart waketh, it is the voyce of my beloved that knocketh ſaying, Open to me my ſiſter, my love, my dove, my undefiled; for my head is filled with dew, and my lockes with the drops of the night.*

THe negligence of the Church lying thus is declared; Firſt by her drowſineſſe, then by his enticing call, and laſtly by the ſlight cauſes of her excuſe. Sleepe cauſed her outward ſenſes to be benummed, that ſhe neither regarded nor conſidered how ſuperſtitions aroſe, as it happened to the *Houſholder*, *Mat.* 13. 25. Neither could it be otherwiſe, (when the Bridegroome left the garden, and his friends or fellowes drunken with proſperity, wholly gaping after riches and honours, all common good deſpiſed) but ſleepe would overcome the Spouſe, wherein outwardly ſhe ſhould not differ from a dead woman, howſoever the heart ſhould move and live, the ſeede of faith not altogether quenched. This drowſineſſe crept in in the time of *Conſtantine*, when a gaping heavineſſe with a continuall deſire of ſleeping, ſo oppreſſed the Spouſe, that the ſharpeſt ſighted Paſtors could not uſe their outward ſenſes: not perceiving how ambition crept in among the Biſhops; and not onely that, but now they began to conſecrate Temples to Saints, earneſtly to ſeeke their Reliques, to worſhip them with prayers; and to beleeve that prayers made in the honour of Saints at their Sepulchres did profit much. Who could now tell whether the Church were

were ſleeping or waking? who neither loathed nor perceived ſuch things. When *Conſtantine* was dead, Chriſt found the Church aſleepe, and ſought by all meanes to ſtir her up, both by knocking and calling. He knocked by perſecutions in the times of *Conſtance*, *Iulian* and *Valens*, of whom though *Iulian* were a profeſt enemie, (*A. D.* 368.) yet the other two exceeded him in cruelty. After their tyrannous raigne, God ſtirred up *Valentinian* in the Weſt parts, by whom Chriſt lovingly called his Spouſe, that returning unto her former integrity ſhe ſhould open and let him in. Then taking away *Valens*, he called more earneſtly at both doores (as it were) as well in the Weſt as in the Eaſt, by *Gratian* and *Theodoſius* the elder: after by *Arcadius* and *Honorius*, then by *Theodoſius* the younger and *Valentinian* the third. And laſtly (that there might be foure paire as it were anſwerable to the foure voyces, *My Siſter, my Love, my Dove, my undefiled one*) by *Marcian* alone in the Eaſt. Theſe Emperours ſtudied and laboured very religiouſly to defend and enlarge true Religion; but the Church was in all the fault, who having theſe helpes prepared, would not uſe them to recover her former brightneſſe. To this readines of the Emperors was added the voyce of the moſt excellent Biſhops and beſt learned men of that time: As *Baſile*, *Gregory*, *Nazianzen*, *Ambroſe*, *Hierome*, *Chryſoſtome*, *Auguſtine*, and other the lights of that time. But ſeeing his profeſſion of love could nothing move her, he tryeth what his ſhutting out of the doores at night would doe. *My head* (ſaith he) *is filled with dew, and my lockes with the drops of the night.* The lockes of haire ſignified before the congregation of the faithfull, among whom true Religion was now ſo much decayed by new and fooliſh Ceremonies, borrowed partly of the Iewes and Gentiles, and partly inventeed of their owne idle braines, that the graſſe is ſcarce more covered with drops of dew in the night, then the Church was at that time with ſuperſtitions.

Verſe 2. *I have put off my coate, how ſhould I put it on: I have waſhed my feete, how ſhould I defile them?*

It was great negligence in the Spouſe to give her ſelfe ſo much to ſleepe: but pardon her heavineſſe. Why opened ſhee not when hee knockt and called? was ſhe ſo buried in ſleepe that ſhe heard him not? it is plainely ſeene, ſhe anſwered him quickly. But was ſhe ſo benummed that ſhe could neither move hands nor feete? Neither was that the matter. But when ſhe heard and might open, ſhe made an idle excuſe. *I have put off my coate* (ſaith

(ſaith ſhe) *and waſhed my feet.* The coat is Chriſt and his only imputed righteouſneſſe; but as ſoon as we look on our ſelves and ſeek righteouſneſſe in the perfection of our own vertue, we ſpoil our ſelves of this garment, and our filthineſſe appeareth preſently to God and the Angels. And ſo we may waſh our feet with other waters, that we may ſeem to our ſelves moſt clean. So much was the doctrine of free juſtification by Chriſt alone decayed at that time, and another mean of waſhing and purging the feet found out beſides him: that no coming to Chriſt by faith alone, was commonly beleeved without danger of defiling, &c.

Verſ. 3. *My beloved put his hand by the hole of the door: and my bowels were moved for him.*

Here beginneth the ſecond part of the chapter of ſeeking the Bridegroom, the degrees whereof are diverſe, *the moving of her bowels, his withdrawing of himſelf, her opening the door, her enquiring, her crying out, and how the watchmen entertained her.* It is manifeſt by the firſt of theſe words that he looſed his hand from the hole of the door, wherby appeareth that he not only knocked and called, but alſo ſought to put back the bolt, his hand was ready at the hole when the godly Emperors called ſacred councels to pull up the tares which wicked idle men had ſowen in the Lords field. It is excellent, how *Marcian* the Emperor in the councell of *Chalcedon* exhorted the fathers oftentimes to apply all their ſtudie to root out hereſies and all wicked inſtructions, that the true and holy faith might appear, or ſhew it ſelf. What might not the Biſhops then have done if they had known their opportunity? But one would have thought, it ſhould have been their own chiefeſt care, without the Emperours admonition. The like paines took the two Emperours *Theodoſius* the Nephew and the grand-father in thoſe famous councels of *Epheſus* and *Conſtantinople*: the Bridegroom did his part to take away the barre, but the ſpouſe would not: therefore he withdrew his hand and took away all power to remove the bolt. For after *Marcian* was dead, ſuch barbarous cruelty raged in the weſt; and obſcuritie, ſloth and covetouſneſſe raigned in the eaſt, that he which before ſought for entrance was now no where to be found.

Verſ. 4. *I roſe to open to my beloved and my hands dropped with myrrhe, and my fingers with ſweet ſmelling myrrhe upon the handles of the lock or bolt.*

After the ſpouſe (afflicted with dayly miſeries) had learned how great loſſe her negligence had procured: ſhe ſeekes now to recover

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it by diligence. And ſhaking off ſloth, goes to the door, which endeavour of hers (*her fingers dropping with myrrhe*) proves to be to God moſt ſweet and acceptable. The ſpouſe aroſe when *Leo Iſaurus* raigned, who endeavoured to root out worſhipping of images lately brought in in the former ages. But *Conſtantine* his ſon (*A.D.*755.) in the ſeventeen councell of *Conſtantinople* (who ſoundly condemning that hainous abomination by the holy ſcriptures) ſet his hand to the bolt or lock that ſhut out Chriſt: which holy enterpriſe of his ſlowed with *myrrhe*. *Charles* the great aſſayed the like at *Franckford*, about forty yeers after, 795. but that which was decreed in the councell wanted ſucceſſe, for no reformation followed.

Verſ. 5. *I opened to my beloved, but my beloved had withdrawen himſelf and was gone: my ſoul failed when he ſpake: I ſought him, but I could not finde him, I called him, but he gave me no anſwer.*

She opened to her beloved, but he withdrew himſelf and was gone. Her ſoul failed when ſhe remembred how lovingly he had called her. He ſheweth himſelf to be preſent and ſeen of the Church in the worſhip by himſelf ordained. This propheſie agreeth with thoſe times, when *Leo Iſaurus*, *Conſtantine* his ſon and *Leo Copronymus* endeavoured what they could to take away idolatry, to remove the bolt and open the door to the beloved: but ſo great and ſuch horrible corruption of all piety remained, that Chriſt could not be ſeen in his outward worſhip. The Emperors rightly did their duties to root out that which moſt manifeſtly appeared; but they paſt by many groſſe errors untoucht. Whoſe contagion the Bridegroome flying, withdrew himſelf ſo farre off. They which were awaked out of this idolatry were inflamed with a marvellous deſire of Chriſt: but it rather increaſed their griefe, then recovered their former happineſſe.

Verſ. 6. *The watchmen that went about the City found me: they ſmote me, they wounded me. The keepers of the walls tooke away my vail from me.*

Theſe watchmen differ much from thoſe, *Chap.* 5. 3. who (it is like) knew whither the Bridegroome was gone, and might be found again; for ſhe asketh them whether they ſaw him, but ſhe ſayes nothing to theſe, aſſured of their ignorance, and would have been glad to have paſſed by them in ſafety. Likewiſe thoſe former watchmen, though they could yeeld her no help, (ſailing in the ſame veſſell) yet forbare to lay violent hands on her: but theſe beat and wound her, and reproachfully take away her vail: who, though they

they be far unlike in courtesie, and humanity, yet their common name shewes some agreement in Office. Wherefore they are the Rulers and Governors, Emperours, Bishops, Prelats and men of such ranke, as the event plainly teacheth. For as soon as the truth began to appear: in how shamefull a manner was she received of the wicked world: and especially of those which would be accounted Watchmen of the City? She was smitten with reproaches, lyes and Cursings in the time of *Gregorie* the second: by whom *Leo Isaurus* was excommunicated for putting downe the worshiping of Images. But by the councell of *Nice* under *Constantine* (sonne of *Leo*) and *Irene* his mother, (by compulsion or Instigation of Pope *Adrian* and *Tarasius*, Bishop of *Constantinople*) (788.) shee was cruelly wounded. The watchmen within the City are the Ecclesiasticall Teachers and Rulers. The keepers of the walls, the civill Governours. But in the time of *Theodora*, the Empresse, and *Michael* her sonne, the vaile was taken away; so that the Church had neither Priest nor Magistrate to defend her. These were the times wherein the Spouse kept her bed, and was never seen abroad by many yeers: the worst times that ever shee indured. Shee was much troubled in minde (her heart failing her) in the Wine-cellar; as before, *Chap.* 2. 4, 5. yet then she was supplyed with Flagons, and Apples, nay, her beloved came quickly to her, and imbraced her (ready to fall) in both his armes: but here she is *smitten and wounded, her vaile taken away and laid for dead*: but no Flagons or Apples, or hope of her beloveds coming: for no man durst speak or look freely to testifie his will, much lesse to reach out an helping hand to the truth lying prostrate. The comon Harlot of *Rome* may then see how far she is estranged from this Spouse, who boasteth so much of her visibility since her first beginning.

Vers. 7. *I charge you, O daughters of Ierusalem, if yee finde my beloved, that yee tell him that I am sick of love.*

If yee finde my beloved (saith she) *tell him* (do you ask what you shall tell him) *that I am sick of love.* After she had concealed her self a long time, at length (impatient of longer delay) she begins afresh to seek her beloved: she goes to the daughters of *Jerusalem*, her fellow Citizens, the Elect, and sheweth them of her grief, how she had sought him; and though shee were without hope of finding him, yet if they chanced to light on him, they should bewaile before him the miserable fortune of his afflicted *Spouse*, that by their tears he might be the sooner moved to come speedily to her

aide; which ſheweth, that after long ſilence, ſome godly men ſhould bewaile the calamity of the times and deſire reformation, which was done about the yeer 1100. after all mention of the trueth ceaſed, being altogether buried 260. yeeres and more ſince the vaile was taken away. For about that time a *Florentine* Biſhop openly began to lament the Miſery of the Church, and doubted not boldly to affirm *Antichriſt* to bee come already. Alſo one *Arnold* a Romane could not hold but with the loſſe of his head bewailed the grief of the *Spouſe*. And *Hildegarde* the Propheteſſe, to whom the Church appeared in a viſion, in the forme of a woman wailing: her face ſprinkled with duſt by the Prieſts: her garments rent and torne: the innocent Lambe driven from her by their fault, and many the like. Adde unto theſe *Bernards* complaints upon the *Canticles* and others. Afterwards there aroſe many, and more and more every day, which freely profeſſed their grief. By whoſe tongues the *Spouſe* declared her miſery to the daughters of *Ieruſalem*.

Verſe. 8. *What is thy beloved more then another beloved, O thou faireſt among women? What is thy beloved more then another beloved that thou doeſt ſo charge us?*

Theſe daughters of *Ieruſalem* were the friends of the *Spouſe*. They call unto her familiarly and lovingly, and (better ſighted then others) they acknowledge her moſt beautifull, being naked and compaſſed with darkeneſſe. Yet were they altogether ignorant of her beloved, otherwiſe they would not have asked what he was. They ſhew great deſire of knowledge, asking again and again to be ſhewed him. At the complaint of the godly doctors, the ſtudies of the Elect were ſtirred up: ſo that hee which promiſed onely the firſt lineaments of true piety and Religion, had great companies following him. See the multitude flocking to *Petrus Waldenſis* (about the yeer 1160) a private man, not graced with any ambitious titles.

Verſ. 9. *My beloved is white and ruddie, the chiefeſt among tenne thouſand.*

Shee willingly yeeldeth to their deſire, hoping to get what ſhe ſought for, the ſooner by their meanes. The anſwer is threefold: *Common*, *ſpeciall*, and *mixte*. Which ſeemes to note out ſo many times, wherein there ſhould be the like knowledge of Chriſt. *Common* in this verſe, taken aſwell from things inherent as from Circumſtances. The things inherent declare the excellent ſweetneſſe of the lively colours of Chriſt, which concernes thoſe times of the *Waldenſes*

denſes, when the aforeſaid *Peter* made his houſe as it were a Schoole of Sacred learning, where he taught the *Catechiſme* and firſt rudiments of Religion; turned the Bible into their owne language; tranſlated ſome writings of the Fathers, and by his diligence and piety brought it to paſſe, that at length the beautifull colours of Chriſt ſhining with pure holineſſe, and Red with the merits of his death, might be ſeen of all men which did not wilfully ſhut their eyes. The circumſtances are 10000. men attending on Chriſt. For when the truth was diſcovered by *Petrus Waldenſis* and his fellowes, the Romane Antichriſt ſeeking by all meanes to aboliſh the truth, ſpread it abroad unwittingly in many other places, whoſe fruitfulneſſe was ſuch, that about the yeer 1200. the *Albigenſes* durſt joyne battell with the Antichriſtian Bands, which *Innocent* the third ſent to deſtroy them, under the leading of *Leopoldus* the ſixth Duke of *Auſtria*: and *Simon* Earle of *Mountfort*. At length *Reymond Toloſanus* and *Petrus* King of *Tarracen* came to aid the *Albigenſes*. Then might ye ſee the Bridegroom begin to ſhew himſelfe again to the world, attended with 10000. truly Croſſe-bearing ſouldiers? Which had wandered many yeers before ſolitary and without company.

Verſ. 10. *His head is as the moſt fine gold, his lockes are buſhie and black as a Raven.*

An other part of the knowledge of Chriſt more plaine and evident then the former. For now the Daughters of *Ieruſalem* learn of the *Spouſe* the excellency of the principall members which the world knew not by many ages. *The head as the moſt fine gold*, (or, (as it is in the originall) gold of gold) ſignifieth as much as King of Kings. For all other wear Crownes of gold upon their heads, which with their Kingdomes may be taken away: but his head is as pure gold it ſelfe, becauſe it is Eternall and Eſſentiall, which teacheth that Chriſt would now ſhew himſelf a King in the Earth. As it came to paſſe about the yeer 1216. in that long contention of *Frederick* the Emperour, the ſecond of that name, with *Honorius* the third, *Gregory* the ninth, and *Innocent* the fourth, then preſently after the *Albigenſian* Warre, that the Kingdome uſurped of the Popes by Tyranny might be reſtored again to Chriſt, the right Lord or true owner. The buſhie locks are the multitude of the faithfull, very comely and beautifull in thoſe times for their mutuall love and imbracing one of another, yet wanting the brightneſſe of externall policy. The blackneſſe of the hair betokeneth the Wars, troubles

bles and perſecutions of thoſe times bewailed by many. As ſome of *Sweveland at Hallis*, *Robert Groſtet* Biſhop of *Lincolne*, *Matthew Paris*, *Guilielmus de ſancto Amore*, *Arnoldus de villa nova*, cryed out, that all Chriſtian people by craft of the devill had gone aſtray from the truth of our Lord Jeſus Chriſt, that the faith which the people commonly had was like the faith of devils: and that all Chriſtian people were led to hell. See how rightly they are compared to the colours of a Raven, they were ſo black and diſordered. Neither did this deformity then firſt invade her, but then ſhe began firſt to be acknowledged and bewailed.

Verſ. 11. *His eyes are as the eyes of Doves by the rivers of water, waſhed with milke and fitly ſet.*

Chriſt carefully looking on his ſpouſe boweth down his head that he may behold her the more neerly and exactly. As the doves bow their necks with eyes inclining towards the water when they deſire to quench their thirſt. And where the ſpouſe was deformed altogether with duſt, he uſeth no ſharp remedy, but applieth much mercy and gentleneſſe in cleanſing her outward filthineſſe. *His eyes are fitly ſet*, not overmuch ſtanding out nor too much dipping in, but fitly placed to behold the whole condition of the Church. Theſe eyes of the Bridegroome ſo delectable, were ſhewed to the world by *Michael Ceſenas* and *Petrus de Carbaria* about the yeer 1277. together with *John de Poliaco*, all which Pope *John* condemned: Becauſe firſt, they taught diligently, *that Peter was no more head of the Church then any other Apoſtle: neither did Chriſt leave after him any vicar or head of the Church.* Which evidently declareth the firſt part of the ſimilitude, that Chriſt beholdeth his Church with no leſſe attention, then the thirſtie and drinking doves behold the waters with attentive eyes. Secondly, they taught plainly, that *The Church hath no power to correct any one with coactive puniſhment (as they call it) much leſſe hath the Pope any ſuch power to correct, puniſh, inſtitute or remove any one in the magiſtracie.* Whereby they prove the *Pope* clean contrary to Chriſt: the one waſheth away ſpots with milk, the other with ſalt-peter, the one reſtraineth and puniſheth faults with the word, the other with the ſword, &c.

Thirdly, they taught that *Prieſts and elders had all a like authority, power and juriſdiction: Emperors indeed had given a high degree to the Popes, and might take it away again at their pleaſure.* The *Pope* raged when *Michael* taught this, but the holy man proceeded and ceaſed not to preach that *the Church was a ſtriving place of piety,*

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not a race of Ambition. And ſeeing that full veſſels might ſatisfie every one, it was terrible that the Clergie ſhould ſo ſhamefully contend for honour either with the laitie or among themſelves. The covetous and ambitious have never enough, but their minde alwayes thirſts for ſomething more: whereby they plainly ſhew, that either they never lighted on that full river, where the Bridegroom quietly reſteth, or they are of another diſpoſition, contrary to him whoſe name they falſly pretend, &c.

Verſ. 12. *His cheekes are as a bed of ſpices, as ſweet flowers: his lips like lillies, dropping ſweet ſmelling myrrhe.*

The greateſt part of the countenance is in the cheeks, which of Chriſt are moſt apparent unto us, when he raigneth openly in the Church, in holy inſtitutions, which he hath given to be kept by his *Church* till his coming. Theſe cheeks are firſt likened to beds new made in a garden, and preſently to ſweet flowers, which elegantly ſetteth forth the ſwift and ſpeedy increaſe of the knowledge of *Chriſt*: the flowers immediately following the ſowing. The fruitfull ripening of this ſeed was furthered by the preaching of *Robert French Anno* 1290. Who by many viſions ſet forth the lamentable condition of the *Church*, and declared openly that *the Pope was an Idol, a Serpent, a wooden head.* And *the ſpouſe* which was preſented unto him with a glittering ſilver croſſe very beautifull and excellent as well in life as doctrine. Hitherto the following member of the verſe doeth ſeem to belong. *His lips like lillies dropping ſweet ſmelling Myrrhe.* Now the Bridegroom began to be famous by the puritie of teaching, which yet durſt not but only mutter and whiſper without lifting up the voice boldly.

Verſ. 13. *His hands are as gold rings ſet with the Beryll: his belly is as bright Ivory overlaid with ſaphirs.*

Hitherto hath the Bridegroom been ſet forth to the world in ſome ſpeciall members from *Frederick* the ſecond to *Robertus Gallus*, by almoſt 100. yeers. The hands are the inſtruments of Action, and in ſcripture they figuratively ſignifie works. The Jems included in the rings ſeem to ſignifie the miniſters of the word, which elſwhere *Chriſt* carryeth as ſtars in his right hand, *Rev.* 1, 20. But theſe times yeelded not ſuch ſplendour. Theſe things ſhew a change and alteration of that which *Chriſt* would bring to paſſe by the labour of his miniſters, as it hapned about the yeer 1300. which was called *the firſt reſurrection of the dead.* For now the thouſand yeers were ended wherein Satan was bound, and the dead raiſed from their graves.

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Very many now began more boldly to ſet forth the truth: As *Dante* the *Florentine*, *Marſilius Patavinus*, *William Ockam*, *John of Gaunt*, and many others. *Philip*, the *French* King, deſpiſed Pope *Boniface*, *Lewes* of *Bavaria*, ſtrove long time with theſe moſt humble ſervants of ſervants for the right of the Empire. *Edward* of *England* made ſhew unto many, how little he eſteemed the Popes authority. By the Bowels or Belly, bright as *Ivory*, *overlaid with Saphirs*, may be underſtood the two Sacraments. For the Word of God is open to the view of every one, as the mouth and countenance, neither is it wont to be hid from ſtrangers: but the Sacraments ſerve only for the houſhold, as the bowels, which are appointed only to that body whoſe members they are, but ſerve to no uſe for ſtrangers. Theſe things therefore, as it were, with the finger, point to thoſe times of *John Wickliff*, (1370) who taught openly, *that the ſubſtance of materiall bread and wine remain in the Sacrament of the Altar: the accidents of bread remain not without the ſubject in the ſame Sacrament: Chriſt is not really in the ſacrament, in proper preſence corporally.* *Berengarius* ſpake againſt this wicked error, 200. yeeres before, but the time was not yet come, wherein *the hands of the Bridegroome ſhould be ſeen full of Rings*, whence his enterpriſe wanted ſucceſſe.

Verſ. 14. *His legs are as pillars of Marble, ſet upon ſockets of fine gold: his countenance is as Lebanon, excellent as the Cedars.*

The beginning of this verſe, ſetteth forth the nether parts, whoſe chief praiſe conſiſts in ſtrength and ſtableneſſe. All would faile, unleſſe that which upholdeth were ſufficient to beare the weight. Wherefore the Bridegroome ſtandeth immoveable on ſuch ſtrong baſes: And leſt we ſhould thinke that his ſtrength wanteth beauty, loe, the legs and feet are of gold; So that from the crown of the head to the ſoal of the feet, hee ſhineth with infinite glory and Majeſty. Yet is there no doubt, but theſe things belong alſo to the hiſtory: therefore theſe two golden baſes, whereon the Marble pillars are ſet, ſeem to point out *John Huſſe* and *Hierome* of *Prague*; as is the perpetuity of Marble, ſuch was their conſtancy to indure death willingly for the truths cauſe, induring a triall by fire, as the pureſt gold. They differed from the Popelings in many things: but this chiefly bit the mitred fathers, that they gravely reprehended their wicked and laſcivious lives. This was the ulcer that could not indure ſcratching, which made them rage ſo fiercely againſt them: this was about the yeer, 1415. The other Member of the verſe, *his countenance is as Lebanon, excellent as the Cedars*, His countenance is

is ſeen here on earth, in the true knowledge of Chriſt and by his true worſhip, which he himſelf hath appointed. Now the *Spouſe*, comparing it to *Mount Lebanon*, ſheweth thereby that there ſhould be ſo great an increaſe of knowledge and renewed worſhip, that the profeſſion of Chriſt ſhould continue as firm as the hils themſelves; and as the Cedars of *Lebanon* exceed other trees in length, ſo ſhould true Religion excell all ſcratching and pricking ſuperſtitions in reverend Majeſty, which moſt fitly agree with the times preſently following, wherein the *Bohemians* ſhook off the Romiſh yoke, 1420. Now firſt began the Word to be truly preached, the Sacraments to be adminiſtred in either kinde, wicked ſuperſtitions to be rooted out, Monaſteries to be beaten down, and the Prieſts conſtrained to till the Land, or to yeeld ſome better fruit, &c.

Verſ. 15. *His mouth is moſt ſweet, yea, he is altogether lovely: This is my beloved, and this is my friend, O daughters of Jeruſalem.*

His lips (at the 12. verſe) dropped *myrrhe*: here the mouth ſoundeth ſweetly; both lips and mouth betoken the Word and Preaching, only the lips whiſper obſcurely: the palate and open mouth yeeld a more ſounding voyce. Such was the voyce of the Bridegroome heard in the Miniſters of *Bohemia*, preaching the truth freely, and without feare, in deſpite of *Antichriſt*. *Hee is altogether lovely*; there is nothing in him but that which is moſt to be deſired, with greateſt care and ſtudy. *This is my beloved*, as if ſhe ſhould ſay, ſeeing yee have ſo earneſtly deſired to know the excellencie of my beloved. Thinke with your ſelves, that I have not trifled, nor done any thing unfit for a modeſt woman, in that my earneſt indeavour of ſeeking him and of charging you: but the honour due to his merits far exceeds all my ſtudy. Theſe words do plainly teach, that the Church in her true members, at that time, beſtowed all diligence in ſeeking Chriſt. And now wee ſee by this propheſie (which with noted foot-ſteps hath exactly ſhewed the path-way through this Wilderneſſe) by what degrees the knowledge of Chriſt appeared again from *Frederick* the ſecond, (after infernall darkneſſe covering the world by the Biſhop of *Rome*) untill about the yeer, 1420.

Verſ. 16. *Whither is thy beloved gone, O thou faireſt among women? Whither is thy beloved turned aſide, that wee may ſeeke him with thee?*

This ſheweth the great deſire of the faithfull to ſeek Chriſt, offering their fellowſhip, and promiſing common aid in ſeeking. Which came in faſhion, when the *Bohemians* got their liberty: for afterwards

wards they were holpen with the writings of many learned men, as the *Waldenſes*, *Albingenſes*, *Wickliffe*, *John Huſſe*, and *Hierome* of *Prague*, with all thoſe before named. Laſtly, the *Bohemians*, by whoſe diligence the beauty of Chriſt, by little and little, appeared in his members to the world. It was wonderfull, how they were preſently kindled to ſeeke the truth in *England* and *Germany*, and many other places, ſo that all corners (of our coaſts at leaſt) ſounded againe with the voyces of them, asking, *Whither is thy beloved gone thou faireſt among women? whither turneth thy beloved?* Yea, this ſpeech was ſo generally received, that many daughters of *Ieruſalem*, which knew him not before, nor touched with any deſire of him, now offered their ayde to ſeeke him. The Art of Printing hapning at the ſame time, (1440) by Gods ſingular benefit, did greatly helpe to ſet forth his fame, which continued 70. yeeres and more, and could not be ſtayed by any meanes.

CHAP. VI.

MY welbeloved is gone downe into his garden to the beds of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloveds, and my welbeloved is mine, who feedeth among the lilies.

3 Thou art beautifull, my love, as Tirzah, comely as Ieruſalem, terrible as an army with banners.

4 Turne away thine eyes from me: for they overcome me: thine haire is like a flocke of goates, which looke down from Gilead.

5 Thy teeth *are* like a flocke of ſheepe, which go up from the waſhing, which every one bring out twins, and none is barren among them.

6 Thy temples *are* within thy lockes as a piece of a pomegranate.

7 There are threeſcore Queens, and foureſcore concubines, and of the damoſels without number.

8 *But* my Dove is alone, *and* my undefiled, ſhe is the onely *daughter* of her mother, and ſhe is deare to her that bare

bare her: the daughters have ſeene her, and counted her bleſſed: *even* the Queenes and the concubines, and they have praiſed her.

9 Who is ſhe that looketh forth as the morning, faire as the moone, pure as the ſun, terrible as an army with banners!

10 I went downe to the garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, *and if* the pomegranates flouriſhed.

11 I knew nothing, my ſoule ſet me as the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may behold thee. What ſhall you ſee in the Shulamite, *but* as the company of an Army?

The Reſolution.

SO much of the Church caſt down; now of the Church reſtored, in the Whole and in the parts. The Whole, as well ſummarily, both in reſpect of the Bridegroome, verſe 1. 2. *and in reſpect of the enemies* verſe 3. *as ſeverally by reaſon of certaine members of the Whole body,* verſe 4, 5, 6. *The parts are particular Churches, as Queenes, Concubines and Virgins,* verſe 7. *amongſt all Which, one Dove excelleth,* verſe 8. *And ſuch is the eldeſt Siſter. The younger are either a Princeſſe, or other inferiour Churches. Her condition is partly growing, partly of full age: her beginning is ſummarily delivered,* verſ. 9. *Afterwards ſeverally expreſſed, and how it was done,* verſe 10. 11. 12. *and what kinde of one ſhe was when it was done,* Chap. 7.

THE EXPOSITION.

Verſe 1. *My beloved is gone downe into his garden, to the beds of ſpices: to feede in the Gardens and to gather Lillies.*

IN the beginning of the deſcription the Spouſe ſeeketh her beloved, not knowing where he was: as we have ſeene in the former Chapter. Now ſhe taketh on her to teach that which before ſhe deſired to learn. To deſcend into the garden, is onely (as hath beene often ſaid) to be preſent (as it were) to be taught with the hands, and ſeene with the eyes in purity of doctrine and integrity

of all externall worſhip. Which hapned in the times of *Martin Luther*, in the yeere 1517. At what time the Spouſe began ſomewhat to recover her health and ſtrength. The *Waldenſes*, *Wickliff*, the *Bohemians* and other daughters of *Ieruſalem* had taken great paines in ſeeking the Bridegroome, but the garden was never prepared with beds and borders for him, till now, when *Frederike* Duke of *Saxonie* by his own authority protected and defended the Church newly ſprung up in *Wittenberg* a City of his dominion. Here was the only garden at the firſt, and therfore ſhe ſaith, *My beloved is gone down into his garden.* The truth was plentifully ſowne there, but little reformation for the firſt foure yeeres, therefore is there but one garden mentioned. But ſhortly after more gardens were added to this one, as *Tigurum*, *Argentoratum*, *Baſile*, *Berne*, *Geneva*, and alſo the Provinces of *Haſſia* and *Pruſſia*, ſo that the ſecond part of the verſe ſaith rightly; *He went downe to feede in the Gardens*, for now there were many gardens made by diſtinction of fence, yet were all planted with the like fruite. He came not into this garden any longer to behold the bare and naked beds, but as it were feeding the elect by the nouriſhment of his word, he at the length gathered lillies in baskets and ſeparated them from the wicked world, which Lillies were firſt gathered at *Wittemberg*, when the Maſſe began to be diſcontinued and the Supper more purely to be adminiſtred in the yeere 1521. The yeere following the Images were caſt out. After three yeeres *Tygurum* and *Argentoratum* were reformed. This comming into the garden and gathering of Lillies is the harveſt ſpoken of, *Rev.* 14. 14,15.

Verſe 2. *I am my beloveds, and my beloved is mine: he feedeth among the Lillies.*

She triumpheth in the ſame words as ſhe did upon her returne from *Babylon*, *Chap.* 2. 16. by which free profeſſion, ſhe declareth the boldneſſe and conſtancie of thoſe times, wherein the truth need no more whiſper in corners, in feare and doubting, but might publiſh her ſelfe openly and be publiquely celebrated by the common ſpeech of many men. Neither was the ſupportation of the Bridegroome leſſe apparent in defending her mightily againſt her enemies. For if the hatred of the multitude, the rebukes of the Doctors, the curſes of the Popes, the condemning of the Emperour, the conſpiracies of Princes, the confiſcation of goods, the danger of life, and all other things threatning preſent death, could have terrified the Spouſe from profeſſing her beloved: faith had bin utterly loſt.

loſt. The Spouſe claimeth her beloved to be hers in the words of *Melanchon* to Prince *Frederick*. Let us go on conſtantly, howſoever the world rage. Such was the mutuall imbracing of Chriſt and the Church at that time.

Verſe 3. *Thou art beautifull O my love, as Tirzah, comely as Ieruſalem, terrible as an Army with Banners.*

The explanation of this verſe is divided into three times. The Beginning, Middle, and End. In the beginning ſhe was faire as *Tirzah*, which *Solomon* without doubt foreſaw, ſhould be the chiefe City of the Iſraelites after the ten Tribes fell from the other two. It was a pleaſant City, whence it tooke the name, (1 *Reg.* 14. 17.) but (aſwell by the eſtimation of men as in truth) it was but a Fortreſſe of Robbers and rebels. And no other was the Church eſteemed to be of her enemies (when her beloved went downe into his garden, and ſome time after) but a rebellious City, diſobedient to Princes and Governors, and to carry a certaine ſhew of *Tirzah*. And thus the Church remained like unto *Tirzah* from the yeere 1529. (when the *Argentinenſes* joyned with the *Helvetians*,) till the death of *Charles* the 5. in the yeere, 1558. And then ſhe began to be comely as *Ieruſalem*, when the unpleaſant name of *Tirzah* grew out of uſe, which hapned in the beginning of Queene *Elizabeths* Raign in *England*, in the yeere 1558. And in the yeere following in *Scotland*, *Geneva*, the *Helvetian* and *German* Churches, in *Denmarke*, *Norway*, and *Sweveland*, and other places of the reformed Religion. Not that they were altogether free from hoſtile invaſion, great troubles ſhortly ariſing in *France* and the Low-countries: yet partly by her own increaſe, partly her adverſaries tyred and ceaſing ſomewhat from outward force, ſhe was ſo much exalted, that her very enemies could not but admire her beauty and comelineſſe, whoſe beginnings they deſpiſed. The laſt age of the reſtored Church, is *terrible as an Army with Banners.*

She ſhall beſtow all her time in warlike preparations, and undertakings. For the helliſh furies will not ſuffer her enemies to reſt, neither will ſhe endure her ſelfe to be rent and torne by the Wolves, but reſiſt the injury with an armed hand. Whereby ſhe ſhall become fearefull to her enemies, as ſhe hath done theſe many yeeres in *England*, *France*, and the *Low-Countries*. But this is nothing to that terrour which ſhall ſhortly follow, when Antichriſt himſelf and his Enſign-bearer (the King of *Spaine*) and all that carry his marke ſhall be ſo deſtroyed by the Spouſe, that no mention of them ſhall remaine.

Verſ. 4. *Turn away thine eyes from me, for they have overcome me: thy hayre is as a flock of Goats that appeare from Gilead.*

Now ſhe enters into a ſpeciall commendation of certain members, whereby the civill government of the Church may the better be underſtood. This cleerneſſe of ſight, without doubt, was ſhewed in the doctrine of Juſtification by faith, whereby the Church (not with ſquint but right eyes) beholdeth Chriſt, and all his righteouſnes and excellency. And whatſoever excelleth in the judgement of the world, to be loſſe and dung to it, *Phil.* 3. 8. This eye was very dim in former times, untill *Martin Luther* divinely drew away thoſe darke ſcales: For he wiped away all humane ſatisfactions, merits, ſupererogations, indulgences, confidence in their own received wicked ſuperſtitions; and ſhewed the yoke of the law to be more grievous then all the Popes Buls were able to uphold; neither afterwards could the wicked Councel of *Trent*, nor the *Germane Interim* (forged altogether with fraud and deceit) dazle the ſight of theſe eyes, but that they could diſcerne the authors of theſe deceits, ſpreading their nets in vain; neither was our *England* leſſe ſharp-ſighted, when not only the Pope, but alſo the Papacie, was utterly rejected, by the authority of our *Joſias*, that moſt holy King, *Edward* the ſixth, of bleſſed memory. We ſee the divine beauty of theſe eyes, which at this day (God be thanked) is the ſame in all reformed Churches. The common people of the faithfull, ſignified by Hayre, is altogether the ſame, as it was in the firſt Church, *Chap.* 4. 1. ſcattered, contemned, put in great danger, which yet by no means, could be compelled to leave *Gilead*, and returne to *Bethaven*.

Verſ. 5. *Thy teeth are as a flock of ſheep which go up from the waſhing: whereof every one beareth twins, and there is not one barren amongſt them.*

The Teeth are alwayes taken for the Paſtors and Miniſters of the Word, as *Chap.* 4. 2. where they were ſent forth, two and two, inſtructed with the like gifts and meſſages: As Sheep are of a milde and pleaſant diſpoſition, and far remote from all ambition, ſo ſhould the reſtored Church ſhine with faithfull Paſtors; the true ſucceſſors of thoſe former, adorned with the ſelf-ſame Enſignes as neer as the time would ſuffer. They which before boaſted themſelves to be Paſtors, had altogether caſt away the charge of preaching, and yet theſe men would be heires of the Apoſtles; whereas they were ſtrong teeth; theſe filthy rotten bones: they Sheep; theſe Lyons. But at the length ſound teeth ſprung up again, ſuch as were *Luther*, *Melanchthon*, *Bucer*,

Bucer, Zuinglius, Oecolampadius, Capito, Calvin, Peter Martyr, and many others, whoſe names are written in heaven. And verily the truth of this Prophecie, ſeemeth very apparent in the decree made at *Geneva*, in the yeere 1550. namely, that the Miniſters not only in Sermons, (which ſome neglected, ſome heard them with ſmall profit) but alſo ſeverally through houſes and families, at a certain time of the yeere, with a Magiſtrate of the City ſhould inſtruct every one, and require a reckoning of every ones faith. And it is ſcarce credible what fruit followed, as *Beza* ſheweth in the life of *Calvin*.

Verſ. 6. *As a piece of Pomegranate, are thy temples within thy locks.*

This is the fourth agreement of this Church with the firſt, which we have ſhewed to belong to the Eccleſiaſticall and civill government, in the uſe whereof the Church reſtored ſhould be happy, which appeared by the holy Diſcipline reſtored again at *Geneva*, by Gods ſingular benefit, together with the Goſpel, in the yeer 1541. Which wee alſo ſee to be done in other Churches at this day; as in *Helvetia, Rhetia, France, the low Countries*, and *Scotland*, wherein the government requiring holineſſe of life, according to the rule of doctrine, the truth flouriſheth fruitfully and inviolably. But you will ſay, theſe times which we have deſcribed, ſhine not in all Reformed Churches; whereunto I anſwer, It is ſufficient if we finde ſome ſuch thing in any one Congregation: for this by a common neceſſity, ſhall belong to the commendations of all. And this is the ſumme of the agreement.

Verſ. 7. *There are threeſcore Queens, and fourſcore Concubines, and Virgins without number.*

Having ſpoken compendiouſly of the Church reſtored; ſome things are now briefly propounded, particularly in theſe two verſes, wherein he divideth the ſeverall Congregations into three ranks, according to their degrees of purity: namely, *Queens, Concubines,* and *Virgins* or *Maids*; And the that comes neereſt to truth and holineſſe, the Bridegroome holdeth her deareſt; wherefore the *Queens* are mighty, and flouriſhing Churches, which excell the reſt in purity. The *Concubines* are of a lower ranke; they are admitted to the Bed, but far from the honour and excellency of the lawfull wives; having no dower themſelves, nor are their children to inherite. The *Virgins* are in the loweſt place, as ſervants and handmaids, altogether eſtranged from any familiar acquaintance, they

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have imployment in the house, they have victuals and clothing; they are reckoned to be of their Masters household, but are not partakers of his goods; they labour not for themselves, but for their Masters. It is also to be observed, the *Queens* are numbred, and so are the *Concubines*; but the *Virgins* (as of no reckoning) are without number. This distraction into such different degrees hapned about the yeere, 1563. When *Iohn Brentius* and *Iames Andrewes*, rent the Church in pieces, with that unluckie division of that monstrous *Vbiquity*. It was before sowne by *Luther*, but he stayed the contention about it as long as he lived. But *Brentius* revived it; and three yeers after, *Illyricus*, and other Doctors out of far Countries, came to *Antwerp*, and renewed that error, whereby the face of the Church, even in her infancy, was miserably defiled; besides, *Anabaptists* and *Libertines*, *Antitrinitarians*, *new Arians*, and I know not what other monsters, which wasted and spoyled *Transilvania*, and the Regions thereabouts. The *English*, *Irish*, *Scottish*, *Belgick*, *Geneva*, *Helvetique*, *Rhetique*, do flourish (God be praised) with the dignitie of *Queens*, whereof the *Germane*, the *Danish*, *Gotique*, and *Sweveland* Churches, and others cleaving to their opinions, have taken a crowne to themselves, and have gotten the place of *Concubines*. Among the *Virgins* I reckon the *Anabaptists*, *Libertines*, *Antitrinitarians*, *Arians*, and the like, which now altogether miserably waste and destroy *Moravia*, *Polonia*, *Hungaria*, *Transilvania*, and a great part of *Denmarke*. To these may be added the *Roman* filthy sinck, whereseever dispersed. We have seen the whole Song marvellous hitherto, but now especially, when we come to things present. Behold then the condition of the restored truth, into what unlike degrees she at length should fall by a great separation. The Spirit foretold a lamentable successe: this age feeleth it, and every day plainly threatneth a farther departure.

Vers. 8. *My Dove, my undefiled is but one, she is the only one of her mother, shee is the choice one of her that bare her, the daughters saw her and blessed her, yea the Queenes and the concubines, and they praised her.*

Without doubt this *Dove* was one of the *Queenes*, far excelling in glory, and more beloved of the Bridegroome then the rest, adorned with a threefold testimonie: *Of the Bridegroome, of her mother, and of the rest in the family.* For the Bridegroome termeth her, his *Dove*, his *Undefiled one*. Any thing may be one, which is one in manners and disposition, though absent in place and seate; As the company

company of the faithfull are ſaid to be one, though ſevered in far remote places, while they hold the ſame purity of Doctrine, and the like ſtudy of holineſſe. The ſecond teſtimonie is of her Mother, which is the Church and the Word to whoſe directions this *Dove* doth wholly apply her ſelf. The third teſtimony is of the reſt in the family. Firſt, of the daughters who are particular Churches which are begotten of this onely *Dove*, from whom they draw their inſtructions and the whole courſe of adminiſtration. Next the *Queenes* and *Concubines* bear witneſſe both after one manner, but both very ſparingly and more ſlenderly then the daughters, it may be through envie; They acknowledge her fair and beautifull, but perhaps they keep the branch to themſelves; as jealous wives often do. All which ſheweth how the wills were conjoyned, between the *Dove*, the *Daughters*, the *Queenes* and *Concubines*. Howſoever there be not the ſame degree of purity in all things. But where are the *Virgins* without number? Why is there no commendation of theirs rehearſed? Verely as they are further abſent from familiar acquaintance of the Bridegroome, ſo are they more ſpitefully bent againſt his onely beloved *Dove*, neither (through hatred) can they ſay any thing well. Let us ſee then a more full diſtinction of the preſent Chuches which are either true or titulary. The true, are *Queenes* and *Concubines*. The *Queenes* again are either the oneiy *Dove*, or more: and this onely one is partly the Mother, partly the Daughters. The titular Churches are the virgins. Who this onely *Dove* is, may eaſily be proved, if we conſider the excellency of the Eyes, Teeth and Temples of the reſtored Church, for ſhe that excelleth in the beauty of theſe members, muſt of neceſſity be that one onely *Dove*. Wherefore not truſting to mine own judgement but to the judgement of the Spirit himſelf: I beheld in this glaſſe the Church of *Geneva*, ſhining with the glory of this only *Dove*. For firſt let us conſider the excellent comlineſſe of the eyes, where found and uncorrupt doctrine ſhineth, ſpotted with no comments of filthy flatterers, but eſpecially the chaſtity of juſtification by faith, wherwith the Bridegroom is chiefly delighted. But this beauty is common to the other *Queens* and alſo the *Concubines*; Then let us behold the teeth, *namely the doctors*, like a flock of ſheep, ſimple, harmleſſe, not diſdainfull, not luxurious, but content with a ſparing diet: diligent in teaching, not ſo much troubled with worldly buſineſſe that they can have no leaſure for the word and doctrine. Not undertaking the charge of many Churches and ſerving none, nor may he that taketh

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the charge of one Church neglect it by his abſence. Neither is any thought fit for that paſtorall function which can but only read. Laſtly let us view the Temples, like a piece of a Pomgranate very beautifull. The governors together with the Paſtors moſt honeſt men, watching over the manners of every man, and correcting them by divine inſtitution, not ſending them to the Romiſh horſe-leaches and the Antichriſtian decrees, the more to corrupt them, but endeavour to redeem their ſins and publike offences, rather by repentance then for mony. Neither doth ſhe command any idle ceremonies but what neceſſary reaſon onely requireth. Laſtly they which apply all to the authority which Chriſt hath given to the Church, that every member may perform his duty holily. The Spirit goeth no farther in the elder Church, becauſe (as it ſeemeth) ſhe ſhall perſiſt in that variety which we now ſpake of: of *Queenes, Concubines, Daughters, Doves* and *Virgins* unto the end, without any notable change: and it may happen as corruption dayly increaſeth, the *Dove* and the *Daughters* may be ſhut up in a narrow bound.

Verſ. 9. *Who is ſhe that looketh forth as the morning, fair as the moon, cleer as the ſun, and terrible as an Army with Banners!*

Hitherto of the elder Church, and of things as well paſt as preſent. All the reſt of the Treatiſe reſpecteth things to come, which the more obſcurity they have, the more leave and pardon they crave. But nothing is ſo plain wherein the vanity of mans minde erreth not extremly, unleſſe it be governed by divine light: nor any thing ſo concealed that it can lie hid, if this enlighten him. Thou therefore which haſt enlightned the former darkneſſe, give light unto theſe following, that we being taught thy will, and beholding the glory of thy children may cheerfully and conſtantly proceed in our begun courſe of piety, neither terrified by any dangers, nor deceived by the deceitfull allurements of this world. It plainly appeared before, *Chap.* 5. 6. that by this manner of asking is declared the new birth or riſing up of ſome Church, by which afterwards thrice repeated, is ſignified, to be ſo many ariſings of new Churches, or rather the approaching of new people to one and the ſame Church. Although others alſo are added, whoſe affcription is not declared in this kinde of ſpeaking, as we ſhall ſee in its place. Therefore wee divide the younger ſiſter into three parts, whereof the firſt (which is the Princeſſe) is deſcribed from this very place, to the fifth verſe of the eighth Chap. The ſecond, from thence to the ninth verſe: The third in the tenth and eleventh verſes thereof. The

firſt

firſt of the ſifters is the Church of the *Iewes*, whoſe calling is to be expected within theſe few ages. After, the ſeat of *Antichriſt* (the City of *Rome*) ſhall be utterly deſtroyed, which is to be very ſhortly. Hither all circumſtances leade, wherewith the *Revelation* agreeth, and many Prophecies of the old Prophets. This calling ſhall be double: the firſt, from hence to the eighth verſe of the ſeventh Chapter: The ſecond in the reſt. The condition of the firſt is in part, briefly delivered in this verſe, and after ſeverally in the verſes following. The generall explication teacheth what kinde of beginning and progreſſe there ſhall be for certain yeeres. The firſt converſion ſhall be like the morning: The firſt growing age, *faire as the Moone*: The ſtronger age, *cleer as the Sunne*: The full ſtrength thereof, *terrible, as an Army with Banners*. It is likened to the morning, becauſe it ſhall not only be of a doubtfull and obſcure light, (as is the firſt break of the day) but alſo, becauſe the firſt light thereof ſhall appeare from the Eaſt: for *Daniel* (ſpeaking of this firſt calling) ſaith, *Rumors out of the Eaſt, and out of the North ſhall trouble him*, Chap. 11.44. as more plainly (God willing) ſhall be ſaid at that place. In which words he joyneth the North to the Eaſt, becauſe the *Iewes* there baniſhed, ſhould gather together with thoſe of the Eaſt to the ſame faith of Chriſt. In the *Revelation*, *Euphrates is dried up, that a way may be made for the Kings of the Eaſt*, Chap. 16. 12. After, when *the new Ieruſalem ſhall deſcend from heaven, the firſt gate ſhall be Eaſtward*, Chap. 21. 13. If you deſire the time of this firſt converſion: God hath very much concealed the moments of time from us; yet I ſuppoſe it is certainly noted out in the Scripture. And the day drawing neer, will adde a cleerer light unto it, *Dan.* 12. 4, &c. But as neer as we can attain to it by conjectures, (and thoſe not light, as they ſeem to me) it is to be expected about the yeer 1650. as at the twelfth of *Daniel* the eleventh and twelfth verſes ſhall be ſaid more plainly. Such ſhall be the beginning of this new light; the progreſſe ſhall equall the beauty of the Moon, moſt cleerly enlightening the mighty darkneſſe, with a ſwift increaſe after the firſt appearing, ſhining in a few dayes, like the full Moon: as *Eſay* cryeth out, *Who hath heard ſuch a thing? Who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day? or ſhall a nation be borne at once? for as ſoon as Sion travelled, ſhe brought forth her children*, Chap. 66. 8. The riper age ſhall ſtrive with the Sunne, in glory, light, and cleerneſſe; the exceeding brightneſſe ſhall be ſuch, that it cannot be looked upon; yea, it ſhall be at length terrible

to the enemies, no leſſe then an Army furniſhed with Banners. We may obſerve out of theſe compariſons, how much more excellent the condition of this Church ſhall be, then ever it was of any other. Great was the dignity of the former, but at the moſt declared by ſimilitudes taken from the earth; but here, as if the excellency of earthly things were not ſufficient to ſet forth ſuch glory, he flies upward towards heaven, taking *the Morning, the Moon, and Sunne* for compariſons: *Come Lord Ieſu,* let us quickly ſee that pleaſant ſight, the gathering together of our diſperſed brethren, that all fleſh may acknowledge thee the only Lord; that thy unmeaſurable faith and mercy which exceedeth all the ſtraits of a created minde, may be celebrated and renouned in the mouthes of all men.

Verſ. 10. *I went downe into the Garden of Nuts to ſee the fruites of the Vallie, and to ſee whether the vine flouriſhed and the Pomegranates budded.*

The ſecond part of the deſcription expreſſeth ſeverally what was ſpoken even now generally. Hereof are two members, a preparation in this and the two next verſes, and the performance of the worke effected in the chapter following. Of the firſt member are three degrees. A viſitation in this verſe, ſufficient abilitie in the next, and an effectuall calling in the 12. verſe. That which we tranſlate to the garden of Nuts, *Tremelius* turneth it to the garden of Pruning. How is the word fitted? The Iewes a long time have beene pruned gardens, wherein God hath exerciſed moſt ſevere loppings and prunings, Rom. 11. 20. Neither doth this interpretation differ from the diſpoſition of the Iewes, whoſe hearts were brawny with hardneſſe, *Rom.* 11. 25. whoſe ſtubbornneſſe and obſtinacie, *Eſay* moſt divinely deſcribeth, *Chap.* 42. 18, 19, 20. He calleth that people deafe and blinde, hearing and ſeeing much and obſerving nothing, neither laid they the moſt grievous chaſtiſements to heart, *ver.* 25. Alſo *Chap.* 65. 2, 3. *Rom.* 10. 21. *The fruits of the Vally,* another note whereby the Iewes are marked out, that they are as it were lateward trees bearing fruit very ſlowly, ſuch are they that are planted in vallies, which the hills every way ſo hinder, that they cannot be refreſhed with the heat of the Sunne: Such then ſhall Chriſt finde the *Iewes* when he ſhall viſit them, like Nuts covered with a hard ſhell; neither more excellent, with any branch or bud of true converſion towards God, whereby they may ſhew themſelves to be indued with any vitall ſtrength from heaven, then trees planted in the ſhadow of ſteep rocks, which (other trees flouriſhing) remain

as

as half dead: yet are there among that people both *vines and Pomegranates.* The hard winter as yet keepeth back the buds, but at length in fit time, the Sun of righteousneſſe ſhall thaw that frozen earth, and ſhall afford a more gentle aire whereby they may breake forth freely.

Verſ. 11. *Or ever I was aware, my ſoul made me like the Chariots (or ſet me on the chariot) of my willing people.*

So ſhall the people be when Chriſt ſhall firſt viſit them. Now he teacheth the ſufficient ability of the converſion. The meaning is (that I ſtand no longer refuting other mens opinions) as if he ſhould ſay. I deſcended indeed into my garden, but I verily did ſuppoſe no ſuch thing as at length hapned. I expected a ſtubborn and obſtinate people, but after that I found them eaſie and ready to receive me, my minde inforced me to ſhew my ſelf unto them in ſtead of chariots, wherewith I might quickly bring them into the Church and reckon them among her citizens. Undoubtedly he added a ſpurre to them running, neither would he be wanting to their ſtudy, whereby he might ſupply that which might help forward the begun work. Therefore *Eſay* ſaith, *He ſhall bring all your brethren out of all nations for an offering to the Lord, with horſes and chariots and litters and mules and ſwift beaſts, to the hil of my holineſſe, Chap. 66. 20.* Theſe *chariots* ſeem to be the ready aide that the Gentiles ſhould bring the Jews, to recover their former ſeats. But did not Chriſt know what the ſtudy and readineſſe of this people ſhould be? The things are ſpoken hiſtorically, that their converſion ſhould be beyond all expectation: for as *Eſay* ſaith, *ſo that thou mayeſt ſay with thy minde, Who hath begotten me theſe? ſeeing I am deprived and am deſolate. I have been a captive and remain to and fro, and who hath brought up theſe? behold I was left alone, theſe, where have they been? Chap. 49. 21.* He ſheweth a thing having great admiration: for time will teach many things to be in the Prophets, which we commonly interpret as though they were paſt whoſe event is yet to come: and eſpecially (as it ſeemeth to me) in the calling of the Jewes: which verily little conſidered of ours, hath darkned (I will not ſay, perverted) the proper and naturall meaning of the Prophets in many places.

Verſ. 12. *Return, return, O Shulamite, return: return, that we may look upon thee. What will ye ſee in the Shulamite? as it were the company of two Armies.*

The third member of the former couſes. *The effectuall calling.* Which ſhall be earneſt and thruſt on with great enforcement, as the

twice two doubled words do signifie: whether that of *Esay* seemeth to belong, *How beautifull upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God raigneth. Thy watchmen, &c. Chap.* 52. 7. 8. It is evident that that whole chapter entreateth of the last calling of the Jewes, whose felicity should be eternall, never to be interrupted, vers. 2. He also maketh mention of a threefold captivity. The *Egyptian*, the *Assyrian* and a voluntary, vers. 3. 4. 5. In which last hapned the most miserable condition of the Jewish people: wherein they have been since Christs time. For they were in times past inforced into Egyyt by hunger. Into *Assyria* they were drawn by force of war. Only the Romanes did not compell them to turn, but they dispersed themselves here and there through the whole world of their own accord. Or rather that they were in that place and reckoning in this last captivity, as held for things of nothing: whose greatest worth any man might purchase at the vilest price, as *Psa.* 44. 13. And who seethnot his people, accounted for nothing in the multitude of captives, partly sent to the *Egyptian* mines, partly slain upon the scaffolds of cities, where they were compelled to fight either with wild beasts, or among themselvs to kill one another, as it came to passe at the destruction of *Ierusalem* by *Titus*. Or if *Adrian* straightly forbad the Iews their country soil, yet this captivity was free, because the Romanes aimed not at any benefit by their service as the *Egyptians* and *Assyrians* did, but only the quietnesse of the province. Christ by the presence of his flesh brought them not deliverance from this captivity, but will bring it at length by turning their hearts to the faith. But perhaps Saint *Paul* saith the contrary, who applieth the same to the Apostles seat in times past, *Rom.* 10. 15. But I think it will seem otherwise if we well consider it: his purpose in that place, is to prevent an offence taken of the Iewes incredulity. Now there were chiefly two things which might make the Gentiles doubt. *The ancient Lawes of the Jewes: and the present studie of piety.* Were not that most like to be the truth which a nation (vouchased so much honour before all others, and no lesse fervent as yet, with an earnest desire to worship God) should not onely acknowledge, but also pursue it most earnestly. In the former chapter, he opposeth election to the old Law: here he entreateth of the study of piety: where he granteth them zeal, but lest any should be deceived with the shew thereof, he teacheth how farre distant it is from true piety or Religion. The only righteousnesse of God is the righteousnesse of faith

faith altogether differing from the righteousneſſe of the Law, which alone while the Iewes ſought for, they obtained not, what they deſired, and in the mean time miſſed of the truth. This effect have the words from verſ. 3. to verſ. 14. Then making a difference of ſaving and legall righteouſneſſe, leſt any doubt ſhould yet ſticke in their ſtomackes; he teacheth yet a little more plainely, why they could not approach to this ſaving righteouſneſſe, which he ſaith, is cheifly placed in calling upon the Lord, verſ. 13. How, ſaith he, ſhall they call? that is, How ſhall the *Iewes* call, &c. But let us returne to *Salomon*. It is to be obſerved that theſe words yeeld two arguments, whereby they may appear properly to belong to the Church of the *Iewes*. Firſt, becauſe the exhortation or incouragement is expreſſed in a word of returning: wherby he granteth that the Nation which he now calleth, had bin before turned away: which cannot properly take place in any other, but in the *Iewiſh* Nation. Secondly, of ſet purpoſe for difference ſake he calleth her by her countrey name, of the *Old Salem*: Whereas before confeſſedly through the whole Song, he had notified all the Citizens of the Church gathered together as well of the Gentiles as of the Iewes, by the name of daughters of *Ieruſalem*. That is to ſay, by this difference it might plainly appeare, that he now turned his ſpeech to the old Countrey breed, letting alone the new inhabitants which are free in the City by Chriſt. Fourthly, after the Converſion he ſheweth the *Shulamite*, by the ſimilitude of Tents, that ſhe ſhall deliver her ſelf by Armes from the power of her enemies, whom ſhe now ſerveth. For that of *Ezekiel*. 38. and 39. hapneth at the ſame time, when *God* and *Mogog*, that is, the Turke and the Tartar with all the wicked *Mahumetanes* ſhall utterly periſh by the ſword of the Converted and returned *Iewes*. See *Dan.* 11.44. and 45. *Reve.* 20. 9. Whither alſo belongeth that of *Zacharie*. *When I ſhall ſtirre up thy ſons O Zion againſt thy ſonnes O Javan*, Chap. 9. 13.

Chap. VII.

How beautifull are thy goings with ſhooes, O Princes daughter! the joynts of thy thighs *are* like jewels: the worke of the hand of a cunning workeman.

2. Thy navell *is as* a round cup that wanteth

eth not liquor: thy belly *is as* an heap of wheat compaſſed about with lilies.

3 Thy two breaſts *are* as two young roes that are twins

4 Thy neck *is* like a Tower of Ivory: thine eyes *are like* the fiſh pooles in Heſhbon by the gate of Beth-rabbim: thy noſe *is* as the tower of Lebanon that looketh toward Damaſcus.

5 Thine head upon thee *is* as ſcarlet: and the buſh of thine head like purple: the King *is* tied in the rafters.

6 How fair art thou, and how pleaſant art thou, O *my* love in pleaſures!

7 This thy ſtature is like a Palme tree, and thy breaſt like cluſters.

8 I ſaid, I will go up into the palme tree, I will take hold of her bowes: thy breaſt ſhall now be like the cluſters of the vine: and the ſavour of thy noſe like apples.

9 And the roof of thy mouth like good wine, which goeth ſtraight to my welbeloved, and cauſeth the lips of the ancient to ſpeak.

10 I am my welbeloveds, and his deſire is toward me.

11 Come my welbeloved, let us goe forth into the field: let us remain in the villages.

12 Let us get up early to the vines, let us ſee if the vine flouriſh, *whether* it hath budded the ſmall grape, *or whether* the Pomegranates flouriſh: there will I give thee my love.

13 The mandrakes have given a ſmell, and in our gates are all ſweet things, new and old: my welbeloved I have kept *them* for thee.

The Reſolution.

YOu have heard in what manner the Converſion was. Now is ſhewed the moſt glorious condition of the Converted as well by the beauty inherent to every member, verſ. 1. 2. 3. 4. 5. *and the whole body*, verſ.

verſ. 6. 7. as alſo the coming by chance of the Erid groome, dwelling in her branches, verſ. 8. *and the ſavour of the Noſe and Palate,* verſ. 9. *Whereby it commeth to paſſe that they reſt perpetually in one anothers love,* verſ. 10. *And ſuch is the growing condition of the* Princeſs, *the younger daughter. The riper age ſhall bring worſhippers in greater number, the occaſion whereof is ſhewed,* verſ. 11. 12. 13. *and the effect in the beginning of the Chapter following.*

THE EXPOSITION.

Verſe 1. *How beautifull are thy feete with ſhooes, O Princes daughter! The joynts of thy thighs are like jewels, the worke of the hands of a cunning workeman.*

A Particular deſcription of each member is here begun from beneath, for ſuch ſhall the progreſſe of things be. Heretofore alwaies the beginning was made from the head. The place of the eyes, teeth, and temples: becauſe the firſt beginnings were more famous and ſooner perceived, in the Doctors and the adminiſtration appointed: but now in a wonderfull manner, the feete ſhall be firſt converted, and ſhall begin to ſtand and walke in the right way, as ſome notable reaſon ſhall diſcover, why ſuch a thing ſhould be done. He therefore admireth the beauty of her feete, becauſe it was verily a thing full of admiration. A ſhooe is applyed in the Scriptures to three ſignifications. To *Mirth*, *Speed*, and *Liberty*. It was a ſigne of Mirth; from whence in mourning they either put them off, of their own accord. As *David aſcended to the Mount of Olives, his head covered and bareſoot*, 2 *Sam.* 15. 30. Or they were conſtrained againſt their wills as Captives to the victors, who led them naked and bareſoote, *Eſa.* 20. 4. Speede hath ſomewhat a more plain efficacy, for he that is ſhod, treadeth more boldly, and feareth not pibbles or thornes. Wherefore God when he aſſured a ſpeedy returne to his people, he promiſeth to bring it to paſſe, that they ſhall goe with ſhooes on their feete, *Eſa.* 11, 15. It was alſo to the Iſraelites a ſigne of liberty or rather of obtaining their redeemed inheritance. Whereas putting off the ſhoe was for a reproach, *Deut.* 25. 9, 10. Whither as it ſeemes belongeth, how God commanded *Moſes* drawing neere to him, to put off his ſhooe, *Exod.* 3. 5. to put us in minde in how baſe a condition fleſh is before him. All the ſignifications agree. The *mirth* of the people returning, their *ſpeede* of returning, and the recovery of their ancient inheritance, will without doubt be a matter of wonderfull glory and of great admiration; ſo that worthily the Nations

may

may cry out, *how beautifull are thy feete!* see *Esay* 52. 12, 13, 14, 15. They ſhall make no haſte out of this captivity, as when one runneth away from his maſter, or as the Iſraelites in old time out of Egypt: but with great conſtancie of minde and aſſured confidence, ſo as the Nations ſhall be amazed, and the Kings ſhall ſtop their mouthes, when they ſhall ſee that which was not told them; for then God ſhall bring to paſſe, that his people may enjoy their deſolate poſſeſſions. *Eſa.* 49. 8. The ſecond part of the verſe ſignifieth that nimble turning joynt, whereby the upper part of the thighes are fitly turned. Or rather perhaps it may more fitly ſignifie a turning from one way into another; as if he ſhould ſay, the turning away of thy thighs from thy former ſtubborneſſe to true piety and faith in Chriſt. Iewels are fitted into many turning Circles, whoſe artificiall turnings doe excellently ſet forth this wonderfull converſion or turning of the thighes and feete. Moreover they are the worke of the hands of a *cunning Workman.* See how ſweetly theſe words agree with thoſe of S. *John, Rev.* 19. 11. where in a larger explication of the ſixth viall, that is to ſay, the calling of the Iewes, the workman is deſcribed, by whoſe hands theſe Iewes and joynts of the thighes are framed. Firſt by his name, agreeing with the ſame in this place: he was pleaſed to take this name to himſelfe, that he might at length declare in very deede, how faithfull he was in performing promiſes, and giving ſalvation to his people. But hence ſee, the converſion of the heart ſhall not proceede of themſelves, but from this faithfull workman, who ſhall frame theſe joynts, and worke theſe nimble turnings.

Verſe 2. *Thy navell is like a round goblet, which wanteth not liquor: thy belly is like a heape of wheate ſet about with Lillies.*

Interpreters refer theſe words to meate and drinke; but in this ſong, comelineſſe and honeſty is chiefely reſpected: and nouriſhment is ſignified by thoſe members, which they are appointed to by nature. I judge it rather to ſignifie fertility, flouriſhing freſh in them whoſe bodies are full of juyce, not dry and without blood. *A heape of wheat,* declareth the belly like a furrow, well ſtored with the beſt ſeed, which watered and made fruitefull by mixture of the *Goblet,* would at length breake forth into an infinite harveſt. Theſe things are more plaine with *Eſay*, cap. 49. 19. 20. *The belly ſet about with Lillies*, ſheweth that this field (unlike other fields) ſhall not be fenced with buſhes and quickſets, but ſhall every way lye open, and be altogether ſo pleaſant, not onely in the middle where the more fruit-

fruitfull increaſe is wont to be, but alſo in the uttermoſt borders. And moſt fitly alſo are lillies joyned to the reſt, ſeeing nothing is more fruitfull, bearing often 50. heads upon one Roote, *Plin.* l. 21. 5.

Verſ. 3. *Thy two breaſts are like two young Roes that are twins.*

Excellent ſhall this Church be in doctrine: whoſe miniſters God ſhall water with fatneſſe, *Ier.* 31. 14. They ſhall be baſe and ſimple at the beginning, like young Roes, wallowing in the duſt, when they are firſt brought forth; for as yet a ſetled Church ſhall not be fully gathered together, as by the labour of ſome certaine Apoſtles, who ſtaying in no certaine places ſhall go hither and thither to Preach, according as the cauſe requireth. In the ſame manner as it was done in the firſt Church, as before *Chap.* 4. 5. See alſo what hath beene obſerved upon *Eſay*, at the laſt verſe of the former Chapter.

Verſe 4. *Thy necke is as a Tower of Ivory, thine eyes like the fiſh-pooles in Heſhbon, by the gate of Bathrabbim: Thy noſe is as the Tower of Lebanon which looketh toward Damaſcus.*

Mercerus doubteth whether there were a Tower of this name. *Rabbi Selom* and the *Chaldy* paraphraſts thinke there was. And I am of their minde, for all theſe ſimilitudes ſeeme to be taken from true things and not feigned. Yea, for moſt weighty cauſes, as anon it will appeare, ſome more eminent places are choſen of purpoſe for this part of the deſcription. This Ivory Tower I ſuppoſe to be the Ivory throne ſpoken of 1 *King.* 10. 18. The neck of the firſt Church was alſo a Tower, in the ſame Mount where this Throne was built, namely an Armory for *David* and the warre: wherein all the inſtruments of war were put, as before *Chap.* 4. 4. But this Tower is *Solomons*, of peace, not of war; of Judgement, not of Armour. That though triumphing, yet afflicted with many troubles of warres. This, her enemies overcome very eaſily, ſhall raigne in peace like *Solomon:* for ſuch a flouriſhing eſtate doe the Prophets promiſe this Church, all her enemies put to flight, *Eſay* 41. 14, 15. *Ier.* 30. 21. *Ezech.* 39. 3, 4. 25. *&c. Thine eyes like the fiſhpooles in Heſhbon. Tremelius* tranſlateth it appellatively, to moſt artificiall fiſh-pooles. But I ſuppoſe thoſe places to be noted out by name, chiefely for this reaſon, that by chooſing out of ſome notable places (as we ſhall ſee) *Solomon* ſeemeth to appoint out the territories and borders of that land, which the *Jewes* at length (converted to Chriſt, delivered from the Nations and reſtored to their Country ſeates) ſhall obtaine proper and their owne. But what

(will ye ſay) doſt thou turne Iew? God forbid. I dreame not of that returne, which as yet they do, That they may renew the Temple, reſtore the Ceremonies, and poſſeſſe the land in times paſt, promiſed and given as an earneſt of the heavenly. (Theſe things are eternally buried, not worne out by time, but utterly aboliſhed by Chriſt.) But I ſpeak of a reſtoring to their Country, wherin they ſhall worſhip Chriſt according to his Ordinances: which is not contrary to Religion every one knoweth, and all the Prophets ſeeme to foretell it with one conſent. When I think hereof, it ſeemeth no light Argument, that untill this day that people remaine (although diſperſed through the whole world) divided and ſeparated from the Nations with whom they live. A thing truely wonderfull marvellous, but that it appeares plainely to be Gods doing. We know the *Gothes*, *Vandals*, *Hunnes*, and very many other Nations, forſaking their Countries, have alſo changed their ſpeech, names, and natures. So that (were it not for letters) they cannot be diſcerned from the people of the Country with whom they live. But the *Iewes*, (like the River *Roane* in the poole *Lauſane*) ſuffer none of our cuſtomes to be faſtned on them, but in the midſt of us, keepe their old name and Ordinance: would we know the cauſe? Firſt God would have them, for the ſale of his deſpiſed Sonne, be a ſpectacle to the world: then alſo to adviſe us, leſt the people commonly accounted ſuperſtitious, ſhould perhaps make ſaving doctrine ſuſpected by their conſenting. Laſtly, that he might make plaine his infinite and unmeaſurable favour and truth at length, in reſtoring this people. We have far digreſſed from our purpoſe, but not altogether into a ſtrange matter, and whereof a briefe Declaration was neceſſary. Seeing then that *Heſhbon* is to be properly taken; know that it was once a City beyond *Iordan*, common to the *Gadites* and the *Rubenites*, *Numb.* 21. 26, 27, 28. At firſt Noble, known by the Proverb, and once the Palace of *Sihon*: which City ſeemeth to teach the recovery of their old poſſeſſion, of whoſe Eaſtern coaſt this City is placed as it were the Meere-ſtone.

And moſt fitly are the eyes compared to Fiſhpooles, not ſo much for the cleereneſſe, which ſheweth the brightneſſe of the water, as for the abundance of teares flowing from true repentance. *Iere.* 31. 9, 18, 19. *Iſay.* 46. *Zachar.* 12. 10. Neither without cauſe likewiſe are the gates mentioned by which theſe Fiſhpooles are ſeated: which as they are called *Bathrabbim*, *the daughters of many*, or of a multitude, moſt frequented by reſort of people: ſo they teach

that

that there ſhall be at length an infinite multitude of this people gathered to the truth by repentance. It might ſeem harſh to compare the Noſe to a Tower, but that the Counſell of the ſpirit alwaies puts us in minde that things and places are choſen, whereby the borders of the land may be decribed, *Jer.* 31. 8. *Eſa.* 49.20. The houſe of *Libanus* is famous in the Scripture. But that the Tower thereof looketh toward *Damaſcus* ſeemeth to be added for difference ſake. There were two houſes of the forreſt of *Lebanon*, one built on the hill as this place plainely ſheweth, See, 2 *Chro.* 9. 16, 17, 18. Another at *Ieruſalem* (in the forreſt) not far from the houſe of *Salomon*, which for likeneſſe was called the houſe of the forreſt of *Lebanon* whereof mention is made, 1 *King.* 7. 2. For the whole proviſion wherewith *Salomon* built this houſe, proveth that to be another from that in *Lebanon.* 1 *King.* 10. 17, 21. What need ſuch ſumptuous houſhold-ſtuffe in houſes ſo farre a ſunder: when there was ſcarce any hope that the King would ſee them twice? But moſt cleerely *Shiſhack carried away the ſhields of gold which were found in the houſe of the forreſt of Lebanon*, 1 *King.* 14. 26. It ſeemeth that houſe was then in the power of *Reboboam* and at *Ieruſalem*; for the King of Egypt went no farther. And doubtleſſe the houſe of *Mount Lebanon*, in the falling away of the ten Tribes, ceaſed to be of the Dominion of *Reboboam*. But in this place it is uſed to ſet forth the North border of the holy land to the Eaſt, as the *Hebrewes* in my judgement do rightly interpret it.

Verſ. 15. *Thine head upon thee is like Carmell, and the haire of thy head like purple. The King is held in the Gutters, or in the Galleries.*

Carmel is a Mountain of *Phenicia*, not far from *Lebanon*, known to *Strabo* and *Ptolemy*. Here then take the weſt ſide, in which nothing falleth out more fitly then this Mountain, which may be compared with the head. Twice before, by the haire we underſtood the multitude of the faithfull to be ſignified. There they were like *Goates* appearing from Mount *Gilead*; here like fine flax of purple die, as if every one then ſhould be a Prince, and endued with Princely dignity, whereof purple is the ſigne. This Church before was called a Princes daughter, and Saint *John* calleth the faithfull Kings. But *Zacharie* more plainly ſaying, *The baſeſt among them ſhal be as David &c. Zach.* 12. 8. God forbid that I ſhould through envie conceal any thing that the Spirit ſeemeth to will, and ſhould not rather with my whole heart rejoyce at this excellent glory of my brethren, though behold-

beholding it a farre off. This place by force of oppoſition giveth light to that of the Goates, a baſe ſtinking creature and full of filth. Not that Chriſtians are ſuch in themſelves, but are accounted ſuch in the world. Baſe and ſimple hath their condition been through the whole race of the calling of the Gentiles, to this of the Iewes, as we have obſerved, *Chap.* 4. *The King is held in the gutters.* I aſſent to thoſe learned men which think it alludeth to that, *Gen.* 30. 38. But their application ſeemeth to me far otherwiſe, although that place yet yeeldeth the ſame. For as thoſe pilled Rods put in the Gutters, and beheld by the ſheep (when being very hot they came to drinke) cauſed to bring forth Lambes ſo ſpeckled and ſpotted: even ſo the King is here ſaid to be held in the Gutters, that the faithfull having him alwaies before their eyes, in the place where they quench their thirſt, ſhall beget Kings by his example, a new Chriſtian off-ſpring. So that theſe words yeeld a very good reaſon of that which was next before ſaid. For when hee had even now commended the *Purple haire*, whereunto I applied a Royall dignity of all the faithfull: leſt any ſhould marvell he yeeldeth a reaſon why it ſhould be ſo done, becauſe all the faithfull ſhall be borne Kings: for the king himſelfe is held in the Gutterers whither they ſhould come to drinke, and to quench their thirſt: it cannot be but they waxing hot at the ſight of him, ſhall bring forth ſuch Children, as they ſee him ſet forth before their eyes. But how can the King be bound in the Gutters? After the ſame manner as Chriſt ſet forth to the view was Crucified among the *Galatians*, by the powerfull preaching of the Word, *Galat.* 3. 1. This is that ſtream wherein he is held and from whence they draw to quench their thirſt. Now he is ſaid to be bound in the Gutter, becauſe they ſhall never afterward be deſtitute of him.

Verſ. 6. *How fair and how pleaſant art thou O Love, for delights!*

A ſententious concluſion, or rather an univerſall commendation, wherein he declareth the excellent beauty of the other members, which he mentioned not ſeverally. Every word hath its Emphaſis or expreſſe ſignification. The manner of a king hath admiration, the ſame repeated, ſheweth no Common but a moſt vehement and ſingular admiration. The abſtract ſheweth pure and perfect love not infected with the pollution of any contempt: delights are laſtly caſt into the heap, if any thing more could be added. Neither are theſe things added to ſet forth her beauty alone, or onely to expreſſe with what deſire the Bridegroome purſueth the Church, but it chiefly belong-

belongeth to the Hiſtory, and ſheweth this Church to be moſt excellent, not only in the praiſe of certain members, but to be admired in the beauty and properneſſe of the whole body.

Verſ. 7. *Thus thy ſtature is like to a Palm-tree: and thy breaſts to cluſters of Grapes.*

Theſe words alſo belong to the generall commendation: for *Stature* is the heighth and talneſſe of the whole body, whereby it reacheth up on high, which is not wont to be conſidered in the firſt yeers, but when the body is come to its full growth; ſhe therefore is ſaid to be like *a Palm-tree*, which groweth upward, with what weighe ſoever it be preſſed down: So this Church ſhall be advanced cheerfull and famous, yet after much toyle and labour: for it cannot be, but in the beginning ſhe ſhall meet with many moſt mortall enemies, *Gog* and *Magog*, the *Mahumetan people*, which ſhall give an occaſion of the utter ruine and riddance of that moſt miſchievous Tyrant; yet ſhall the Church receive no loſſe thereby, but in deſpite of all, ſhall riſe up, and attain to a juſt degree of dignity. *Thy breaſts* (ſaith he) *are like cluſters of Grapes.* Before the *breaſts* were like *young Roes*; but now, when the Church ſhall begin to be ſettled, the *breaſts* ſhall be changed into *cluſters of Grapes*, moſt plentifull and pleaſant fountains: for Grapes full of juice, being preſſed, run all into liquor, yeelding abundance of plenty and pleaſure, as well for neceſſity as delight.

Verſ. 8. *I ſaid, I will go up to the Palm-tree, I will take hold of the boughs thereof: alſo thy breaſts ſhall be as the cluſters of the vine, and the ſmell of thy noſe like Apples.*

Now are other ornaments remembred, as of the Bridegroome dwelling in the branches of this *Palm-tree*. The declaration of the *Breaſts*, *Noſe*, *Palate* of the Spouſe, and the mutuall deſire whereby they wholly reſt in one anothers love: we have often ſaid, how they both deſire to expreſſe themſelves one toward another, not only to ſhew their mutuall love, but alſo, how the faithfull are affected towards the Church: As in this place, where the Bridegroome having a purpoſe and determination to climb this *Palm-tree*, he ſheweth thereby, what the faithfull ſhall wiſh for, after they ſhall ſee the Church ſettled and confirmed, how deſirous they ſhall be to dwell in her branches, and to gather her ſweeteſt fruits: As *Iſay* ſaith, *Chap.* 49. 18. and *Zachary*, *Chap.* 8. 23. The nations ſhall deſire to be exalted in the heighth of her proſperity; whence it is ſaid in the *Revelations*, Chap. 21. 24. *They ſhall bring their glory to*

this

this new Ieruſalem, I wiſh thy breaſts were, &c. The words are ſpoken in the manner of wiſhing, that the faithfull ſhall with all their indeavour ſtrive, as well to have theſe good things communicated unto them, as to be kept, increaſed and inlarged: They ſhall deſire to be fed with theſe breaſts, and ſhall earneſtly beſeech the Lord, that they may never drie up: They alſo ſhew how this *Spouſe* ought to behave her ſelf towards theſe new gueſts, to whom ſhe is bound to beſtow her breaſts, as well as to her own. *And the ſmell of thy noſe as Apples.* Theſe words ſeem to concern holineſſe of common life. We alwayes breath with the noſtrils, as long as there is any power of life; whence *Jeremy* ſaith, *The breath of our noſtrils, the anoynted of the Lord is taken in their pits, Lam.* 4. 20. She prayeth therefore that to the abundant doctrine, which is laid up in the breaſts (as in Wells never to be drawn dry) may be joyned the ſweetneſſe of manners and integrity of all holineſſe.

Verſ. 9. *And the roof of thy mouth like the beſt Wine that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeake.*

The force of this manner of wiſhing as yet remaineth. The palate or roof of the mouth, ſignifieth words, which are formed by the help thereof; it differeth from the breaſts, becauſe they are the cloſet and ſtore-houſe wherein (as in a treaſury) great ſtore of learning is laid up; but the palate and lips are as keyes, wherewith the Treaſury is unlocked, and the riches laid up is brought forth for uſe: for it little profiteth, to have riches heaped up, unleſſe they may be applied to uſe and profit when need requireth. That we may then underſtand this Church to be, not only rich and plentifull in all abundance, but alſo happy in the uſe and fruit thereof; he no leſſe foreſheweth the ſweetneſſe of the palate, then the fertility of the breaſts. *It cauſeth the lips of thoſe that are aſleep to ſpeak.* This is an excellent commendation of this Wine ſo ſtrong and powerfull, that it can ſhake off drowſineſſe in men half dead, make the minde and ſences more nimble; looſe the tongue, before ſticking to the jawes, and make it wonderfull eloquent. *Eſay* expoundeth this riddle, ſaying, *Chap.* 35. 5. *Then ſhall the the Cripple skip as the Hart, and the tongue of the dumb ſhall ſing.*

Verſ. 10. *I am my beloveds, and his deſire is towards me.*

The Spouſe at length concludeth this place, as if ſhe ſhould ſay, It needeth not that we ſhould ſtand reckoning up every thing; that condition briefly ſhall be ſuch, that the Church with all ſtudy and deſire, ſhall be altogether affected and conſecrated to Chriſt, and

ſhall

ſhall find him again ſo kinde and loving, as if he wholly applied himſelf to this only Care.

Verſ. 11. *Come my beloved, let us go forth into the field, let us lodge in the villages*: or, *among the Cypreſſe trees.*

So much of the firſt calling, now followeth the ſecond: that which remaineth of the Chapter, is a preparation of this ſecond calling, which doth wholly ſet forth the *Spouſe* her inviting the *Bridegroome* into the countrey, ſhewing, that theſe firſt fruits of the *Iewes* ſhall burne with great deſire to win the reſt of their nation, and ſhall not ceaſe till they bring it to paſſe. But why doth the *Spouſe* deſire the countrey? Is ſhe weary of the city; or doth deſire a more freſh ayre? Indeed they that are long pend up in the city, are wont often times, for their mindes ſake, to avoid company, and deſire ſolitary reſt; but this going into the fields or villages, ſeeketh not pleaſure ſo much, as it ſtirreth up to new work and labour. If ſhe had deſired it, to avoid the heat of the Sunne, or for pleaſant banquetting, whereto ſerveth this lodging abroad? She therefore goeth a hunting, not to catch wilde beaſts, but men; very many *Iewes* were yet buſied in the countrey without the holy City, for whom all this watching and trouble ſhall be undertaken; that they may be gathered into one ſheep fold, and fitted into one body of Chriſt with their brethren. This vocation ſhall ſo much exceed the former, as the open fields exceed the city, or the whole multitude a ſmall company; *Daniel*, Chap. 12. 12. appointeth the time thereof 45. yeers after the firſt, which will happen about the yeer 1700. The exact time cannot be ſet downe, it is enough for us, if we come neer the truth.

Verſ. 12. *Let us get up early to the vineyards: let us ſee if the vines flouriſh: whether the tender grapes appear, and the Pomegranats bud forth, there will I give thee my love.*

That which the Bride lately entreated, now ſhe urgeth with certain reaſons. The end of the journey and the full acquaintance in this verſe. The perfection of all delights in the verſe following. The end of being in the country is that ſhe might ariſe early to the vineyard. It was ſome trouble to watch among the Cypreſſe trees, but this addeth more, to go forth ſo early to the vines: wherein we learn, her chiefeſt care was in gathering theſe citizens of the ſecond order, wherein ſhe ſpared no labour or diligence: ſhe will goe into the country, not refuſing the tedioufneſſe of the long journey: ſhe will endure the diſcommodity of watching in the villages, and that nothing

nothing be wanting by her will, ſhe will ariſe early in the morning to diſpatch the buſineſſe, and which is more to be admired, whiles yet no harveſt appeareth which might worthily require the painfull labour; *Eſay* mentioneth this deſire, when after the fore-ſhewed great glory of the reformed and much adorned ſpouſe beholding in the Spirit the full converſion of the whole nation, he cryeth out, *Go thorovv, go thorow the gates, prepare you the vvay of the people: caſt up, caſt up the highvvay, gather out the ſtones, lift up a ſtandard for the people*, Chap. 62.10. By which doubled words he ſheweth their incredible deſire of gathering the reliques and bringing them into one Church. *The vines, grapes and Pomgranates* are the elect of the Iews, whoſe prone readines to imbrace the truth is like a moſt pleaſant ſpring, the elect had tried their winter, which deprived them of fruit and leaves, that they could ſcarce be known from dead trees.

The ſecond member of the verſe ſheweth another reaſon of going into the country, There (ſaith ſhe) I will give *my loves to thee*, that it is to ſay, I will ſhew my ſelf freely to thee that thou mayeſt delight thy ſelf in my company: for to give one my love honeſtly and ſhamefaſtly, is to give him full power over me, Therfore the glory of Chriſts Kingdom ſhall not be full till this ruſtication.

Verſ. 13. *The Mandrakes give a ſmell, and at our gates are all manner of pleaſant fruits, new and old, which I have laid up for thee, O my beloved.*

Mandrakes ſaith *Plinie* have a ſtrong ſmell, but here is no commendation of the ſent, but mention is made of it only to ſhew the budding and growth thereof. It is a cold herb drowſie and lateward; it ſeems it grew in the fields in the land of *Canaan*, *Ruben found Mandrakes in the field*, *Gen.* 30.14. They are alſo oppoſed in this place to thoſe more delicate fruits which are planted neer the houſe, as wel for delight as for more eaſie keeping. The new & old fruits have a plain meaning. An excellent diviſion of the citizens ſeemeth here to be ſet forth, whereof ſome are far ſcattered in remote colonies, like *Mandrakes* growing in the open fields; others like domſtique milder fruit, which by vicinity or neer neighbour-hood yeeld more plentifull delights. Some again are newly freſh planted into the Church, like *Mandrakes*, cold and lateward herbs ſpringing more ſlowly, ſuch ſhall the Jews be laſtly called, which ſhall more lately ſhake off their drowſineſſe. Some are elder, who ſhall yeeld their names to the firſt calling, and ſpend their time in the received truth, ſomewhat before the reſt ſhall come in. This ſhall be a moſt pleaſant beholding to the elders

elders, when they ſhall ſee Religion not to decay with the age: which alas, we behold to our grief, as if the fulneſſe of the gentils did now approach, every later generation in their degrees fall away from the ſanctity of their parents. The latter part of the verſe teacheth that the ſpouſe ſhall have a time at length to unlocke her ſtore-houſes, and as it were in pompe, openly ſet forth her unmeaſurable riches in the exceeding great abundance of her citizens. Thrifty houſholders do not ſuffer all things to be uſed continually and confuſedly, but reſerve ſome things for ſolemn feaſts, ſet apart from dayly uſes, which they may bring forth as occaſion ſerveth for credit and honeſty: So the Church, howſoever ſhe hath oftentimes before declared her ſelf not poor and needy, but ſufficient rich and abundantly adorned with all dignity, yet ſhe hath not applied theſe dainty banquets, delicate diſhes and ſweet-meates to common and dayly diet, but hath reſerved them lockt up in ſtore for this one ſolemnity: whereby we may underſtand the glory of thoſe times to be ſuch as the former ages have never ſeen.

Chap. VIII.

O H that thou wereſt as my brother that ſucked the breaſts of my mother: I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe thee.

2 I will lead thee, *and* bring thee into my mothers houſe: *there* thou ſhalt teach me: *and* I will cauſe thee to drink ſpiced wine, *and* new wine of the pomegranate.

3 His left hand *ſhall be* under mine head, and his right hand ſhall embrace me.

4 I charge you, O daughters of Ieruſalem, that you ſtirre not up, nor waken *my* love, untill ſhe pleaſe.

5 (Who is this that cometh up out of the wilderneſſe, leaning upon her welbeloved?) I raiſed thee up under an apple tree: there thy mother conceived thee: there ſhe conceived that bare thee.

6 Set me as a ſeal on thy heart, *and* as a ſignet upon thine

arme: for love *is* ſtrong as death: jealouſie is cruell as the the grave: the coales thereof *are* fierie coales, *and* a vehement flame.

7 Much water cannot quench love, neither can the floods drown it: if a man ſhould give all the ſubſtance of his houſe for love, they would greatly contemne it.

8 We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter when ſhe ſhall be ſpoken for?

9 If ſhe be a wall, we will build upon her a ſilver palace: and if ſhe be a door, we will keep her in with boards of cedar.

10 I am a wall, and my breaſts *are* as towers: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thouſand *pieces* of ſilver.

12 *But* my vineyard which is mine, *is* before me: to thee, O Salomon, *appertaineth* a thouſand *pieces of ſilver*, and two hundred to them that keep the fruit thereof.

13 O thou that dwelleſt in the gardens, the companions hearken unto thy voice: cauſe me to hear it.

14 Oh my welbeloved, flee away, and be like unto the roe, or to the young hart upon the mountains of ſpices.

The Reſolution.

THus farre the preparation of the ſecond calling, the calling it ſelf followeth, declared by the wonderfull deſire of the called, verſ. 1. 2. *By the mutuall love of the Bridegroome,* verſ. 3. *and his everlaſting continuance,* verſ. 4. *And ſuch is the princeſſe the younger ſiſter. The other inferiours which accompany this princeſſe are two: one is deſcribed coming out of the deſert, leaning upon her beloved, and with wonderfull zeal,* verſ. 5, 6. 7. *the other is renowned by the great affection of the Siſters,* verſ. 8, 9. *and by her own readineſſe,* verſ. 10. *And hitherto of the Churches ſeverally. Iointly, it ſheweth as well, how carefully the Bridegroom will defend the whole,* verſ. 11. 12. *and what he requireth of the whole,* verſ. 13. *as what the common deſire of the ſpouſe ſhall be, namely,*

namely, that her beloved would fly hence, and that she at length might be carried with him into everlasting habitacles, verſ. 14.

THE EXPOSITION.

Verſ. 1. *O that thou wert as my brother that ſucked the breaſts of my mother, When I ſhould finde thee without, I would kiſſe thee, yet I ſhould not be deſpiſed.*

EVery thing now at length fully perfected, and all the faithfull Iewes fitted into one body of Chriſt, their affection is worderfull, made clear by the *Antitheſis* of the former Iewes, with whom Chriſt in times paſt had to do in the earth, that with wondrous skill, with one and the ſame labour, he fetteth forth aſwell the accurſed hatred of theſe, as the willing and ready love of thoſe new citizens. The old Iewes deſpiſed and refuſed Chriſt coming in the fleſh and ſhewing himſelf a brother: but there ſhall be nothing better to thoſe, nothing that they ſhall more deſire, then that they may enjoy the favour of his preſence whereby that horrible wickedneſſe of deſpiſing the Son of God by their elders, may be recompenced by their faith and diligence in holy duties: the old Iewes ſought only his death, but fled and followed him not (teaching in the ſtreets) with kiſſes, but reproaches. All familiarity with him was accounted for a reproach and blame; *Nicodemus* conſtrained for fear to ſeeke private conference with him by night. Theſe ſhall diligently ſeeke him whereſoever he ſhould be, and finding him ſhall worſhip him with great reverence. Neither ſhall they any whit regard the mocks and ſkoffes of the wicked: the world ſhall then be of another faſhion. Theſe later people altogether unlike to thoſe their wicked elders; *Salomon* hath moſt divinely compriſed in theſe words, aſwell the wickedneſſe of thoſe former in refuſing Chriſtas, the pietie of thoſe later in imbracing him.

Verſ. 2. *I would lead thee, I would bring thee into my mothers houſe, thou ſhouldeſt inſtruct me: I would cauſe thee to drinke of ſpiced wine, of the fruit of my Pomegranates.*

He followeth the former *Antitheſis* or oppoſition, for he could not better expreſſe the integrity of thoſe which are to be called, then by oppoſing them to ſuch as were formerly called, in vain. The old *Iews* then ſhut Chriſt out adores, and deſired to drive him out of the Temple and Synagogues: For they which raged ſo much againſt others which confeſſed him ſomewhat more freely; what would they not do to him himſelf, for whoſe cauſe they were ſo violent againſt others?

(*Ioh.*9.22.) But theſe people will not only open the gates that the King of glory may come in, but will lead him through the ſtreets, and ſet him higheſt in the midſt of their aſſemblies. The ſame manner of ſpeech we met with before, *Cap.*3.4. which we interpreted of his coming in the fleſh; otherwiſe his mothers houſe is the Church, as we ſaw in the firſt *Chap. verſ.*17. *Thou ſhouldeſt teach me. Tremelius* referreth it, *to my mother which teacheth me.* The words beare it: but the *Antitheſis* requireth ſuch expoſition as I have made. The *Iewes* very much frequented the Temple; they boaſted themſelves to be the white ſonnes of their mother the Church, but of the doctrine of their brother (the man Chriſt) there will be great difference between the old and theſe. They could not abide to heare Chriſt preaching: theſe will hearken to his voyce only, they will draw their doctrine from this only Well, they will preferre themſelves no other manner of life and ſalvation but him alone. Laſtly, whereas ſhe will give him *ſpiced wine to drinke*, thereby he teacheth how far the new people ſhall differ from the old in cruelty: *They mingled him vinegar and gall to drinke*, Mat. 27. 34. Theſe ſhall tremble at ſuch barbarous wickedneſſe, and in ſtead of that moſt bitter cup ſhall invite him to moſt generous wine of Chaſt and fervent piety. Their excellent forme and beauty could not be better painted out, then by the oppoſite deformity of that old and degenerate *Synagogue*: the fruit of the Pomegranate may be referred to ſome principall men among the *Iewes*, who ſhall apply all their authority to advance religion, &c.

Verſ. 3. *His left hand ſhould be under my head, and his right hand ſhould imbrace me.*

The love of the Bridegroome, which reſteth moſt pleaſantly in the boſome and imbracing of the Church thus ſettled: he ſhall carry the Bride in his armes, and ſhall keep her ſafe and ſound from all troubles, as before, *Chap.* 2. 6. but that the Church was never before ſo well adorned and protected by the divine power, as in this laſt renovation according to that of *Ieremy*, *Chap.* 16. *verſ.* 14. 15. and of *Eſay*, *Chap.* 43. *verſ.* 5, 6. The exceeding glory of Gods preſence, ſhall then obſcure all former memory, how famous or renouned ſoever.

Verſ. 4. *I charge yee, O daughters of Ieruſalem, that yee ſtir not up, nor awake my love untill he pleaſe.*

This betokeneth the perpetuity of this love and condition, as before by the ſame kinde of oath, he alwayes declareth a ſettled eſtate

of

of the Church for ſome long continuance; here are no *Harts* and *Roes* of the field to diſturb the peace of the Church, as when ſhee living among enemies, had neer her (by Gods juſt judgement) revengers of their revolting; but now the Kingdome ſhall be yeelded to Chriſt, for this is the time wherein *the ſtone cut out without hands, &c. Dan.* 2. 34. 44. 45. and 7. 27. For in this Kingdome all enemies ſhall be far removed, or rather taken away altogether; ſo that the Church ſhall for ever hereafter live free from feare of them. Then all things ſhall attaine their own ends, and that whole Myſtery (*Revel.* 10. 7. and 16. 17. It is finiſhed) which was foretold by the Prophets, for hitherto belongeth their ſacred Oracles. Neither doe they further mention any notable change, till our Lord ſhall come from heaven. For this is that falneſſe, then which nothing can be farther expected on earth, which ſeemeth to be manifeſted by this removing of all cauſes of diſturbing the Bridegroome hereafter. Let us then leave the Chriſtian Church of the *Jewes* moſt flouriſhing till Chriſt Tranſlate his hence into heaven.

Verſe 5. *Who is this that commeth up from the Wilderneſſe, leaning upon her beloved? I raiſed thee up under the Appletree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.*

Hitherto hath beene ſpoken of the firſt younger daughter. Another ſiſter followeth: for by this kinde of inquirie we have twice ſeene a new ariſing of ſome Church to be ſhewed. And of this is a double ſtate declared, the beginning in this verſe, the progreſſe in the 6. and 7. The name of this Nation which commeth up from the wilderneſſe (me ſeemeth) may eaſily be ſuppoſed out of other places of the Prophets. As *Eſay* chap. 19 23. &c. wherein he treateth of the calling of the *Aſſyrians* and the *Egyptians*: for though many of either Nation were in former times indued with the ſaving knowledge of Chriſt, yet that ſmall number was nothing to this great aſſembly now ſpoken of. Hither belongeth that of *Ezek.* 47. 1, 2. and *Ioel* cap. 3. 18. See *Numb.* 25. 1. *Zachary* extendeth the limits of this kingdome from ſea to ſea, *cap.* 9. 10. *and from the flood to to the end of the earth, for the pride of Aſſyria, &c. Zach.* 10. 11. Wherefore this Church ſhall be that whole bordering Eaſtern Region, *Arabia, Chaldea, Babylonia, Aſſyria*, and *Perſia*, and thoſe inmoſt corners of the Eaſt. *The waters flowing into theſe Regions*, is the courſe of the Goſpell wherewith they ſhall be watered; *leaning upon her beloved*, ſheweth her great familiarity with him, as lovers are wont to caſt themſelves into the boſomes of their beloved, and where-

whereas ſhe was *raiſed up under an apple tree*, we learned before that the Apple tree betokeneth inferiour Magiſtrates, under whoſe ſhadow the Bridegroome covereth his Church, as under Tamariſk and lower trees; the high and loftie Cedars being cut downe, *Chap.* 2. 3. 4. Wherefore the firſt infancie of this Church, ſeemeth to be governed by ſome inferiour Officer, who though in the beginning there wanted the chiefe Princes authority, yet by his labour and diligence, he ſhall bring it to paſſe, that the ſeede of the truth ſowen ſhall ſpring up into the light, that men may behold it: yet it ſeemeth more likely that this Magiſtrate ſhould be given them of the Jewes, to whoſe rule the bordering Regions ſhall obey. And therefore this Church is raiſed up under an Apple tree, becauſe it ſhall be ruled by ſuch Government.

Verſ. 6. *Set me as a ſeale upon thine heart, as a Seale upon thine arme, for love is ſtrong as death, jealouſie as cruel as the grave, the coales thereof are coales of fire, which hath a moſt vehement flame.*

Such was the beginning. The progreſſe ſhall be famous for her marvellous and earneſt deſire of piety, which is moſt elegantly painted out in her deſire and the reaſon thereof. Her deſire is, that ſhe may be as a ſeale on his heart and arme, as a note Printed with a ſeale, whereby the impreſſion of it might be aſwell deepely fixed inwardly in the minde, as appeare alwaies outwardly to the ſight, wherein ſhe deſireth that ſhe may cleave to him, as the figure is wont which the Print of the Seale hath made. Moſt vehement love requires the like againe. The ardent deſire of love is expreſt by moſt fit ſimilitudes, for ſaying it is as ſtrong as death, ſhe ſheweth thereby that none can reſiſt the power thereof, death overcommeth the proudeſt ones by force, ſo that it ſhould be folly to contend with her. The grave is alſo cruell without pitie, diſcourteous and inexorable, who deſpiſeth all ſupplications, nor is ever filled with prey: it daily devoureth an infinite multitude, and yet alwayes gapeth for new ſpoiles. Neither is jealouſie leſſe inſatiable.

Verſe 7. *Many waters cannot quench love, neither can the flouds drowne it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.*

Therefore this love ſhall be eternall, which neither adverſity nor proſperity ſhall be able to weaken or any whit impaire: for the chiefe ſcope hereof is to teach us that the light of the truth once kindled, ſhall never be quenched againe in theſe countries, whereby it manifeſtly appeareth that here is ſomething expected to be done,

and

and not to ſhew any thing paſt. Some knowledge of Chriſt hath over-ſpread the Eaſterne Countries many ages ſince, but the floods have overwhelmed it, and the wealth & riches of the world have altogether choaked it; for not the leaſt part of true religion hath there beene ſeene by many ages. But at the length by Gods mercy the truth ſhall plant her rootes in theſe lands, which no ſtorme or tempeſt ſhall pull up, nor faire allurements ſhall cauſe it to wither.

Verſe 8. *We have a little ſiſter, and ſhe hath no breaſts: What ſhall We do for our ſiſter in the day when ſhe ſhall be ſpoken for?*

He commeth now to the calling of a new Nation, we ſaid was another of the younger ſiſters. Our Divines ſuppoſe theſe to be the words of the old Church, and her wiſhes to us Gentiles. But we have ſeen this Propheſie many yeeres agoe, carried beyond the age of that old Church, and now exerciſed in the fartheſt borders of our earthly habitation. *Eſay* ſeemeth to teach (*chap.* 19. 18. 23. &c.) who this people may be in the latter times approaching; he joyneth three nations in a common profeſſion of the truth. The *Aſſyrians*, *Iewes*, and *Ægyptians*. Of the *Iewes* and *Aſſyrians*, hath the *Paranymph* ſpoken before, and ſeemes to have reſerved the *Egyptians* for the laſt, which nation verily imbraced Chriſt many ages ſince, and was in times paſt very famous in Churches much frequented; yet without doubt, the former times are not here reſpected, but times yet to come, as the courſe of things ſufficiently ſheweth. It is very likely that their owne proper places were certainly given to each one in this ſong. Neither can it be that ſuch carefull order ſhould faile now at the laſt. *Eſay* expreſly coupleth *Aſſyria* and *Egypt* in the ſociety of one Religion: which never hapned in times paſt, when *Egypt* flouriſhed with true piety: whereunto *Aſſyria* was then altogether a ſtranger. This is eſpecially to be noted, that ſhe calleth Egypt a little ſiſter, exceeded by *Aſſyria* onely in the latter times, which was but a barren and thirſty land whilſt *Egypt* abounded with full channels. But at length *Aſſyria* ſhall be overflowne by a ſwift ſtreame iſſuing from the Temple, to whoſe Rivers the *Egyptian Nilus* will be a very ſmall fountaine. But *Ioel* ſaith, *chap.* 3. 19. *Egypt* ſhall be deſolate: and *Zacharie*, *chap.* 10. 11. ſaith, her Scepter ſhall be removed. It is very likely that all *Mahumetans* ſhall be deſtroyed there, before thoſe places ſhall obtaine the Kingdome of Chriſt: but this blotting out of the wicked doth not ſignifie an utter deſtruction, but a laying the way open to better inhabitants, yeelding their power and authority to Chriſt his government. *Eſay* mentioneth

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the foregoing calamity and forthwith their following happineſſe, whilſt he giveth the knowledge of the language of *Canaan* to five Cities, *chap.* 19. 17. He ſheweth why it is called a little one, by bounding that Church in ſo few cities.

Verſ. 9. *If ſhee be a wall, we will build upon her a palace of ſilver, and if ſhe be a dore, we will encloſe her with boards of Cedar.*

A wall before, Chap. 5. verſ. 7. was the ſafegard of the Civill Magiſtrate: and they which executed that office were called keepers of the wall: compare it with Chap. 6. 9. it ſeemes here to ſignifie the ſame. As if ſhe ſhould ſay, If the Civill governours will yeeld their helping hand to build up and defend the Egyptian Church, they ſhall not want our ready ayde, that they may do that with the more dignitie. The Gates in the Wall are the Miniſters themſelves, which make an entrance for others into the Church. As the new *Ieruſalem*, all cloſed with walls, hath *twelve Gates, inſcribed with the names of the twelve Apoſtles*, Reve. 21. 12. This is then the meaning thereof. If ſhe ſhall be naked, and without authority of the Magiſtrate, ſo that ſhee muſt be gathered and preſerved by the onely truſt and induſtry of the Miniſters; Then will we every where fence theſe gates with *Cedar boards*, ſo that they may be fitted againſt force, not feeling any worme-eaten old age For then ſhall the Church flouriſh with ſuch Authority, that ſhe ſhall not onely helpe her ſelf, but alſo her far remote Citizens.

Verſ. 10. *I am a wall and my breaſts like towers, then was I in his eyes as one that found peace.*

The conſultation and decree of the ſiſters hath diſcovered the beginning of this Church. Shee ſheweth the proceeding in her own words. For anſwering their carefulneſſe, ſhe ſheweth her ſelf furniſhed with thoſe ornaments which they were afraid ſhe wanted. Verely, not altogether deſtitute of the civill power, but ſome-what fenced with the aid thereof as with a wall and Bulwark. Alſo her Breaſts from whom milke is drawne for the Children, though in the beginning they were ſo ſmall, that they ſeemed altogether none, yet now they were grown to that largenes that they might be worthily compared with *Towers*. This peace which ſhe ſpeaketh of is that Marriage (as it ſeemeth) which her ſiſters before pointed at, and is elſewhere called Reſt, *Ruth* 3. 1. As if ſhee ſhould ſay: after that my breaſts waxed ripe or imboſſed, I found that pleaſure in Chriſt, which Maides are wont to enjoy in Marriage.

Verſ. 11. *Salomon had a vineyard at Baal-hamon, he let out the vine-*

vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver.

Vers. 12. *My vineyard which is mine is before me: thou (O Salomon) must have a thousand, and those that keep the fruit thereof two hundred.*

Hitherto of the new Christian Church, as it was distinguished into divers members, into the elder, and the three younger sisters, whereof the first is a Princess among the rest. Now followeth that which is common aswell on the behalf of the Bridegroom as of the Bride: that of the Bridegroom is twofold. *A care, and a Precept.* The care of the Bridegroom towards the Universall Church is excellently declared by a dissimilitude taken from *Salomon*: *Salomon* let out his Vineyard to others, and received a large yeerly revenue from his Farmers: But I (saith the Bridegroom) *will take care of my vineyard my self. I will not hire it forth.* And the fruit which I shall receive, will be far larger then *Salomons*. Much good do it him with his profits, I do not envie him. Yet are they not to bee compared with mine. Neither is it a new thing for Kings to hire out to others that which exceedeth their houshold store. *Mercerus* interpreteth the twelfth verse as spoken of the Bride herself, like as in the first Chapter and sixth verse she saith, *Shee was made a keeper of the vines*, and so she might be now againe, except perhaps for ill lucks sake then, the Bridegroom himself will hereafter undertake this care (See *Esay* 65.22,23. &c.) lest the peace of the Church should afterward be disturbed by some such like negligence.

Vers. 13. *O Thou that dwellest in the Gardens, the Companions hearken to thy voice: cause me to hear it.*

This precept teacheth to what imploiment the Bride would give her self for ever: They being subdued which durst to mutter against her, and all things setled in most calme peace. We have often told you that the precepts of this Song are propheſies of common affaires. The bride is said to dwell in the Gardens after the same manner as before, Chap. 4. 12. when by *Constantines* Authority shee was fenced by the safegard of the Civill Law, but in those last times the Magistrates over all, especially in the new collected Congregations, shall bend all their force to defend the Church; herein onely this shall differ from that, because the first garden was closed with one wall, their whole affaires administred by one mans rule, this new Garden (as also that restored, Cha. 6. 1.) shall be divided with many inclosures, for the variety of Presidents which shall governe in several

rall provinces. As concerning the Precept. The companions that hearken, are all the Citizens of the Church, for then the Church bringeth it to paſſe that the Bridegroom may heare Her fellowes, that is, her citizens and particular Congregations, when ſhe ſincerely delivereth the right way to beleeve in Chriſt, and to worſhip God, ſo that from her moſt wholſome inſtructions, ſins may be acknowledged, mercy implored, goodneſſe preached, and God in the end may receive his due honour. This is that voice of the Companions, wherewith the Bridegroom ſhall be delighted, which from that time ſhal ſound in the Church for ever, and which voice the Citizens learn to pronounce, liſtning to the doctrine and inſtruction of the Church their Mother.

Verſ. 14. *Make haſt, or fly hence my beloved, and bee thou like to a Roe, or to a young hart upon the mountaines of Spices.*

It is the common deſire in the Brides behalfe, which is delivered in this verſe, for the Univerſall Church breaketh forth into theſe words, that the Bridegroom ſhould fly away into *the mountaines of Spices.* What? is ſhe now weary of his preſence, whom with ſuch labour, ſhe before ſought being abſent, that ſhee ſhould ſo ſoone command him out of her ſight? No, but when the *Spouſe* earneſtly deſireth that her beloved would *fly out of the garden into the mountains of Spices:* it is as if ſhee ſhould deſire, that leaving the earth he would return again to the heavenly fortreſſe: for that meane the *Mountaines of Spices.* Not that ſhe wiſheth (being alone and deprived of his imbracings) any longer to ſticke in the filthy dregges of this world: but that ſhe earneſtly deſireth to fly hence her ſelfe together with her beloved, and to come to the inheritance laid up for the Elect in heaven. For ſhe (one of the Siſters) which even new deſired that ſhee might be fixed to his heart, as a *Seal*, could not endure this divorce, to tarry here behinde him. This is all one with that of Saint *John, Rev.* 22. 20. *Come Lord Ieſus*; differing a little in words. *Iohn* requeſteth that the Bridegroom would ſhew himſelfe to the world in the moſt glorious manifeſtation of his Majeſty, which is now covered from the eyes of the world at the right hand of the Father, and ſo at length would put an end to all things. The *Spouſe* deſireth that this Beame, how bright ſoever, which ſhall then ſhine in the earth, would as it were collect his light, and withdraw it ſelf into heaven. Either of them wiſheth the end, but he defineth it by comming from Heaven: ſhe by departing from the earth. Either of which we expect, the comming firſt, the departure

parture after. Hitherto goeth this divine Poeme, but pointeth not out the laſt moment of time. It is ſufficient that it ſetteth forth the condition of the laſt Church more diſtinctly and exactly, I ſuppoſe, then any other part of the holy Scripture. Many large and pleaſant Propheſies do ayme at the calling of the Iewes, but here almoſt all ſet up their marke: but of the other Siſters coming to the truth by her help, they make a more obſcure and generall mention, yet out of this interpretation it may be underſtood how falſe they are, who ſet downe the end of the world at a certain yeer out of ſome limited number in the Scriptures, eſpecially if they compare this Propheſie with the *Revelation* and *Daniel*. For that Reſurrection, *Dan.* 12. and *Rev.* 20. 12. Alſo that, *It is done*, of the ſeventh Viall, *Reve.* 16. 17. appertaineth to the calling of the Iews: So that where we expect the end of the world, there we finde the beginning of a new Church; which is not like to be for a day or a week or a ſhort time. The Angell expreſly affirmeth to be far and wide ſpread, *Rev.* 20. 5. 6. And giveth it a thouſand yeers after the firſt Reſurrection of the elder ſiſter. Now ſeeing the Church of the Iewes ſhall begin to flouriſh about 400. yeers after that Reſurrection, 600. yeers at leaſt ſhall be left wherein ſhe ſhall raign here upon the earth: but how long after, he only knoweth, who knoweth all things. I can light upon no mark or token of time that may give even the leaſt conjecture; *Daniel* ſaith, after the deſtruction of the Turkiſh Empire, (which ſhall be deſtroyed by Converſion of the Iewes) a ſpace ſhall be given for the reſt of the Beaſts to live, *even for a time, and a time appointed.* But this ſpace is neither expreſſed, neither perhaps ſhall the end of the World be joyned with the deſtruction of the remnant. That therefore which hath troubled many, as if that certain limiting of time which offereth it ſelf in the Revelation and elſewhere, ſhould bring us to the end of all (repreſſing or mollifying the words of Chriſt, *Mar.* 13. 32. by interpretation) may hence be delivered from this fear, for all thoſe accounts end, either in the Iewes Converſion, or if they goe a little farther (whereof I finde only two, which I have ſpoken of before) they rather ſhew within what time the end ſhall not be, then at what moment it is to be expected. Wherefore that of Chriſt remaineth without doubt, in the ſame meaning as the words do properly ſhew: *The Angells themſelves know not the very* laſt day. We verily believe this day by faith, and have many tokens of its drawing neere, but I ſuppoſe we fail of any account that may bring us to any neere knowledge thereof. If any think I have

opened a window to ſecurity by removing the bounds of it ſo far off: let him know if the ſhortneſſe of this life and the end uncertain move him not, neither will the neereneſſe of this day move him any whit at all. What matter makes it whether Chriſt himſelf come to judgement in the ſight of all men, or thou be drawne to judgement at his Tribunall Seate? or oughteſt thou not be carefull of thine own end, unleſſe the end of the whole world do accompany it? *Let the Wicked be filthy ſtill*, yet this thought will eaſily ſhake off ſecurity from the godly, though this revealed truth may not a little bridle the tongues of the wicked, which draw all things into doubt, whiles they read of fixed termes in ſome mens workes, and by uſe learn them to be deceived by conjecture. As if the errour of blinde man (and ſuch verily are the ſharpeſt ſighted in Divine Matters) ſhould be a ſufficient Argument to ſubvert the truth of God. We may be deceived in obſcure things, and not plainly delivered to us of purpoſe, yet the Divine Truth doth neither deceive, nor is deceived, as they too late ſhall finde, which have deſpiſed it. But let this be an end of this plain expoſition.

A Prayer.

EXceeding praiſe be to thee O. merciſull Father, together With the Sonne and holy Ghoſt, Which haſt ſo much reſpected our infirmity, that thou haſt vouchſafed to inform us of things to come even to the laſt end. Whereby, and by the vſe of times paſt We may be confirmed in thy truth, and not run headlong into unforeſeen miſchiefes in the knowledge of things to come. Let not this knowledge vaniſh Without fruite I beſeech thee, but beſtow the comfort thereof upon thy Church; that ſhe looking into the glory of thy Children may deſpiſe all the troubles and deceitfull delights of this life, and may conſtantly proceed to that mark for Which the Crowne is laid up in Chriſt Jeſus. To Whom With thee O Father, and With the holy Spirit, be all honour, praiſe and glory for ever and ever, Amen.

The Popes SPECTACLES Or his CLIMACTERICALL yeere calculated in *Auguſt*, *Anno* 1623.

BRiefe Notes out of ſeverall Expoſitors of the *Revelation*, touching the riſing and fall, progreſſe and finall deſtruction of the Enemies of the Church: with ſome other obſervances out of divers writers.

St. *John* wrote his *Revelation* and ſent it to the ſeven Churches in *Aſia minor*, now called *Natolia*.

He wrote it *Anno* 97. as *Euſebius* ſaith: in 99. as *Irenæus* ſaith. He dyed under *Trajan*, 109. as moſt ſay; But *Ierome* and *Nicephorus* ſay in 100.

This Propheſie is of things to come, and not of things paſt, as is well obſerved by Maſter *Brightman*.

It is to be obſerved, for the better underſtanding of this Propheſie, what names and Titles the *Revelation* giveth to the adverſaries of the Church, which are as followeth.

The firſt and laſt adverſaries are called a dragon; an open and perverſe enemie to Chriſtianity, which were the heathen Emperors, and now the Turkes, as the beſt expoſitors underſtand it.

The ſecond and third after the Dragon are two beaſts, the firſt out of the Sea, the ſecond out of the earth.

The fourth is called a Whore and *Babylon*, *chap.* 17. 1. and 5. Alſo that Whore is called the great City, &c. which in Saint *Johns* time was onely *Rome*.

Th:

The Dragon the first Adversary was destroyed by *Constantine* the great in overthrowing *Diocletian*, *Maxentius* and *Maximinian* *Anno* 311. he began his Raigne *Anno* 306. or 307.

After the overthrow of the Dragon, a Beast ariseth presently out of the Sea: which *Brightman* expounds erroneous doctrine, so likewise hath he Ecclesiasticall Government. And in *Constantines* time *Rome* was called the first Sea, *Constantinople* the second, *Alexandria* the third, *Antioch* the fourth, and *Jerusalem* the fifth. And so the *Romanists* at this day style the Popes jurisdiction.

The other beast riseth out of the Earth, which is the Popes spirituall and Temporall power, or rather his deare friends, the Antichristian Emperours; because it is said verse 11. that this beast causeth all that dwell in the earth to worship the first Beast, which is the Pope; for they were his first builders and are his chiefe pillars, &c.

He is likewise called the Beast which was and is not, *Chap.* 17. 11. by which is meant the *Romane* Empire, in the West, which lay voide three hundred twenty five yeeres, from *Augustulus*, to *Carolus Magnus*.

Also, the Beast was taken, and with him that false Prophet which wrought miracles, &c. *Chap.* 19. 20. which seeme to make them to be two distinct persons.

Thus also is *Rome* plainely described to be set on seven hills and ruling over the Kings of the earth: which make *Bellarmine* and *Robira* both *Iesuites* to confesse that *Rome* is the Whore there meant. *Rome* also maintaines Idolatrie and Superstition in her Religion, Government, and Policie; which in Scripture is called Whoredome: then the Pope is not the Whore, but one of the Beasts or Bawds rather (if you will) to the Whore. For example; he maintaines Stewes in *Rome*, yeelding him yeerely 40000. Duckets, and receiveth yeerely of Curtizans 50000. Duckets, and granteth dispensations to his Cardinals to use *Sodometry* in the three hot moneths of the yeere. I would know of any Iesuite whether the Pope can pardon a sinne before it be committed &c. As he did *Henry* the 8. to marry his brothers wife: the King of *Spaine* his Neece: the Arch-dutches, *Albertus*, whom she might call, Brother, Uncle, and Cozen. And so I leave it to the indifferent to judge, whether he be the Whore, the Beast, or a Bawd.

The Whore is said to sit upon a Beast, *Revel.* 17. the Pope is this whores only stay and prop, (*quis nescit?*) And so *Iunius Napier* and *Bright-*

Brightman take it: but *Downam* thinks it meant of the Germane Emperours, whose punishment and destruction is described, *Chap.* 17. *and* 18. *vers.* 3. *and* 4.

In the thirteenth chapter it is said that the first beast is wounded and healed by a Dragon, before the arising of the second Beast; which Dragon some say was *Athaulphus* that wounded *Honorius* the Emperour, Ann. 414. Others say *Odoacer*, who overthrew *Augustulus* the last Romane *Cæsar*. Another (viz. D. *Forbes*, *now a Bishop in Scotland*) saith, it was *Theodoricus* the *Ostrogoth*, Ann. 476. Others *Alaricus a Goth* that sackt *Rome*, Anno 541. These were all heathen Kings, and therefore accounted among the Dragons, whereof one healed the first Beast, viz. the *Pope*. Quere.

After this *Rome* was under the Exarches of *Ravenna* 197. yeers, which were Christians; then under the *Lumbards* 56. yeers, which at first were heathen and after *Arrians*, and had but a part of the Empire.

In this time the *Visigothes* ruled in Spaine, the *Alcins* in *Guines* and *Gascoine*, the French men in the residue of France, the *Vandalls in Africke*, the *Saxons in Britain*, the *Ostrogoths* in *Mise* and *Hungarie*, the *Herules and Turinges* in *Italie* and *Rome*. Only the name of the Empire remained with *Zeno* in the East. *Transamundus* King of the *Vandalls* in *Africke* banished 220. Bishops Ann. 459. About the time was great alteration of States and Kingdomes; *Carolus magnus* overthrowing the *Gothes and Vandalls* with *Alaricus* and the *Lumbards*, was by Pope *Honorius* made Emperour of the West, Anno 802. (*Melanchon and Lanquet*)

So from *Augustulus* to *Carolus Magnus* the Empire was void, 325. yeers, wherein saith *Erasmus*, *Antichrist* was to arise. *Downam*, *Napier and Brightman*, say he rose when *Constantine* removed the Empire (out of the way) to *Constantinople*; It is true, then the whore conceived the monster, but she bore him in her womb 35. yeers, before she brought him forth to the sight of the world, 2. Thess. 2.

He that withheld was taken away by *Constantine*, (311) when he overthrew *Diocletian*, *Maxentius*, *and Maximinian* the last of those Dragons: neither is he there said presently to appear or be borne into the world, *Chap.* 13. 11. *and* 12.

The second Beast after his rising, causeth the earth and them that dwell therein to worship the first Beast, whose deadly wound was healed. These were the Emperours: as *Photius*, who gave the first title

of

of universall-Bishop to *Boniface* the third, *Bale* saith, he was a Britain first named *Wenefridus*, Anno. 606. *Pepin* and *Charles* the great, who gave great revenews to *Leo* the third. But these were of the Race of the second Beast, and not of the Dragon. About 100 yeers after the death of *Charles* the Roman Empire came to *Otho* the first German Emperor, Ann. 936. After in 996. the Eel ctors of the Empire were ordained, by Pope *Gregory* the seventeenth and *Otho* the third.

Neither were *Boniface* or *Leo* the first Beast as some take it, for the two Beasts were bred and born long before, as hereafter will plainly appear.

Thus much shall suffice to distinguish between the Dragon, the Beast, the false prophet, and the whore, *Rev.* 20. 2.

The Dragon called also the devill and Satan is bound for 1000. yeers: his first binding by *Constantine* continued untill *Zadok* the first Emperour of the Turks: which was 1310. This dragon began to breed, Anno 1051. but was not of full growth untill *Ottaman* the first Emperour, Anno 1300. Then the Dragon and Satan compassed the tents of the Saints and the beloved city, *Rev.* 20. who were the Christians. In this time the Christians recovered *again Ierusalem*, and held it 92. yeers, *Chap.* 11. 3.

The two witnesses slain, and their corpes lying in the streets of the great city unburied three dayes and a half, is expounded by *Brightman* to be the decree of the Councell of Trent, the Pope and *Charles* the fifth, dated the eight of April 1546. Calling the scriptures a dead letter, as Pope *Innocent* had before decreed. And so the scriptures were but as a dead corpes, for the space of three yeers and a half, (*Sleydan*) untill the coming of *Mauritius*, and the men of *Magdeburg*, who made the said councell to flie the ninth of November 1549. This councell continued by fits 17 or 18 yeers. The Emperour with the consent of his brother *Ferdinando* and the Princes of Germany suffered the Scriptures again to be read in their mother tongue by a decree at *Ausburg* the seventh of October 1555. when the two witnesses were set again upon their feet, *Chap.* 11. 13. And then the tenth part of the city is said to fall, which was *England*, *Denmark*, *Swetia* and a great part of *Germany* fell then away from the Romish Religion or sea.

Napier takes it to be meant of the councell of *Constance*, which began Anno 1414.

These two witnesses are to prophesie 1260 dayes clothed in sackcloth, which are so many yeers, and then they are to be slain.

W her-

Wherefore they must not begin at *Constantines* time, as *Napier* and *Brightman* suppose, but a little after his death at the Councell of *Ariminum*: where above 200. good Bishops opposed the multitude of the *Arrians*. *Lanquet* saith it was held, Anno 361. *Melanchthon* 362, from thence the 27 of September, it was removed to *Seleucium*. From whence (adding 1260 yeers) it will fall out to be about 1620 or 1621. About which time was the losse and fall of those two famous Churches of *Bohemia* and the Palatinate: or if you will, the great afflictions that fell on the two Churches of France and Germany, which caused a great rejoycing among Papists in all places. But if I might see them upon their feet again either in Anno 1624 or 25. I shall be confident it was meant of them.

Parker who wrote upon the crosse, and died at Frankford, saith (by learned *Brightmans* leave) that by the Angel powring out his viall on the sun, is meant some great affliction to fall upon some Church. And the Angel shewing *Iohn* the destruction of the whore out of the wildernesse, meaneth that he which shall destroy *Rome*, his country must be first made a wildernes, which he saith is some Protestant or Lutheran State, *Chap.* 12. 14.

The time, times and half a time, must agree with the sixth verse of the twelfth chapter, where the woman is fed in the desart 1260. dayes, which make three yeers and a half.

Also they say it was the custome of the Prophets to account yeers by moneths, weeks and dayes, as *Num.* 14. 34. *Ezech.* 4. 5 6. The 70. weekes in *Daniel* must of necessity be 490. yeers. 40. *dayes and Nineveh* shall be destroyed, *Ionah.* 3 4. which came to passe just 40. yeers after, by *Cyaxares*. And thirteene yeers before the desolation of *Ierusalem* by *Nebuchadnezzar*. *Eusebius, Of the times of the alteration of States.*

Nineveh the Imperiall city of the *Assyrians* was distant from *Jerusalem* north-east 648. miles. And Anno *mundi* 3238, and before Christ 730. *Merodach* a Chaldean slew *Senacharib* and his sonne *Asarhaddon*, and made the *Assyrians* subject to the Babylonians, *Babylon* is 680. miles from *Ierusalem* towards the east. About 536. yeers before Christ *Babylon* was taken by *Cyrus*. And so the Empire of the Babylonians came to the Persians. *Persepolis* their chief city was from *Ierusalem*, 1240 miles towards the east: about 302. yeers before Christ *Alexander magnus* overcame *Darius* and translated the Empire to the Grecians. Their chief city *Philippi* was distant

from *Ieruſalem*) 954. miles north-eaſt. A little before Chriſts time *Julius* gat the name of Emperour: but it was ſetled in *Auguſtus* at the birth of Chriſt. So much of the ſecond of *Daniel*.

1. In the eleventh chapter, the two witneſſes propheſie clothed in ſackcloth 1260. dayes.

In the twelfth chapter, the woman is nouriſhed in the wilderneſſe 1260. dayes.

2. In the eleventh, the holy city ſhall they tread under foot 42. moneths.

In the 13th. power is given to the Beaſt to domineer 42. moneths.

A time, times and halfe a time is expounded three yeers and a half. Three yeers and a half contain 42. moneths, which make 1260. daies; thirty dayes to a moneth.

Now for the time of the fall and deſtruction of the enemies of the Church.

By the account of *Napier* it ſhall be, Anno 1639. *Brightman* ſaith before 1650. Theſe two begin at *Conſtantines* time.

But I crave leave of theſe two worthies to begin 35. yeers after theirs, my reaſons are; Firſt, they take the man-childe to be *Conſtantine*, and ſo do I, but it is plain in the text that he is firſt taken up to God before the womans flying into the wilderneſſe, which came not to paſſe untill 23. or 26. yeers after the death of *Conſtantine*. Secondly, in his time the Church moſt flouriſhed and had no cauſe to hide; But *Conſtantines* bounty and leaving *Rome* to the Popes government was the cauſe that preſently *Rome* grew proud and turned to be the great whore, for (committing fornication with errour and ambition) ſhe conceived and brought forth two ſons that were Beaſts: viz. *Conſtantius* Emperours and *Liberius* Pope both *Arrians*. Theſe are the fathers and Grandſires of the two Beaſts, viz. of all the Antichriſtian Emperour and Popes following. So that it was errour and perſecution which cauſed the Church to hide her ſelf.

The greateſt difficulty is to know the time when the womans flying began: to free my ſelf from envy and cavill of Papiſts and Proteſtants I will begin at the *Arrian* councells. And I will begin my computation at the horrible decree and councell of *Antioch*, Anno. 365. And add to it 1260 yeers, the time of the womans hiding in the wilderneſſe (and the Beaſts time of Domineering) it makes 1625 At the end whereof I hope the woman or Church ſhall come forth as a virgine and Bride trim'd for her husband, and ſee all her enemies trod under foot: which I pray God the father of all mercies and the God of all comfort to grant, &c.

But

But I know many will say, my calculation is incredible, considering the Popes and the Emperours late prevailings, together with their and the King of Spaines power. I answer: The whores plagues are to come upon her at a day, *Chap.*17. which may well be understood of a yeers warning, or upon a suddain.

Also if *Babylon* be and were an Antitype of *Rome*, as it is apparent; *Babylon* was of an incredible strength and greatnesse. The walls were 50. cubits thick and 200 high, and 380. furlongs in compasse as *Strabo* saith, which makes 48. miles. The river *Euphrates* ran thorow it. The first founder was *Nimrod*, like *Romulus*, branded with the most perspicuous note of cruelty: compelling his vassals (like the Pope) to worship him with divine worship, and after his death to be honoured for one of the principall gods by the name of *Saturne*. (*Chap.* 18.) And if *Romes* destruction be described by the name of *Babylon*: and *Babylon* was destroyed upon a suddain, when they were secure. *Belshazzar* was merry in his cups. The same night the city was taken destroyed: and so may the Pope for any thing I know.

And if any ask, by whom it shall come to passe. It is said, *Rev.*17. that there are ten horns, which are ten Kings, who shall hate the whore and make her desolate. If any demand who these ten Kings are, let them read *Maxwells* Iury of 24. Prophets, whereof twelve are canonized by Popes for Saints, *Bale* reckons them seven in *England*, one in *Scotland*, one in *Ireland* and one in *Wales*. These saith he shall hate the whore and make her desolate.

But I will cite two or three of *Maxwells* Prophets which are most to the purpose.

First *Paulus Secundus* and *Grebnerus* of *Misma* the *Germane Astrologian*.

He foretelling divers strange things which have since come to passe. As the destruction and dissipation of the Spanish fleete in 88. The murther of *Henry* the third of France: the preferment of *Henry* the fourth to the crown. The besieging and winning of Grooning in Friezland and the death of *Philip* the second King of Spaine in his *Sericum mundi filum*. He also doth deliver that the Lyon having the rose and the lillies on his armes shall utterly destroy the Pope: so that afterward there shall never be any more Pope.

Thus farre Maxwell out of Grebnerus.

This that follows of *Grebnerus* is taken out of the Originall, in *Trinity* Library, *Banner.* 173.

The Romane Scepter and Diademe being laid down or taken away from the houſe of *Auſtria* by fatall neceſſity, being oppreſſed of the *Germanes*, and *Forraigners*, *French*, *Engliſh*, *Daniſh*, and *Swevians*, flocking and flowing together hence and thence. Whence ſhall a horrible, bloody and moſt ſharp battell ariſe, wherewith all *Europe* (being grievouſly ſhaken) ſhall tremble: and being ſundry waies rent and waſted, it ſhall be obnoxious to notable mutations and changes. To this battaile, (and to the making of eruptions into the provinces of the *Pomeranes*, *Megapolenſians*, and *Danes*) the King of *Swevia* of that time ſhall be invited and drawne by the writings of the Legate of the Romane Sea: to which, if he ſhall obey, he becomes the neereſt Companion or fellow of War: but evilly and unluckily, by that propinquity or neereneſſe. Wherefore I counſell him to leave *Suevia* in that ſtate he had received it. So himſelfe, his ſtocke and Poſterity ſhall quietly and peaceably enjoy it, being content with their own condition: Wherewith they do Governe, they ſhall preſerve their Nation and Subjects, and keep them bound to them in duty. But if he ſhall determine with his heart to perſwade his people, and to draw them from the way, the Lord ſhall take him away by death. And ſo of or from a *Charles*, a Great *Charles* reigning, is made, who with great ſucceſſe and fortune ſhall rule the Northerne people, and as an Enemie fight luckily with his Navie againſt the Spaniſh power and Tyranny, and their Navie or Armado. And together with other Chriſtian forces conjoyned ſhall fight ſtoutly and fiercely. But God doth call out of this life the Popiſh wife of the King, from whence the *Romane* High Prieſt ſhall conceive great terrour, which ſhall the more increaſe and preſſe when *Charles* the King himſelf ſhall oppoſe Antichriſt, and bee adverſe unto him, and ſhall joyne his forces to the Bands of the Germanes and other neighbours, and oppugne or fight againſt the Spaniſh Diademe. And then the *Swevian* ſhall uſe his Navie with moſt happie ſucceſſe, and his people by Land, and by Sea, againſt the Enemie.

Bohemia doth feele tumults and warlike noyſes, with a great falling away of her people. At that time, the laſt *Cæſar* of the houſe of *Auſtria*, ſhall put on the noſe of the Elector of *Saxonie*, *Spaniſh*, fraudulent, deceiptfull, flattering, and treacherous Spectacles. The nature of which ſpectacles at laſt it knowes and by experience is taught,

taught, that these spectacles of the house of *Austria*, are colloguing or flattering and glorious words, wicked and treacherous practises. And if he go on further to give credit unto them: he shall cast headlong himselfe, wife, and children, and all the confederates of Christendome into pernicious destruction, whence the Pope of *Rome* shall take up a great laughter. But the Lord doth raise up an Elector which shall throw down and raze out the Romane Antichrist with all his members and ayders.

In this violent, head-long and Sea-tumult, and in the song of despaire of the Romane *Cæsar*, the Exiles of all the Kings and Princes of Europe; the *Bavarians*, the *Bohemians*, *Burgundians*, and *Portingalls*. shall be restored to their former estate. And a noble and stout *Bohemian* Lord doth possesse and recover his jurisdiction.

They that have not seene the destruction, the meeting together of Armes, and the dissipation: these being expelled, shall plot or seeke their recovery. And the heirs of them shall contend and labour, that by the bounty of the last Emperour of *Germanie* they may be set againe in the place of their Ancestors.

There ariseth now a fortunate *Bohemian Zisca* for the *Bohemian* Warre. And a certaine *German Zisca*, most powerfull and famous: who shall bruise and breake the heads of the Iesuites in *Germany*. He shall drive and banish them out of *Bohemia* and *Austria*, and shall subdue to himselfe the *Bohemians* and all that thorow *Austria* and *Pannonia* even to *Conjantinople*, and all those people. And therefore it is meete and just, that a glittering and precious golden crowne, burning, be set on the head of this *Teutonicall* or *Germane Zisca*, or on the head of the *Storke*, who being a great and stout Warriour doth come forth out of the stock of *Mars*.

And he shall be called a worthy noble man. He shall rule victoriously, which shall doe these famous things and happily finish them with his other Captaines of *Zisca*. After these changes, a subtile exercised interpretor of the *Revilation* of Saint *John*, may more easily understand, and more lively decipher the same, the ninths being past by little and little between the 606. There shall be a more lively explication of those things which *Ezechiel* and *Daniel* have Prophesied of the last Act of the age of the world.

Paulus Grebnerus his silken thread of the world perfected at *Magdeburgh*. *Anno*. 1[illegible]4.

This booke was found in the closet of Queen Elizabeth *at her death by Doctor* Nevill, &c *Also*

Alſo a Prophesie of Capiſtranus *in the Records of* Canterbury.

The Lyon of the houſe of *Burgundy* having got the Empire, will ſeeke to build a ſure neſt for his young: but it ſhall not be: for there ariſeth a certaine grave and conſtant man, neere *Aquiſgrave* of the *Rheine*, who being choſen, ſhall reſtore the Apoſtolicall diſcipline. And in the third incurſion of time ſhall prevaile and do great things, and there ſhall be of his race to the day of judgement.

This *Capiſtranus* was a *Franciſcan Minorite* Fryer, and prayed for the Souldiers under *Huniades* at the ſiege of *Belgrade* by the Turke *Anno* 1454. ſaith *Symonds*, *fol.* 224. He is alſo one of *Maxwells* Prophets.

Alſo *Noſtrodamus* ſaith, that *Rome* ſhall be ruled by her old *Britoniſh* head.

Thoſe 10. Kings which were to riſe with the beaſt and gave their power to her, and which ſhall alſo hate the Whore and make her deſolate. *Bale* reckons them as before, ſeven in *England*, the other three in *Wales*, *Ireland*, and *Scoland*. Theſe, ſaith he, roſe with the Beaſt, and firſt gave their power to the Beaſt, and did him homage, paying him *Peter* pence as a ſervice. This was *Anno* 433. This kingdome was afterward reduced into a *Monarchy* by *Aluredus*, *Anno Dom.* 687.

But I rather like *Grebnerus* judgement, who reckons them thus. The *French*, the *Engliſh*, the *Daes*, the *Swetians* and the *Germanes*; for they begin to combine prettly together at this time.

Savanorolla ſaith that one ſhould come over the Alpes like to *Cyrus*, which ſhould ſubvert and deſtroy *Italy* and *Rome*. He lived about, *Anno* 1496. ſaith *Lanqut*.

FINIS.